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CHURCH OF THE BRETHREN JANUARY 1984

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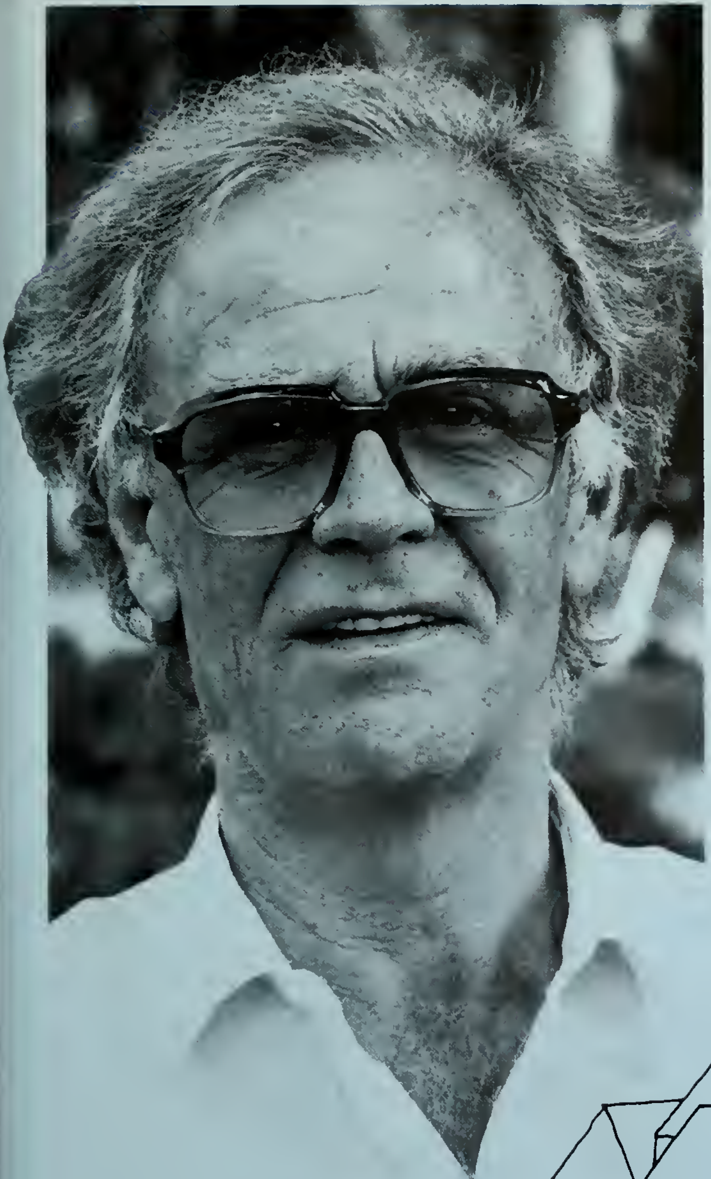


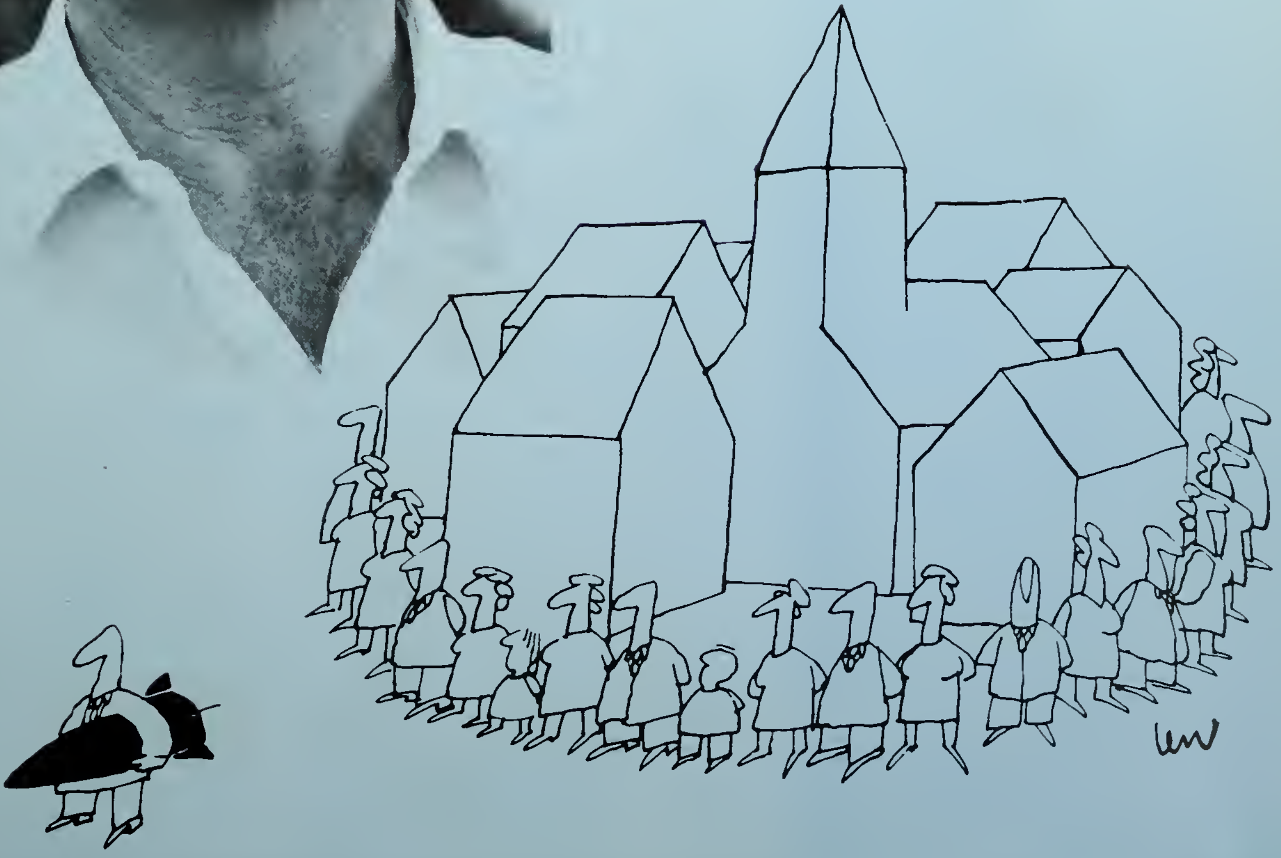
THE EUROPEAN PEACE MOVEMENT:

WHAT CAN IT TEACH US?

Hans de Boer—
Peacemaker since 1945
by Karen S. Carter

The long road ahead
toward disarmament
by Joe Peacock

European peace activists
say 'Yes' to life
by Christina Corry



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14 **Hans de Boer: A Living Challenge to 'Christianity as Usual.'** For 38 years . . . since he got out of Hitler's army in 1945 . . . Hans de Boer has pledged and given at least one hour a day to peace work. The question of what prompted such dedication led Karen S. Carter to an interview with a complex German peacemaker.

17 **Waiting Upon the Lord.** Waiting upon the Lord is different from just "waiting," says Bible scholar Chalmer Faw. It means patiently finding God's intentions for us, and then living them out. The results can be exhilarating.

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21 **Our Churches Aren't Doing Their Job.** Jimmy R. Ross says our congregations refuse to take seriously their responsibility to call qualified people to positions of leadership. Time was, he says, when this was an honored Brethren tradition, and its demise has led to our current crisis of a shortage of pastors.

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messenger

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letters

BOWING TO A TOTEM POLE

I add my "Amen" to Jason Hollopeter's con
ments (October, Letters) concerning Philip I
Carter's "Opinion" (July), "Don't Make Libera
the Scapegoat."

While our Brethren leadership seems to be c
the right track concerning "bowing" to tl
"golden calf" of nationalism, it is a shame we c
not see the error of "bowing" to the "golden cal
(or should we say totem pole, another pagan reli
ious symbol) of the World Council of Churche
Speaking of totem poles, why didn't Wenc
Chamberlain tell the readers of MESSENGER (O
tober, page 10) that the one erected at the WC
assembly was in honor of the "evolution
religion"? This explains why MESSENGER h
made ridicule of the Creation account in rece
months.

I was also quite interested in the "peace ar
justice" discussion at the WCC meeting. Liber
tion theology, the official view of the WCC,
not the way of peace given by our Lord Jes
Christ. If he had accepted and taught liberatic
theology, he would have been accepted, not r
jected, by the Jewish leaders of his dav.

I might also add that America was founded c
liberation theology. It does not surprise me th
the WCC states, "If the WCC had existed at tl
time of the American Revolution, it might w
have supported the patriot's struggle for ind
pendence from British rule" ("Response
Reader's Digest article 'Karl Marx or Jesus Chri
August 1982"). Thank God our Brethren for
fathers refused to take sides, and among ther
selves thought we should remain with England.

JAMES M. HITE
Palmyra, Pa.

(The Native Canadians who presented tl
totem pole at the Vancouver Assembly explaine
that the figures on the poles are "not pagan go
or demons as is commonly supposed; they we
never worshipped." Their gift show
humankind's "spiritual evolution in pictu
form," according to their brochure.

Acceptance of a gift does not imply acceptan
of the giver's religious viewpoints. Nor does th
totem pole have anything to do with "Opinio
articles printed by MESSENGER.

Liberation theology is not the official vie
point of the WCC. While some members of tl
WCC [like some members of the Church of tl
Brethren] believe that violence is sometim
justified, Brethren have worked hard to make tl
pacifist viewpoint more visible. The paper o
peace and justice, drafted in part by Brethre
staff member Lamar Gibble, emphasized tl
need for peaceful resolution of conflict. —Ed.)

FINDING THE LEAST WRONG WAY

Jerry Stanaway's letter (October), as well a
the July editorial, raises a good question. M
response to Brother Stanaway is that, for me, th
issue of abortion is, indeed, inseparable fro
that of war and other violence. Yet, the issue ha
been wrongly defined by the so-called "pro-life
people. They are not concerned with trying t
convince people that there are other ways tha

ortion to deal with unwanted, or potentially
wanted pregnancies and babies. Rather, they
end their time and energy attempting to get the
vernment to deal with it for them.

I see no essential difference between a con-
itutional amendment prohibiting abortion and
similar amendment that would, say, require
thanasia for all mental defectives. Both insert
e government into decisions of life or death.
o say that the government can ban abortions
ys it has the right to proscribe life and death. I
damantly maintain that it does *not* have that
ght. Therefore, I oppose war and preparation
r it, I oppose the use of the death penalty, and
oppose the attempts to ban, by government
cree, abortion.

There are few issues that are black and white.
ne is often faced with unpleasant choices.
bortion is often such. So is divorce. The
hurch of the Brethren position, which seeks to
int out the wrongness of those, while recogniz-
g other factors that may make them the "least
rong" of the possible alternatives, is not an easy
sition, but is, to me, the most appropriate for
e church.

MICHAEL J. SMITH

emidji, Minn.

NDING WHAT WE OPPOSE

Many people in our church are opposed to our
ing associated with the World Council of
hurches (WCC) for just such reasons as "Non-
xist Lectionary Completed by Council" (De-
mber, page 7). *(The lectionary was published*
the National Council of Churches, not the
CC, a completely separate organization. —Ed.)
vo years ago at Annual Conference someone
ade the statement on the floor that he had
ard that this was being done. This statement
as denied by one of our leaders in our church;
t it was being done and now it is completed.
he statement at Conference was that the Bible
elf was being rewritten in non-sexist language.
was pointed out that the publication was a lec-
nary, not the Bible. —Ed.)

The money that we give to the Brotherhood
lps to fund such programs. For many of us,
ch programs are just as wrong as going to war,
t we are asked to go along because it is the pro-
am of the church.

Some churches have stopped their giving to the
eneral Board because such ungodly programs
rewriting God's Word to satisfy someone who
es not want to think of God as a father. We
ide ourselves on being a people of the Book
d obeying the Word of God, yet we support
ograms that reduce God and his Word to sat-
y our ego and our pride.

Those of us who oppose some things that our
urch is doing are not radicals who are opposed
the church itself. We love our church and we
ant to see it grow. We work to bring souls into
e kingdom and into the church, only to lose
em because our church will not believe and
actice all of God's Word.

We join with and support programs and ideas
at deny the Word of God. We spend much of our time on social concerns and forget our main purpose is to "seek and to save that which is lost."

Christ gave us the great commandment to "go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit." Is this the goal of our church at present? *(See the November MESSENGER, a special issue on evangelism—a top priority of our church. —Ed.)*

ARNOLD LEIN

Brooklyn, Iowa

DO WE KNOW UP FROM DOWN?

Speaking of the lotus drawing on the October cover, you said that as there was a need to redraw the blossom in the sand after the sea washed over it, so there must be Christians undaunted by waves of adversity.

I might add that if these Christians do not drown when growing from the mire, they must be able to right themselves when turned upside down by unaware people.

Lotus blossoms may be a foot across, with their leaves spreading out on the water. If I turn the MESSENGER cover upside down, it is apparent that the three smaller portions are spread for a surface platform to support the larger blossom. Only then does the cup-like petal shape of a lotus appear.

GERALDINE ELLER

Wenatchee, Wash.

(Photographer Howard Royer shot the lotus design as he did because only from that direction did the shadows cast by the setting sun outline the design. We were aware it was "upside down," but the alternative was to turn it around and make it look like it was drawn on a ceiling! —Ed.)

THE POEM IS MIGHTIER THAN THE PROSE

At 95 years of age I have rediscovered that *The Brethren Hymnal* does for me at times what the Bible does not do. These song writers are poets, and poetry is stronger than prose. It goes deeper and is broader.

I turn to the index of topics and find an area related to my hunger, and then to the songs that are cited in this area. From here I let God take over.

O. E. GIBSON

Westmont, Ill.

COMING ON STRONG . . . BUT WRONG

Wesley Brubaker's article, "The Importance of Coming on Strong" (September, page 34), addresses problems that should move all of us to action.

Yes, Jesus came on strong when he cleansed the temple (Matt. 21:12,13), but Paul deserves the credit for saying to the high priest, "God shall smite thee, thou whited wall" (Acts 23:3, KJV).

Come on strong, strong enough to outdo the devil, but not so strong as to misquote scripture. A good way to avoid this is to cite chapter and verse.

ELI MAST

Lewisburg, Pa.

page one

We saw them on our television screens all autumn—hordes of Europeans demonstrating against nuclear arms in their land, against their land being a launching pad for American weapons against Russia. Some of the questions that ran through my mind were these: Where are all the Americans that should also be speaking out? Where are all the *Brethren* voices that should be heard? And, are there any Brethren involved at all in the European peace witness?

Joe Peacock

To the last question, at least, there is a positive answer. Joe Peacock, Christina Corry, and other Brethren workers in Europe are speaking out, and are taking part in the witness. Joe, a Pennsylvanian, is serving on the staff of the International Fellowship of Reconciliation (IFOR) in Alkmaar, the Netherlands, and was contacted last summer to provide our January lead story.

As we were pasting up the January issue, a report came in from Christina Corry, also a Pennsylvanian and a BVSer with IFOR. Her report, a peace demonstration participant's account, was so well done we scratched a page of poetry in order to squeeze it in. (See Page One, November, to understand how our working style allows for such serendipity.)

We did not have room to list the journals that Joe recommends for Brethren to read if they want to understand the European peace movement, undistorted by the US mass media. We will just give one here—of which Joe is managing editor: *IFOR Report,* Hof van Sonoy 15-17, 1811 LD Alkmaar, the Netherlands. One year subscription, $15. (Write MESSENGER for Joe's total list.)

Turning to another feature in this issue, see our new children's page, on page 20. "Small Talk" will be a monthly feature. Encourage the children you know to participate. Children, submit your poems, pictures, brain-teasers, mazes, crossword puzzles—whatever you like—to Karen Kurtz, at 65523 Washington Road, Goshen, IN 46526. You will hear from Karen if your material is used, and MESSENGER will send you a copy of the magazine your material appears in.

Next month we will add another new feature. Tim Jones, of The Woodlands, Texas, will be writing a column called "Windows in the Word." Watch for it. —THE EDITOR.

in touch

Gene Yenser: The return of Jimmie Little People

Clumsy Clara Jane's problem leaps to life when one of the juggler's red rubber balls scoots down the center aisle of the church. Laughter ripples across the congregation. With the misguided ball retrieved, the juggler continues to tell the story of poor Clara Jane, who felt she could do nothing well. She continues in this depressed state until she becomes fascinated with juggling, and the juggler urges her to practice and practice—retrieve those runaway balls and continue working. With that vote of confidence, Clara Jane finds a little success in her life.

The juggler leaves the listeners of his story with hope for Clara Jane, and maybe some hope for themselves, and he is once again Herald E. (Gene) Yenser, asphalt construction foreman, farmer, student, storyteller, and a lay leader at the Defiance (Ohio) Church of the Brethren. This husky man has a dusty-blond crewcut and a long, rough, red beard. His blue eyes snap with an enjoyment of life, and his mouth twitches with orneriness and laughter—particularly when children are around (which is often, since he and his wife, Helen, have five of their own and one granddaughter).

Gene Yenser regales his audience with more tales of Jimmy Little People.

Wanting more education, Gene enrolled in Defiance College, along with his oldest daughter, Shelley. Concentrating on the areas of religion and psychology, Gene takes classes as he has time. A children's literature class was one of his favorites, giving him a chance to try his storytelling skill in local school classrooms.

For his prowess in storytelling, Gene gives a lot of credit to "Jimmie Little People," with whom he and his children "have ventured into the darkest part of the forest on many missions of great importance, ridden on the backs of flying squirrels, dived to the depths of the streams with fishes, and soared the skies on the wings of sparrows."

"Jimmie disappeared when I was about 12," explains Gene. "But, as fortune would have it, when my two youngest children, Tammy and Eric, reached the ages of seven and five, he reappeared to the three of us. So I am

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Barry Weidman: Witness while you work

Barry Weidman spent the first decade of his adult "working life" in industry, almost half of that time as a supervisor. He had a good marriage, two healthy children, and economic security. What more could a young man want?

What Barry wanted was to become a policeman. Increasingly, he was feeling a deep concern for society in general, for young people in particular. "So many seem so mixed up," he observes. "They don't know which way to turn."

Perhaps he could make a difference in society, beginning in Manheim, Pa., his hometown. "If I could just do a little . . . ," he thought.

To that end, in February 1979, Barry became a full-time member of the Manheim Borough police department.

He began to specialize in drug-abuse education, for both parents and children. Barry considers "peer pressure" largely responsible for this pervasive social problem. "Even the 'best' children can find it difficult to say 'No,'" he notes.

Barry also began to lead a local Citizens' Crime Watch program, aimed at crime prevention, beginning in each neighborhood.

"Every day I have a chance to influence an entire town. The way I act—and react—certainly is, to me a kind of witness . . . a great responsibility," Barry muses.

Even though, as a policeman, he was able to witness as he worked, Barry still felt called to some larger service. As the son of a minister (in the United Zion faith), Barry began to sense his destiny might also lie in the ordained ministry.

In the winter of 1981, the deacons of Barry's home congregation (Manheim's East Fairview Church of the Brethren) proposed calling a member into the more fortunate than most grown-ups, for I once again get to go on great adventures with two-inch-high Jimmie Little People."

And wonderful adventures they are, with some moments of conflict when Jimmie Little People must find a solution. Even though Jimmie is smaller than most of the forest animals, he commands much respect because of his common-sense fairness. His stories remind us of Isaiah 11:6 where animals with natural enmity dwell together and "a little child leads them."

Jimmie not only has rescued his animal friends, but he returned to his friend, Gene, rescuing his child-like joy of life to spread to all who are lucky enough to hear. If you look closely at Jimmie Little People, maybe you will see snapping blue eyes above a long red beard that bobs with laughter. — SANDRA BRIGHTBILL

Sandra Brightbill is a member and the church secretary of the Ellisforde Church of the Brethren, Tonasket, Wash.

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ministry. In May 1982, Barry received the congregation's majority vote.

Now a licensed minister, Barry continues working "swing shift" as a policeman. He also attends ministerial training classes, preaches, teaches, and visits in homes and hospitals, generally assisting the congregation's full-time pastor.

As a "free minister," Barry is being called to give up much of his personal time. But then, as a policeman, a peacekeeper, he already knows what it means to put his life on the line. No stranger to either weariness or fear, Barry believes, with Paul, "I can do all things through Christ who strengtheneth me" (Phil. 4:13, KJV). — NANCY KETTERING FRYE

Nancy Kettering Frye, a freelance writer from Lebanon, Pa., was raised in the Annville (Pa.) Church of the Brethren.

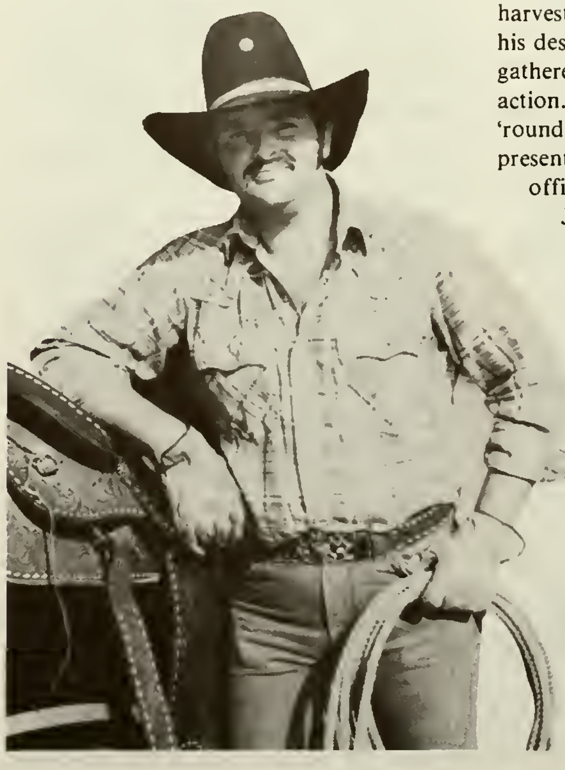
Jim Moffitt: Growing up to be a cowboy

Nearly everyone has heard of Cowboy Dan West, but few have heard of "Cowboy Jim."

Not many McPherson College students picture their classmate rounding up cattle on wintry Saturday mornings with ice on his sideburns and frostbite on his feet, roping calves and branding steers. Yet "Cowboy Jim" Moffitt does all those things as everyday chores. He cares about his work; he cares about his future as a veterinary doctor. Sensitivity to living creatures, whether human or otherwise, has influenced his love for the church and the people in it.

"When I left home," he says, "the church was particularly important to me because it became my family. We don't always share the same interests, but we share our hopes and dreams."

Raised in a large farm family of seven children, all of whom attended McPherson College, Jim began riding rough stock for the rodeo in the eighth grade. Early on, while working for his brother as a veterinary technician, he cultivated a respect for animals. Hearing Jim discuss his relationship with the animals, one catches glimpses of his Brethren upbringing: "If you abuse an animal during training, it will remember it for life. Don't throw a saddle on a horse and force it to ride, but go slowly, lead it gently, give it a day of rest just as humans have. If an animal won't respond, find another way. Never use brute force."



Jim's attitude toward life has much to do with close, caring relationships developed with family and friends — picnicking in backyards, singing in church, and baptizing in farm ponds. During extreme winter weather when the clapboard country church becomes icebox cold, members of the Washington (Kan.) Church of the Brethren meet in his parents' home. And because of mutual feelings of responsibility for each other ("Something we learned from the animals," Jim says) they cooperate during harvest. When one member has a need, others come to his aid without expecting anything in return.

Giving and receiving are a natural part of life for Cowboy Jim. Realizing his own need for a close-knit support group simulating the atmosphere of his home church, Jim carried his dream to McPherson. There in the campus ministry office last year the Brethren Identity Group (BIG) blossomed into an idea ripe for harvest before semester's end. Because of his desire to see the group take hold, Jim gathered classmates wanting to see some action. "I've had a bit of experience in 'round-up,'" he quips. A senior, and presently moderator-elect of the group (an office equivalent to vice-president), Jim will become moderator of BIG next semester.

Cowboy Jim's caring attitude has affected not only the animals he respects, but the people whom he loves. A few more years at the bit with the specialty in animal husbandry which he is pursuing, and the Brethren may find themselves with another Brethren cowboy "hero." — JEANNE JACOBY SMITH

Jeanne Jacoby Smith is public relations director of McPherson College, McPherson, Kan.

MCC bid to join the NCC postponed indefinitely

The Governing Board gave a "polite No" to the UFMCC's bid for membership in the NCC. Bob Neff, sitting with the Church of the Brethren delegation, is pictured above.

The Governing Board of the National Council of Churches (NCC) voted at its November meeting to postpone indefinitely a vote on eligibility for consideration for membership of the Universal Fellowship of Metropolitan Community Churches (UFMCC). The postponement was, in effect, a "polite 'No'" to the UFMCC application for membership, which had stirred controversy because the 27,000-member denomination is predominantly homosexual. (See "Can a Gay Church Join the NCC?" August 1983.)

Five Eastern Orthodox denominations had stated they would withdraw from NCC membership if the UFMCC were voted eligible to be considered for membership. After the postponement vote, three other Orthodox bodies said they would have withdrawn as well.

The NCC Governing Board, in its resolution, agreed to "develop a process whereby the NCC and the UFMCC can remain in study and conversation together" and to "recognize that our reluctance to take action . . . results from unresolved differences regarding ecclesiology, interpretation of the Word of God, human sexuality, and Christian unity within the NCC."

United Methodist Bishop James Armstrong, then NCC president, told reporters, "We are not ready now—perhaps we will never be ready—to receive the church into membership." Armstrong also gave his personal opinion that the decision was not "a rejection of persons," but "a rejection of the practice (of homosexuality) on the part of the majority of the NCC Governing Board."

Six Church of the Brethren representatives are on the NCC Governing Board: Mitchell L. Curry, Patricia K. Helman, Hazel Kreider Huffman, Robert W. Neff, Ruby Rhoades, and Timothy D. Speicher.

At its meeting, the Governing Board also formally announced the publication of *An Inclusive Language Lectionary* (see December, page 6). This resource book, which recasts selected scriptures in language that includes both women and men, and avoids referring to God only in male terms, has sparked great interest and debate.

NCC General Secretary Claire Randall said at the presentation, "By reason of differing church calendars, liturgical practices and ecclesiastical traditions, approaches to scripture, and the question of inclusive language, several of the NCC member communions will end up not using this particular worship aid at all, and some may even wish to disassociate themselves from it."

A lectionary is a cycle of scripture readings for use in public worship over a three-year period. The Church of the Brethren traditionally does not use lectionaries.

In other business, a lengthy list of possible directions for the NCC that are intended to move the ecumenical agency toward its stated goal of becoming a "community of communions" received both support and criticism from members of the Governing Board.

Contained in a preliminary report from a 38-member Presidential Panel headed by Church of the Brethren General Secretary Robert W. Neff (and including Brethren members Lauree Hersch Meyer and Ruby Rhoades), the directions related to such issues as the unity of the church, interaction and interdependence of the NCC's 31 member churches, peace with justice, public witness, communication, education, organizational structure, and resources.

Some board members said the lengthy document did not address sufficiently the involvement of members of the Governing Board and various work units of the NCC. Others expressed appreciation for the theological statements offered, and applauded the attention paid to representation of youth on the council and the way the paper provided for better communication between the ecumenical agency and its member bodies.

There also were suggestions that the document was not sufficiently anchored in scripture, that it needed to concentrate on fewer issues, and should define more precisely such concepts as unity, "community of communions," and covenant.

Another report will be made to the May 1984 Governing Board meeting, and final action is expected next November.

Church groups condemn invasion of Grenada

The Oct. 25 invasion of Grenada by the US and six Caribbean states has been strongly condemned as illegal and immoral by a growing chorus of religious leaders and groups. Among those who have publicly criticized the invasion are Pope John Paul II, the National Council of Churches, the World Council of Churches, the Caribbean Conference of Churches, the American Friends Service Committee, the World Methodist Council, the United Presbyterian Church (USA), the Black Theology Project, and a coalition of about 40 organizations at the Church Center for the United Nations.

Most of the critics take the view that the invasion violated the sovereignty of Grenada and the charters of both the UN and the Organization of American States. The US also was criticized for using military force without trying to negotiate a peaceful settlement.

Church of the Brethren adds 3 congregations

Three new congregations were received into the Church of the Brethren in October: the First Evangelical Haitian church in Miami, Fla.; the Los Caminantes church in Juana Diaz, P. R.; and the Bethel Temple Community church in Pomona, Calif.

The First Evangelical Haitian church is made up of 35 adults and 15 children. According to Merle Crouse, head of church extension and development for the Parish Ministries Commission, "Practically all have immigrated to this country in the past five years as 'boat people.'" They live and worship in "Little Haiti," a Miami neighborhood. Supported by Miami First congregation, the Haitians were received as a fellowship at the Florida/Puerto Rico District Meeting, Oct. 14.

The Los Caminantes church began as a Bible study group in Juana Diaz. The 120 members were encouraged to join the Brethren by the Vega Baja congregation. They were also accepted as a fellowship at the Oct. 14 Florida/Puerto Rico District Meeting. Their pastor, Jorge Montes, was elected to the district board.

On Oct. 15, the Bethel Temple Community church was accepted unanimously as a full congregation at the Pacific Southwest District Meeting. The 120-member black church has shared the facilities of the Pomona Fellowship church since 1978. The Pomona church encouraged and supported the Baptist-Pentecostal rooted body. In the spring of 1983, the independent group voted to seek membership in the Church of the Brethren.

Refugee ceiling lowered; Brethren are concerned

Despite world refugee totals increasing to 10.6 million, the United States government reduced the ceiling on refugee admissions for the fiscal year that began Oct. 1.

No more than 72,000 refugees will be admitted into the US this year, Attorney General William French Smith has announced. Last year, 90,000 was the ceiling, and in 1982, 140,000 were admitted.

The current ceiling allows 50,000 refugees from east Asia, 12,000 from the Soviet Union and eastern Europe, 6,000 from the Near East and south Asia, 3,000 from Africa, and 1,000 from Latin America.

"With careful planning, we could settle more people than that," said Ralph Watkins of the Church of the Brethren Washington Office, whose work relates to immigration and refugees. "We could probably handle the same number as last year or the year before." Watkins is also concerned with the low number allowed from Africa and Latin America.

To be generally recognized as a refugee under international and US law, a person must be outside the country of origin, and evidence a well-founded fear of persecution on the basis of race, religion, nationality, membership in a particular social group, or political opinion. The New Windsor Service Center resettled some 5,000 such persons in 1983.

San Diego pacifist fasts to promote world peace

From Sept. 14 to Oct. 24, David Owen, a member of the San Diego (Calif.) Church of the Brethren, fasted to promote world peace and to emphasize world hunger.

He ended his intended 50-day fast on its 41st day by taking communion with 19 anti-nuclear demonstrators. Said Owen, "I knew I wouldn't be able to go 50 days because of the physical discomforts I was having. Since I knew I must end my fast early, I wanted to end it in a symbolic way by taking communion with these people."

Owen joined the demonstrators in an attempt to deliver a letter to officials at the General Dynamics Kearny Mesa plant near San Diego, which is currently building nuclear missiles. He was arrested for trespassing on plant property.

The 25-year-old pacifist drank only water during the first 25 days of his fast. He added a glass of fruit juice during the last 15 days. About the fast, Owen said, "I know that it accomplished the inner part of my journey. I was able to confront my own weaknesses and to put them before God.

"I also wanted to express my solidarity with the hungry people of the world. I wanted people to see that, while I was able to end my own fast, the hungry are not able to end theirs."

Before his fast, Owens worked as a counselor at a Catholic Workers Association homeless shelter in San Diego and ran a program to keep city youth from joining street gangs. He is currently a caretaker of a ranch near Alpine, Calif.

As to whether he increased people's awareness about world peace, Owen noted seeing on television thousands of people in the US and Europe in recent protests against nuclear arms. He then said, "I feel that God answers prayer. I feel that my prayers have been answered."

Hunger appeal goal is $200,000 for Brethren

The General Board has launched a special appeal for $200,000 to be used for hunger programs in the US and overseas. Half the amount will go toward Church World Service, which has issued an unprecedented appeal for $6.5 million. The other half will be used for Church of the Brethren programs that work to alleviate hunger.

A worldwide string of natural disasters has brought to a crisis point the food shortages in developing countries that are caused by the worldwide economic situation and, in many cases, civil war. Money raised through CWS's "Third Mile Appeal" will go primarily to churches and agencies in Africa, Latin America, Asia, the Pacific, and the Middle East. The programs include both short-term emergency response (such as providing food for maternal and child care centers, feeding stations, and family distribution) and longer-term development assistance (providing seeds and tools, digging wells, strengthening irrigation systems).

In launching the Church of the Brethren appeal, World Ministries executive Ruby Rhoades has urged congregations to start "2¢ clubs," where participants donate 2¢ a meal during 1984. While it doesn't sound like much, the results across the denomination can be surprising, she says. If 20 people each in 500 churches give that amount for a year, more than $200,000 will be raised, she points out.

Among materials being distributed to congregations is a printed sleeve that can be slipped over a can. Families are encouraged to place the container on the table as a reminder to drop in regular contributions.

outlook

Kreider couple to serve as builders in Sudan

Dale and Alice Kreider of Palmyra, Pa., leave the US late this month to spend up to four months serving in Sudan. They will construct a house at Bentiu, in Upper Nile Province. The house will be used by a Church of the Brethren missionary couple now being recruited to serve at Bentiu at the invitation of the indigenous Presbyterian Church in Sudan.

Bentiu is 70 miles from Mayom, where the Church of the Brethren works in a rural health care program. (See "Beyond the Rivers of Sudan," July 1981.)

Dale is a licensed minister in the Annville (Pa.) congregation, and a carpenter. He has worked as a Brethren disaster project coordinator in Mississippi and Colorado. Alice has worked as a part-time nurse at the Leader Nursing and Rehabilitation Center in Lebanon, Pa. The couple has two children.

Armstrong steps down from NCC presidency

United Methodist Bishop James Armstrong, president of the National Council of Churches and bishop of the denomination's Indiana Conference, has resigned from both positions.

In a statement released by his office in Indiana, the bishop cited an "inhuman workload" and strains on his family life as part of the reasons for the resignation. "I have earnestly sought to preach the gospel faithfully," Armstrong said in the statement. "I have advocated unpopular causes and identified with controversial issues, believing I would be faithful to my conscience and the word of God. I am not here renouncing the message I have preached. I am confessing that I have failed my family and other loved ones, as well as myself. I am now physically and emotionally depleted."

BVS Unit 162 learns by doing

Experiential learning was the key for Brethren Volunteer Service Unit 162. BVSers learned about hunger through poignant simulation games, cooperation through group meal preparation, Brethren history through a presentation by "Elder John Kline" (Edward K. Ziegler), and workplace sexism through role plays. A three-day trip to Washington, D. C., provided an opportunity to visit the Church of the Brethren Washington Office and spend a morning working in area soup kitchens. A "practice project week" allowed exploration of individuals' particular service interests. The orientation was held Sept. 18 to Oct. 16 at the New Windsor (Md.) Service Center.

Members of Unit 162 are pictured above. **Front row:** Eva Chastain, Mary Palmer, Debbie Eisenbise (leadership), Eiko Miyashita, Victoria Holt. **Second row:** Bev Weaver (leadership), Lyle Berkenbosch, Akemi Tsukuda, Elisa Irwin, Ruth Baldner. **Third row:** Lisa Keller, Kim Yaussey, Anna Snyder, Rick Rigdon, Sandra Sweitzer. **Fourth row:** Carol Hanawalt, Chuck Yohn, Jeremy Sappington, Bruce Dean. **Fifth row:** Bob Faw, Claudia Carter, Roxanne Cross. **Sixth row:** Walter Wood, Patrick Coppess, Peter Olson. **Not pictured:** Stephanie Moyer.

Brethren discuss BEM with 22 church teams

Representatives of 23 US churches—including the Church of the Brethren—met in October to discuss response to and reception of the Lima document, "Baptism, Eucharist, and Ministry." The Chicago event was the first major US conference devoted to the document.

Brethren participants were Bob Bowman, Dale Brown, Rick Gardner, Estella Horning, Fumitaka Matsuoka, and Lauree Hersch Meyer.

Hailed as an ecumenical turning point, the BEM document is the culmination of 50 years of work within the World Council of Churches Faith and Order Commission. It attempts to reconcile churches on the three critical areas of baptism, Eucharist, and ministry.

At the Chicago conference, Brethren were impressed by the seriousness with which the other communions were dealing with the paper. Fumitaka Matsuoka said he was a bit surprised at participants' "willingness to reexamine their own theological traditions in light of the BEM document and even to be judged by it."

In the discussions, Brethren noted a number of specific areas where they and others of the "free" church tradition "feel excluded by the Lima document." This feeling was especially evident in the section on the Eucharist, reflected Bob Bowman after the conference. No mention is made of feetwashing or love feast, nor does it deal with covenant to community.

Regarding the section on ministry, he noted that Brethren reject the necessity of apostolic succession, which is emphasized in the paper, and he felt the section slighted the ministry of laity and women.

Lauree Hersch Meyer told conferencegoers that the document raises questions about baptism that also exist among the Brethren, but that Brethren could not accept the section as it now stands.

The Lima document is not meant to be a definitive statement on what Christians believe, but rather attempts to describe convergences. Church bodies are requested to study it—both within and between denominations—and then to make formal responses to the Faith and Order Commission by December 1985.

The Brethren delegation to the Chicago conference felt they had entered the discussion late, but also came away convinced that a Brethren viewpoint needs to be included in the paper.

Before Brethren are even prepared to discuss the paper, said Bob Bowman, there must be serious theological reflection ecumenically, with other Anabaptists, and specifically with Mennonites. “We need to clarify just what are our baptismal practices, our understanding of what happens at love feast, and our concept of ministry; and we need to plot the trajectory of the departure of our present practices from our historic tradition.

“Then we're ready to talk.”

More Christians taking religion 'a la carte'

New surveys confirm that there are big differences in outlook between national church leaders and grassroots members and between people in the pews and their pastors. Christian laity of all denominations are less inclined than their leaders to involve themselves in social struggles.

Lay Christians believe as strongly as the clergy in the Bible and in Jesus Christ, but, as Lutheran scholar Martin Marty observes, more Christians are taking their religion “a la carte.” Says Marty, “They pick and choose what they would believe and how they would act, without too much concern for what ‘the church’ thinks about it.”

Marty is co-author of a new book based on a five-year study of Minnesota Christians. The survey showed Christians there divided over the issue of the churches' public mission. Half of those polled wanted their church to exert influence on public policy. Two-thirds believed the church should help the elderly, but less than half wanted the church to take leadership on such issues as racism, sexism, and economic concerns.

A recent Gallup study said more Americans believe that religion can answer the world's problems. “We are seeing a rising tide in religious involvement and interest,” George Gallup reported. “People say they are turning away from science toward religion for the answers.” Fifty-six percent of those polled said they rely on God more than they did before, and 40 percent said they are involved in some religious activity.

underlines

NO BIDS FOR WAR ... No one in the crowd offered bids for the 1979 Subaru station wagon, which was being auctioned by the Internal Revenue Service. The IRS had seized it from *Stephen* and *Phyllis Senesi* as partial payment of taxes that the couple has refused to pay. As conscientious objectors to paying taxes that fund the US military, the Senesis have withheld about $6,500 over the past five years. Several area peace groups had organized the nonviolent protest at the auction. When the IRS agent called for bids on the car, the crowd responded first with silence, and then with "We choose life over death." Phyllis Senesi is a member of Skyridge Church of the Brethren, Kalamazoo, Mich.

NEWS UPDATE ... There's more to tell in the saga of pacifist *David Owens*. After the story on page 5 of this issue went to press, he and his wife, *Barbara*, were sentenced to 4½ months in jail for participating in a peaceful demonstration at General Dynamics' Kearny Mesa plant in San Diego. That plant manufactures components for Cruise missiles. It was there that David ended his fast for peace by taking communion with the other 18 protesters. He and Barbara are appealing the sentence, which is considered unusually harsh. A member of the San Diego Church of the Brethren, David is preparing for licensing to the ministry.

REPRESENTING THE BRETHREN ... *Roma Jo Thompson*, director of the denomination's disaster child care program, is the new Church of the Brethren representative to Church Women United. She succeeds *Geraldine Glick* of Broadway, Va., who is still active in the national, ecumenical organization, serving as Virginia state president. *Jane Shepard* of Portland, Ore., is also involved in CWU.

NAMES IN THE NEWS ... *Yvonne Dilling*, who has worked with Salvadoran refugees in Honduras, is national coordinator of the "Witness for Peace," an effort by North American Christians to establish a permanent nonviolent and prayerful presence on the border between Nicaragua and Honduras. (See upcoming article next month.) . . . After 15 years as executive director of the National Interreligious Service Board for Conscientious Objectors, *Warren W. Hoover* has resigned to become the agency's development consultant. Sponsored by a broad coalition of religious bodies, NISBCO provides resources and information on Selective Service and conscientious objection. . . . *Clyde E. Weaver*, director of marketing for the Brethren Press, has been reelected as vice president of the National Safety Council's religious leader's division. . . . *James E. Tomlonson*, associate district executive of the Tri-Districts of Northern Plains, Missouri, and Southern Missouri/Arkansas, has been elected to the steering committee of the Missouri Christian Leadership Forum. . . . *Diehl Snyder*, of the Spring Creek (Hershey, Pa.) church, has been appointed medical director of Philhaven Medical Center in Hershey. . . . *Orville Noffsinger* was recently honored at Poplar Ridge (Defiance, Ohio) church for his 50 years of ministry. . . . *Albert* and *Louise Gray*, of the Brookpark (Ohio) Community Church, are volunteer teachers at the Technical Teachers' Education College in Mogadishu, Somalia. They are serving a two-year term and are seconded from the Mennonite Central Committee to the Mennonite Church.

update

CLOSENESS IN CABOOL ... Classes in stenciling, quilting, quilling, pastel drawing, tole painting, stained glass assembling, and crocheting were some of the activities. The setting was the first annual Arts Festival, sponsored by the district officers of the Women's Fellowship of *Southern Missouri and Arkansas District* and held at the Cabool (Mo.) church in September. Represented there were 7 of the district's 11 congregations, as well as a few other Brethren congregations. Many local people from non-Brethren churches came as well. Sharing skills and fellowship made the festival a worthwhile event in a district of scattered congregations, where a feeling of Brethren closeness is hard to achieve.

BACK BY POPULAR DEMAND ... More than 7,000 people attended Heritage Fair III, the now-annual event sponsored by *Middle Pennsylvania District*. Auction income totaling over $4,300 is going to Heifer Project International and the Emergency Disaster Fund. The rest of the $21,500 raised has been given to Camp Blue Diamond, where the festivities were held.

MEDIA EVENT ... *Northern Ohio District* has joined with a host of other church groups to form the Ecumenical Telecommunications Coalition of Northeast Ohio (ETC-NEO), with the aim of providing religious programing on cable television. Gene Wenger is the district's representative to the group. Brethren programs will appear sometime after spring.

IMPROVING THE EXCHANGE RATE ... More than $15,000 in scholarship assistance is available for qualified applicants to the *International Christian Youth Exchange (ICYE)*. Three percent of ICYE's US budget has been set aside to encourage participation in the worldwide exchange program. ICYE began in 1949 as a means of building reconciliation between nations after World War II. It provides year-long international experiences for people between the ages of 16 and 24. Write to Global Scholarship Program, ICYE, 74 Trinity Place, New York, NY 10006. Tel. 212-349-3053.

MILESTONES ... On Oct. 16 the *Bassett* (Va.) congregation dedicated a new church building, one of the first solar-heated churches in Virginia. Major financial assistance, including the gift of the steeple, was given by Gladys Carter of Bassett. . . . *Hatfield* (Pa.) church held a Heritage and Homecoming Sunday on Oct. 16 to celebrate 150 years of preaching there. . . . The *Washington Creek* (Kan.) church, the oldest continuing congregation in Western Plains District, celebrated its 125th anniversary Oct. 9. . . . *Spring Run* (Pa.) church observed its 125th anniversary Sept. 11. . . . *Fairview* (Blissfield, Mich.) church marked its 100th year on Oct. 23. . . . "Look Back, Look Within, Look Ahead" was the theme of three November Sundays of celebrating the 90th anniversary of the *Everett* (Pa.) congregation. . . . Former pastors Ray Nefzger and Mark Emswiler spoke at the 75th anniversary of *Big Sky* (Culbertson, Mont.) church. . . . Seventy-fifth anniversaries were also celebrated by the *Decatur* (Ill.) congregation on Oct. 23 and First church in *Brooklyn*, N.Y. on Nov. 6. . . . A 35th anniversary service was held Oct. 16 at *Williamson Road* Roanoke, Va. Church of the Brethren. . . . *Beavercreek* (Xenia, Ohio) marked the 25th anniversary of its current building with former pastor Alvin Klotz as guest speaker.

outlook

Pope urges scientists to end war research

Pope John Paul II called on scientists to abandon "the laboratories and factories of death" and prevent scientific discoveries from being "placed at the service of war, tyranny, and terror."

In one of his strongest attacks against military research, the pope told the members of the Pontifical Academy of Sciences that the "only war that must be fought" was "the war against hunger, disease, and the death of millions of human beings."

"The scientist can exercise his freedom to choose the field of his own research," John Paul said. "By refusing certain fields of research . . . the scientists of the whole world ought to be united in a common readiness to disarm science and to arm a providential force for peace."

The Vatican Academy of Sciences is made up of more than 70 prominent scientists from around the world, the majority not Catholic. Among those present for the pope's speech were 15 Nobel Prize winners.

Germans give $490,000 toward Nigeria wells

The Evangelische Zentralstelle Fur Entwicklungshilfe (EZE)—the Central Protestant Agency for Development—a West German church agency, recently contributed over $490,000 to the well-digging project of the Lafiya Rural Health Program in Nigeria. The money will fund Phase III of that project, begun in 1978 to help Nigerians obtain clean water.

The villagers contribute labor, materials, and some funds, and are taught to maintain the simple cement-lined wells. A two-member team—a headman, and a brakeman for the winch—works with the villagers. Missionary Owen Shankster gives overall supervision to the project.

The EZE contribution provides 66 percent of the funds needed for Phase III. The Church of the Brethren is giving 28 percent, and the remainder will be provided by each village's assessment. EZE also helped fund the two previous phases of the project.

The goal is 300 wells to be dug over the next two years, to serve an area where 2.6 million people live. In the past five years, 575 wells have been completed.

The long road ahead

European peacemakers face a long road toward their goal of a land free from the threat of nuclear destruction. But is it unlike the biblical road to Emmaus?

by Joe Peacock

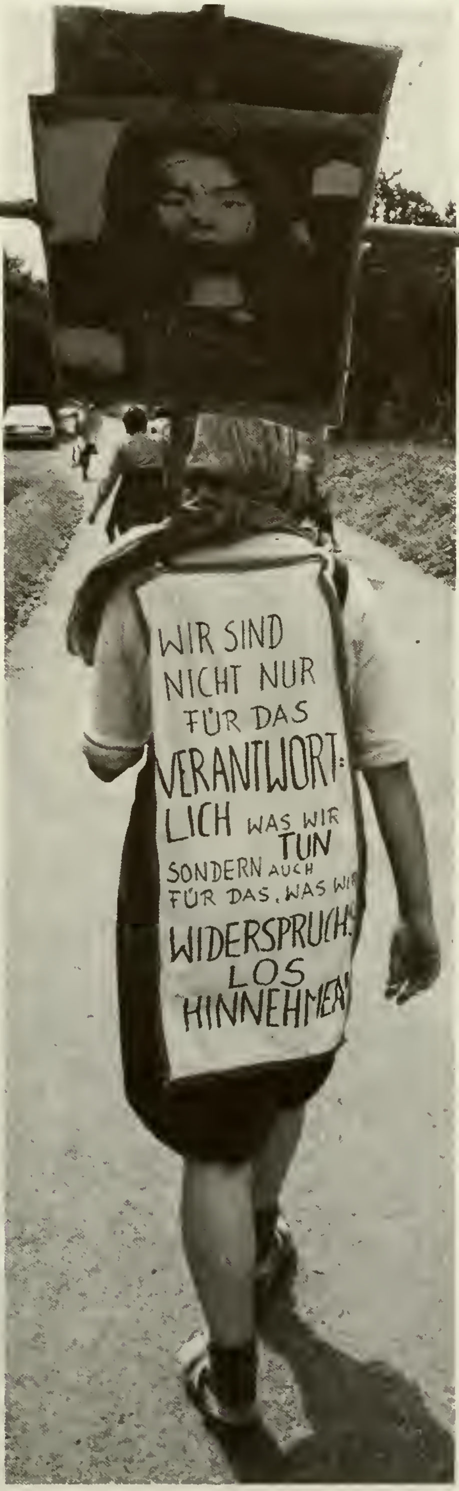
In the weeks of late October, West Europeans took to the streets in unprecedented numbers: 400,000 in London, 150,000 in Madrid, 300,000 in Brussels, 500,000 in Rome, 400,000 each in Bonn and Hamburg, a combined 400,000 in Stuttgart and Neu Ulm, 70,000 in Paris, 100,000 in Copenhagen, 550,000 in The Hague and the list goes on. The focus of most of these demonstrations was the planned deployment by NATO of 464 Ground-Launched Cruise and 108 Pershing II missiles in Western Europe.

Opposition to these new weapons has galvanized the European peace movement into the largest and most important political movement since the Second World War, bringing together a wide variety of political parties, trade unions, professional groups, and women's and youth groups under the motto, "No New Nuclear Weapons in Europe." Yet as the deployment of these new weapons begins and the movement's failure to influence European government policy by parliamentary means becomes more apparent, the peace movement is being challenged to expand its horizons and deepen its engagement.

The Brethren in America might well wonder why so much fuss is being made about 572 new missiles in a part of the world where the total number of nuclear weapons of all shapes and sizes is now more than 10,000. Part of the answer is that these weapons represent a final straw, a redundant addition to an already existing system of nuclear overkill.

Like the neutron bomb, Cruise and Pershing II missiles are one of a few cases in which the public has learned of the weapons' awful destructive capacity *before* they were actually deployed. But the threat posed by these new weapons is not entirely symbolic. They represent a qualitatively different, and particularly dangerous new phase of the arms race.

Both weapons are claimed by the Pentagon to be extremely accurate, the products of the most advanced American missile technology. They will also be the first US missiles, based in Europe, capable of reaching targets in the Soviet Union. From the Soviet perspective, therefore, they represent a Cuban missile crisis in reverse.

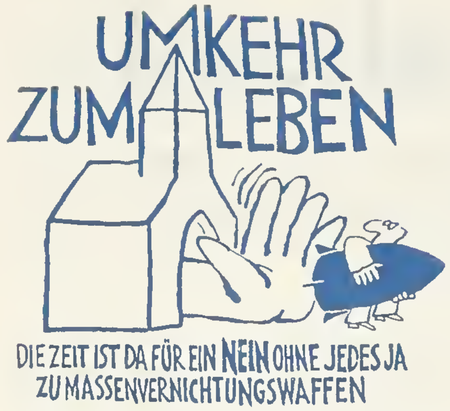


A peace marcher on her way from Stuttgart to Neu Ulm wears a sign saying, "We are not only responsible for what we do, but also for what we let happen."

Pershing IIs will be able to reach targets in the Soviet Union in eight to twelve minutes. Cruise missiles, while much slower, are small and mobile, and fly so close to the ground that they are undetectable by radar. At a price of around three million dollars each, they are judged an "inexpensive" nuclear weapons delivery system. The Pentagon presently has plans for the production of more than 6,000 Cruise missiles. Because of their small size, Cruise missiles will defy verification, an essential feature of effective arms control (verification problems were cited by conservatives in Congress to prevent congressional approval of the SALT II treaty). Cruise and Pershing II missiles are capable of a disarming first-strike against the USSR.

According to the US government and much of the US media, the deployment of Cruise and Pershing II is a necessary response to the deployment of Soviet SS-20 missiles. An analysis of the background of the deployment decision reveals that this argument is groundless: The real reasons for the deployment are political, not military. Soviet deployment of land-based missiles in the European theatre continued steadily for nearly 20 years without raising an outcry in NATO circles, nor were the new Soviet SS-20s a significant factor in the early discussions about deployment of Cruise and Pershing II.

The reason for this lack of alarm is simple: While the Soviet Union does possess a near monopoly in this particular category of weapons (land-based, intermediate-range missiles), NATO holds similar advantages in other categories,


UMKEHR
ZUM LEBEN
DIE ZEIT IST DA FÜR EIN NEIN OHNE JEDES JA
ZU MASSENVERNICHTUNGSWAFFEN

The symbol worn at the German Kirchentag *last June reads: "Convert to life. The time is now for a NO without any Yes to weapons of mass destruction."*

such as medium-range bombers and submarine-launched warheads in Europe. By ignoring NATO advantages in these other categories of weapons, the US government and media deliberately distort the truth in order to drum up paranoia about the SS-20s, which in turn serves as an excuse to deploy the new missiles. Even so, it is true that the SS-20 is a dangerous and unnecessary weapon. For this reason the West European peace movement has opposed its deployment since it began in 1977. But the peace movement also rightly has given primary attention to its opposition to Cruise and Pershing II, out of the conviction that we must first remove the plank in our own eye before pointing out the speck in our neighbor's eye.

If not as a counter to SS-20s, why, then, did NATO make its famous "double-track decision" to deploy the new weapons? The best way to understand this is to see it as filling in missing rungs in the ladder of nuclear escalation. Some West European leaders, reacting to discussion papers circulated by the Pentagon, feared that in the case of a war in Europe, the US might be afraid to take the big step from using "tactical" nuclear weapons to the use of "strategic" weapons. Cruise and Pershing II missiles provide an in-between step, intended to "reassure" European allies that the US will use its biggest bombs if necessary, and thus risk its own territory and not only the land, and lives, of its allies. It commits the US to waging total nuclear war for the sake of Europe.

This, in the convoluted logic of nuclear strategy, is supposed to represent the kind of deterrent that can keep a European nuclear war "limited" according to the strategy of "flexible response." The point is that, far from being a specific response to particular Soviet weapons, the new missiles are the logical result of the docrine of nuclear deterrence: In order to deter war, the unthinkable must be made progressively more thinkable. Given that this trend means the presence of more and more weapons on European soil, it is hardly surprising that most Europeans believe that the new weapons reduce rather than increase their security.

The major US media would have us believe that those opposing this nuclear madness are a most despicable and pitiful lot; they are "motley protestors," "nationalists," "late-blooming hippies," "squatters and disgruntled university students," the products of "middle-class guilt," "neutralists," and—worst of all—"pacifists." In fact very few, perhaps too few, of those active in the peace movement are pacifists. And while they recognize their share of guilt, their motivation does not come so much from guilt or frustration as from simple moral repugnance at the unhindered acceleration of the arms race.

The media's caricature of peace activists as angry and frustrated youth is a deliberate attempt to ignore the extent to which the peace movement has won the support of many different kinds of people, both young and old, from the fringes of society and from the social "mainstream." At the demonstration in The Hague, for example, some of the most visible participants included the Labor Party, the Christian Democrat youth organization, the country's main labor union, Catholic monks and nuns, and even Dutch soldiers opposed to nuclear weapons. Princess Irene, the sister of Queen Beatrice, broke tradition and appeared as a speaker, urging the demonstrators not to let themselves get caught up in "the trap of fear" and to draw upon their inner strength in working for peace.

Another constant and annoying refrain in the US press is its assertion that the peace movement in Europe, as elsewhere, is infiltrated by Communists and KGB agents. Several years ago the right-wing European press made similar charges, but these were quickly and authoritatively dismissed.

One can find evidence that both superpowers have attempted to influence public opinion on peace issues by devious means (even including a forged letter attributed to the organization I work for, the International Fellowship of Reconciliation [IFOR], which condemned the "alarming rise of pacifism in Western Europe"), but such activities have little real effect.

On the other hand, it is true that Communists are a part of the peace movement, just as there are Christian Democrats and members of other political parties. But Europeans generally do not share American paranoia about Communists, since they recognize the internal difference among European Communists

Brethren in Europe's peace ranks

Rumors are circulating in Europe that Americans are infiltrating the European peace movement in significant numbers. It is true. Brethren Volunteer Service (BVS) workers are turning up in responsible positions in important peace organizations and peace media all over Europe. They can be found working for international publications such as *Disarmament Campaigns* magazine and *IFOR Report* and serving movements such as the Dutch Interchurch Peace Council (IKV), the German *Aktion Sühnezeichen Friedensdienste* (ASF) and the British Campaign for Nuclear Disarmament (CND), as well as the more quietly active pacifist groups such as the International Fellowship of Reconciliation (IFOR), Church and Peace, and *Ohne Rüstung Leben* (Living Without Armaments).

These volunteers from the USA are often asked by their European colleagues, "What are you doing *here?* Doesn't the American peace movement need you more than we do?" But there is an important role for BVSers in Europe. They contribute to international understanding by sharing their experience of living in different parts of the world and they provide a living reminder to Europeans that many Americans are actively opposed to their government's militaristic policies.

—Joe Peacock

and they remember the important role played by Communists in the resistance during World War II. In any event, the Communist party plays a small role in the European peace movement. An exception is the Italian peace movement, but there the Communist party makes clear its opposition to Soviet SS-20 missiles. (Sadly, Italian Communists remain the only major political party to consistently oppose the Mafia.)

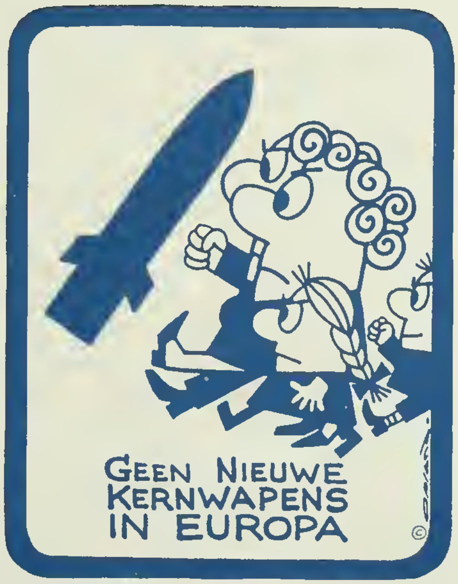
Probably the single most driving force behind the European peace movement is the churches. A particularly influential organization is the Dutch Interchurch Peace Council (IKV), established by the Dutch Protestant and Catholic churches in 1966 to stimulate their thinking on issues of development, human rights and peace. IKV has since become one of the most important European peace movements, with more than 400 local IKV groups in the Netherlands and a growing network of international contacts.

In West Germany a similar role is played by *Aktion Suhnezeichen/Friedensdienste* (Action Reconciliation/Service for Peace—ASF), which grew out of the Confessing Church, the single German church to oppose Nazism. ASF was set up as a volunteer organization to carry out reconciliation work with those countries which suffered under German fascism. At the urging of the IKV it expanded into an important peace organization, organizing an annual peace week for the German churches and participating in major peace activities such as the October "Action Week" in West Germany.

Faced with growing peace activity in their congregations, the European churches have become more outspoken in their opposition to the arms race. The Netherlands Reformed Church, for example, published already in 1966 a pastoral letter declaring a "No without any Yes" to nuclear weapons, and calling for negotiated steps toward disarmament.

By 1980, however, it had become clear that negotiations had yielded no significant results. The church then issued another pastoral letter calling for a new approach: "We consider it necessary to plead for an approach in which negotiation goes hand in hand with steps which clearly set us upon the road to disarmament. Since it has turned out to be impossible to reach multilateral decisions leading toward such steps, they should be taken unilaterally. They should not only point out the direction to be taken, they should testify to a readiness to take that road themselves." With this letter, the Reformed Church endorsed the disarmament campaign begun by the IKV in 1977, "Help Rid the World of Nuclear Weapons, Beginning with the Netherlands."

Another pioneering church statement was that issued by the German Reformed Alliance, a sub-group of the German Evangelical (Lutheran and Reformed) Church, in 1982. The statement declared that enemy images and the weapons of mass destruction maintained by those images are a clear violation of the reconciliation accomplished in Christ, and that therefore they must be opposed as a *status confessionis*, a tenant of faith inseparable from the confession of Jesus as Lord.



A symbol worn by participants in the Oct. 29 demonstration in The Hague says, "No new nuclear weapons in Europe."

At first, the "political" nature of this statement was condemned by other church leaders, but more recently the church's pastoral responsibility for peacemaking has been expressed in similarly radical terms by other churches.

In June, 150,000 church people took part in the biennial *Kirchentag* (church days), in which peace questions were a central concern, and in September the German Evangelical Church issued a statement condemning the policy of nuclear deterrence and opposing all further testing, production and deployment of nuclear weapons. Probably the most courageous of all the European churches are the Catholic and Protestant churches of the German Democratic Republic, which have taken up peacemaking as a central task and have issued statements rejecting nuclear deterrence and supporting those who refuse military service for reasons of conscience.

The European peace movement is different from its American counterpart in several ways. While the US peace movement places primary emphasis on a negotiated, global nuclear weapons freeze, Europeans believe that progress in negotiations can only be made in the context of unilateral steps. As more European politicians express interest in the freeze, however, European peace activists are considering combining the freeze concept with their national unilateral disarmament campaigns. Such an approach might help defuse the arguments of those opposed to "unilateralism" and could help give the European movement a more global perspective.

Europeans also criticize Americans for not adequately challenging the military bloc system, which divides the European continent and fuels the arms race. They hope that the rapid growth of regional nuclear weapon-free zones will eventually lead to the goal sought by the European Nuclear Disarmament (END) movement—a nuclear-free zone "from Poland to Portugal." END is active not only in opposing the new weapons, but also in supporting the various independent peace groups that are growing up in Eastern Europe, in the hope that they will help speed the dissolution of the military bloc in the East as well.

The official Peace Councils in the East, on the other hand, support the peace initiatives of the Soviet Union, which include a nuclear weapons freeze, a pledge of no-first-use of nuclear weapons and regional nuclear weapon-free zones. Thus far, however, these official bodies have been unwilling to criticize their governments on issues such as the deployment of SS-20 missiles and the right to conscientious objection.

While nuclear weapons are often justified as a necessary means of defending democracy, the deployment of new missiles in Europe seems to be bringing western democracy to a crisis. Most European polls show clear majorities opposed to the new missiles in the countries that are to receive them. Yet these majorities have been unable to influence the military policies of their governments. Until now, most European peace movements have concentrated on developing their *breadth* of support by avoiding actions which might be seen as "radical" and by winning the support of diverse segments of the society. Now the peace movement must consider carefully its next step, which may involve calling forth an increased *depth* of commitment from its constituents, including actions of civil disobedience such as tax resistance and nonviolent blockades. Though there were fears that such actions in West Germany would produce a violent "hot autumn," careful organization and preparation ensured that such actions were both peaceful and impressive. The German example may increasingly be repeated in other European countries.

While millions were demonstrating for peace in other parts of Europe and the US on October 22, the Dutch peace movement had organized a gathering for church people from all over the Netherlands at a town near Woenstrecht, the proposed deployment site for Holland's share of the new missiles. In preparation for the big Dutch demonstration the following week, those people who gathered reflected together on our situation in the light of the story of the disciples on the road to Emmaus. We shared our hope for the peace movement: It had become, in both size and sophistication, a political force to be reckoned with. Yet, for the time being at least, our governments were still not listening. Soon the first Cruise missiles would arrive at Greenham Common in England and more would follow closely behind. For some, this was a moment of frustration and disillusionment.

But had not the disciples entertained similar thoughts as they travelled the dusty road to Emmaus? They must have thought that all their dreams of a kingdom of peace and justice had been buried with the same Jesus of Nazareth whom they had hoped would liberate them. They must have decided that there was nothing which they could do to change the world. But, in the midst of their despair, they broke bread with a stranger and recognized him, and their hope was reborn. So it was that we came together, to share our frustration and weakness as well as our hope, and to break bread together—bread which we will need for the long road which lies ahead. ☐

Joe Peacock, a Brethren Volunteer Service worker, serves on the staff of the International Fellowship of Reconciliation, in Alkmaar, the Netherlands. His work involves maintaining contact with a wide variety of European peace groups and serving as managing editor of IFOR Report.

European peace activists are saying 'Yes' to life

A BVSer tells what it is like, as an American, to take part in a European peace demonstration.

by Christina Corry

Like a six-year-old on her first day of school, I had been prepped for the blockade, only this time with my passport (no one seems to travel anywhere in Europe without one), a page of instructions on nonviolent resistance (useless to me, not reading German), a toothbrush, and 23 Pfennigs (for my one phone call, in case of arrest).

It had been intended as just another addition to my list of European experiences: "Peace Action in Germany" along with "Riding a Bike in Holland." This was my third week in Europe, having just begun my two years of volunteer service with the International Fellowship of Reconciliation in the Netherlands. Two of us had been given time off to participate in the end of Germany's Peace Action Week, October 15-22; Friday would feature a blockade of the Defense Department in Bonn, and a mass demonstration was planned for Saturday.

We arrived Thursday evening, after a hard day's hitchhiking, at the home of friends where I first met my new "affinity group." Blockade participants were organized into groups of 15 to 25, which met beforehand for nonviolence training. At 1 a.m., after massive amounts of coffee and moral reinforcement, and my briefing session, we set out for Bonn. The plan was to begin the blockade at 3 o'clock and keep the Defense Department workers from reaching their offices.

As we hiked, en masse, past sleeping suburban homes towards the Defense complex, I memorized my first German phrase, *Schlag mich nicht, bitte* (please don't hit me). After a good dose of horror stories about the brutality of the German police, my naive assumption that "they can't hit *me*, I'm a nice middle-class sociology major from Pennsylvania" was fading. "Terrified" might be too strong a word, but I harbored no desire to return to Holland wearing bandages.

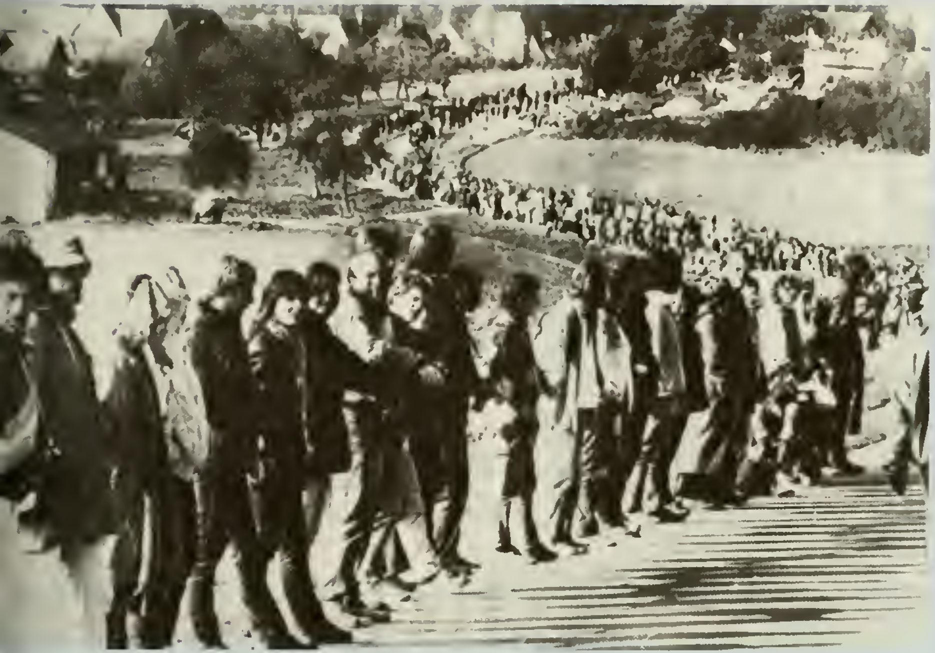
Reaching the point where the waiting police had erected a barricade, we spread our foam mats and coats and formed a closely packed human carpet across the road. Eavesdropping on the surrounding political discussion, I learned my second German word, *Ami*, a rather disrespectful slang term for an American. Despite the initial shock, the Germans were pleased to find an American among them, and slowly national stereotypes began to melt—not only theirs, but mine too.

By 4:30 the Defense Department began to arrive and climb, none too carefully, over us. If there had been any way of gracefully withdrawing, short of feigning appendicitis, I wouldn't have hesitated. By 5 o'clock my pacifism, as a value, had been relegated to sixth or seventh place, behind important things like getting my bottom off the cold concrete, snagging the thermos of lukewarm coffee the next time it passed within reach, and not having my fingers broken by clumsy workers.

My next word was *Konsens* (consensus). Decision-making during the blockade was amazingly democratic. Each affinity group had a speaker responsible for spreading information and representing the group at "Speaker's Councils," which were called what seemed like every 10 minutes. Should we try to break the police barricade? Who wanted to help blockade the highway? Despite everyone's best efforts, coordination remained a problem and finally I stopped pulling on sleeves demanding, "What going on?" No one knew.

Finally the sky began to lighten. The man (I think) with the red, black, and white painted face who had been hogging my foam rubber mat stood and stretched. A flute appeared, and strains of "Where have all the flowers gone" floated over our uncombed heads. The bag of *apfelkuchen* (apple cake) and *dubbles* (sandwiches) had been used as a pillow.

As I tried to determine which I was eating, I watched a girl picking her way through the bodies, handing paper flags of doves to outstretched hands. She reached the top of the blockade where the



Hand-holding West German demonstrators form a human chain running from Stuttgart to Neu Ulm, protesting the scheduled deployment of US nuclear missiles in Europe.

police were patrolling, and paused. As she offered a dove to the nearest one, surprise crossed his face and was replaced by a grin. As he carefully tucked it in his belt, a human appeared where earlier there was ust a uniform—a real person complete with dental appointments to keep, perhaps with a distaste for brussels sprouts, and maybe with a sister whose Volkswagen was graced with an "Atomic Weapons, No Thanks" bumper sticker.

It was, of course, too perfect to last. A oving reporter started focusing his Nikon on the scene, a superior spoke a few discreet words to the dove-carrying policeman, and the dove was apologetically returned. No tell-tale evidence of humanization in the ranks would be permitted today, but my memory held the mage.

The morning sun brought reinforcements to both sides, and the area began to hum with activity. The highway exit that ed to the Defense Department was temporarily blocked, and 200 to 300 emonstrators were dragged off. Police ans lined the roads, bright green niforms were everywhere, the barking of police dogs echoed over the hill, but the overall tone was amiable and violence made no appearance.

Saturday dawned clear and it seemed as f all of Germany had come to Bonn for he demonstration: 400,000 were in Bonn, ccording to the news that evening; 00,000 were in Hamburg, 150,000 turned ut in West Berlin, and 250,000 helped form the human chain between Stuttgart (NATO's headquarters in Europe) and Neu Ulm. Watching aerial shots on television of the human chain, a marvelous symbol of unity and hope, I needed no translation.

I was eager to see how our efforts were being communicated to Americans, but it wasn't until Monday morning that I was able to buy copies of *Newsweek* and the *International Herald Tribune*. I soon regretted having spent the money. The European Peace Movement described by the American press bore little resemblance to what I had experienced.

Participants were referred to as "youngsters" and "kids," and attributed with motives ranging from guilt ("They are a privileged lot, trained by battalions of idealistic schoolteachers . . . . They bear a burden of guilt for their own prosperity") to mere hatred for America ("Their real passion is aimed at America in general and Ronald Reagan in particular").

To deny that many younger people are involved or that anti-American sentiment does exist would be dishonest. But to imply that only guilt-ridden, irresponsible youth are worried about nuclear weapons in Europe is so erroneous as to be laughable, were it not so dangerous a misperception.

I thought over those with whom I had shared the concrete: my affinity group's speaker, soft-spoken Ingrid, who divided her life between social work and planning peace activities; Martin, the jovial pastor of a Lutheran church and owner of the van that drove us to Bonn; and Frau Bauer, wife of a painter and concerned mother of a 16-year-old.

I thought of all those thousands whose names were unknown to me but who had paraded through the streets on Saturday to show their opposition to the arms race—senior citizens groups, Catholics for Peace, people with hearing aids, infants in diapers, students on bikes, and the well-off in Mercedes. Thirst for quality of life is not restricted to those under 25, and punkers are not the only ones alarmed about the prospect of nuclear holocaust.

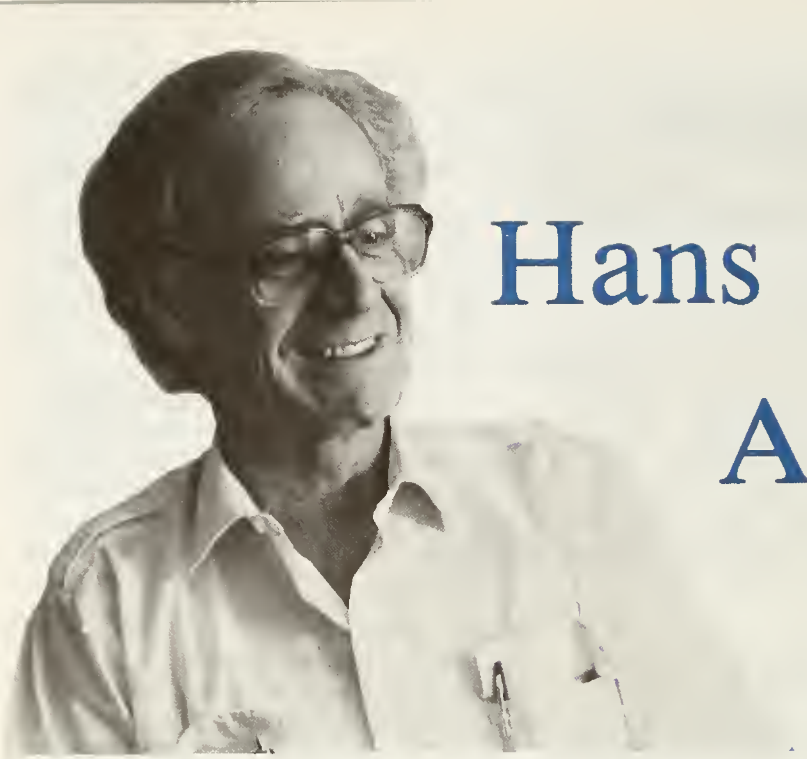
I find myself thinking more about the Us-Them mentality—that tendency to turn one's opponent in whatever conflict into a Them essentially different from Us. As an aspiring peace worker, I try to disinfect my head regularly from Us-Them germs. Military personnel are human beings in uniform, and not a Them, and not even Ronald Reagan qualifies, despite my distaste for some of his policies.

It is a seductively convenient device that saves one the mental effort required for dealing with the complexities of a situation. Many Americans are frequently guilty of it in regard to Russians. The American press is guilty when it portrays attenders of European peace demonstrations as hostile and destructive youth rather than as ordinary people with legitimate concerns about nuclear weapons.

In contrast to media images, my own experience has shown me that the peace movement here is primarily positive. Yes, there is a negative aspect; it is against nuclear weapons in Europe, and it opposes much of America's foreign policy. But in essence it is a struggle *for* life and the conditions of life. Those in the European Peace Movement are struggling for the priority of food in the Third World over the arms race in the First, for the chance to attend their child's 10th birthday party, and for a quality of life impossible to attain while living under the constant threat of nuclear destruction.

They are saying "Yes" to life, and certainly we should listen. ☐

Christina Corry of Glen Mills, Pa., is a Brethren Volunteer Service worker with the International Fellowship of Reconciliation in Alkmaar, The Netherlands.



Hans de Boer: A living challenge to ‘Christianity

by Karen S. Carter

“Ever since 1945 I have done what I had promised I would do—work one hour a day for peace.” Today Hans A. de Boer does much more than that. What prompted such dedication to peace work?

Born in 1925 into the home of a wealthy freemason and merchant, young Hans was unaware of poverty and hardship. When Hitler came to power in 1933, Hans had to leave public school and continue his education in private schools—a common fate for children whose parents were Jews, Communists, Freemasons, or members of any other group that did not fit in the “master race.”

In 1943 Hans avoided the draft into Hitler's military by being transferred to Poland to work for an import/export enterprise there. In Poland, the 18-year-old engaged in anti-Nazi underground activities, forging certificates of baptism for the persecuted Jews. In the “final solution” of the Jewish question, “the turn” for baptized Jews allegedly would come two years after that of other Jews. By that time, so it was hoped, Hitler would have lost the war. Hans was caught making the forgeries, but because of his youth he was not shot. Instead, he was sent home—after being beaten to a pulp and having a toenail pulled out by the roots during Nazi interrogation.

In spite of help from the influential military friends of Hans' father who had secured exempt status for him, the draft finally caught up with Hans. It meant either joining the military or facing a death sentence. Death to young de Boer was unthinkable. He joined the artillery, as his grandfather had, was stationed in Denmark, and for the next few months cleaned up manure after the company horses. While doing guard duty, Hans put sugar into the gas tanks of the company vehicles. The cause of malfunctioning cars was eventually traced back to him and he was sentenced to serve in a Nazi military penal corps in France.

From this ordeal, Hans was finally freed—by the American Third Army under General Patton, “a real Prussian officer.” De Boer spent some time in a hospital (by now he had only one lung and one kidney), then began working for the American army.

“During this time in France,” Hans reminisces, “I met Mennonite Milton Harder and Brethren Luther Harshbarger. I asked them, ‘Why don't you give up your nonviolent position and, as Americans, help beat those Nazis?’ They told me that that went against their Christian convictions. That did not make any sense to me, because the German church—with few exceptions—supported Hitler.”

Milton Harder and Luther Harshbarger explained a different Jesus to Hans. They also gave him a copy of the Moffatt translation of the Bible.

“I accepted Jesus Christ—not as did the Christians I was most familiar with, who sat back nicely, quoted Romans 13, and did nothing—but rather as Lord, as Redeemer, as Reconciler, as Prince of Peace, as ‘Heiland.’ I vowed then, if I ever got out of this crazy mess, I would do one hour a day for peace.”

Many made rash promises in those terrible years, promises they could not keep when calmer times came. Hans de Boer has kept his.

Hans names as those with the most important influence on him as Brethren, Wilbur and Lena Belle Mullen, who worked in Europe in Brethren Service from the late 1940s through the 1950s.

When I first met Hans de Boer in 1958 in Berlin, his first book *Unterwegs Notiert* (translated into English under the title *The Bridge is Love)* had just been published. The German actually translated as “Noted on the Way.” The book is a collection of observations “noted on the way” while traveling in India, Africa, China, and elsewhere.

I recently had become acquainted with a Brethren Volunteer Service worker (my first contact with the Church of the Brethren) who was interested to find his small denomination mentioned by a German author. Hans related in his book an interview with Jawaharlal Nehru, then prime minister of India, who in a discussion on missions stated that missionaries from the Roman Catholic Church, the Anglican, Lutheran, Reformed, Baptist and Methodist Churches (all mainline churches) were not much liked in India. When de Boer hurriedly put the question, “Which are the ones you value?” Nehru, without hesitation, answered, “The Mennonites, the Quakers, and the Church of the Brethren”—those who come to iden-

s usual’

tify with the Indians, instead of driving around in big cars and superimposing their western culture on them. This statement aroused our interest when we read it, and we went to hear Hans de Boer speak about his experiences, in the Evangelische Akademie in Berlin Wannsee.

The 58-year-old man who sat opposite me during a three-hour interview in Elgin, Ill., last August was hardly the one whom I had known in Berlin 25 years earlier. Much of what Hans de Boer had said then about political situations he no longer wished to be held to. His insight had sharpened, his faith deepened. Extensive stays in the Third World, in Indochina, Asia, in communist and capitalist countries, with people of a variety of religious persuasions and life philosophies have shaped his own Christian theology profoundly. Although he has studied Catholic, Anglican, and Jewish theology and was ordained to the ministry in the United Church of Canada, Hans' theology is anything but book theology.

Rather, his is a theology proven in a multitude of cultural settings, challenged by the experiences of the poorest of the poor in many countries, tested in the battle of staying alive during extreme torture ("by mistake," his tormentors thought they had another person before them), and seeing his wife trampled to death under the boots of ruthless interrogators. No, his is no cushioned-pew, status-quo, respectable country-club religion, but a living challenge to "Christianity as usual."

Karen Carter asks Hans de Boer about the tragic experiences of his early life in Nazi Germany that led to his making a vow to spend the rest of his life working for peace.

What message would Hans de Boer give to the Brethren? ‘Do as you preach. You say all the right things—pacifism, reconciliation, love and service. Now go and do it.’

In an interview in 1975, Hans said: "I have never seen myself as an expert but wanted to present a constructive challenge. One does not have to be an expert to know the difference between a country without hunger, like China, and those countries that are full of oppression, need, torture, and terror."

In his third book, *Unterwegs erfahren* ("Experienced on the Way"), Hans tells of this difference, but also reflects on the Christian faith and the task of the Christian Church.

What does he expect from this book? "The reader should retch with disgust over the brutal, mean, and inhuman reality to which most of our brothers and sisters are

'In our churches, we self-righteously count out a tip and call it a sacrifice. These charitable acts seem like the tactless gestures of the rich who have a guilty conscience.'

mercilessly exposed. The reader should be provoked to *think*, be robbed of sleep. Otherwise the awakening will be grim."

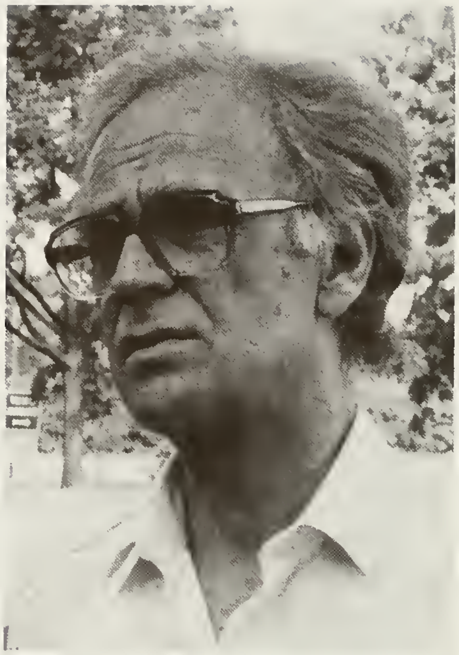
His experiences in the Third World have brought de Boer to the conviction that evil must be called by its real name. So called "white theology" as it is still practiced today is fundamentally racist and therefore not true to the New Testament. Our Christian churches have established charitable organizations which do not as an expression of Christ-like love actually help our neighbor. They exist more for the benefit of the church itself in that they coddle us into complacency.

"When we are asked in the Last Judgment what we have done for the least of these our brethren, we can immediately point to figures—so many trucks, so much rice, so much medicine, so much clothing—leftovers from the garbage bins of our wealth."

"In our churches," Hans continues, "We self-righteously count out a tip and call it a sacrifice. To me, at least, these charitable acts of our Christian churches seem like the tactless gestures of the rich who have a guilty conscience.

Christian solidarity, he claims, cannot be satisfied with donations to Bread for the World and similar organizations, but must exhibit dimensions of the New Being of whom the New Testament writes, the new creature who sees things from a different perspective, and who is willing to turn his whole "life as usual" upside down for Christ.

As a member of the clergy, Hans de Boer calls the church to task from within. This is in keeping with the people who have greatly influenced him: Martin Niemoeller, Helmut Gollwitzer, John Howard Yoder, Dale Brown of Bethany Seminary, William Sloane Coffin, Martin Luther King Jr., Gustavo Gutierrez, Ernesto Cardenal, Dom Helder Camara, Bishop Desmond Tutu, and many more. These are all people who are reformers "from within," *Christian* revolutionaries.



"We Christians," Hans reflects, "live in holy complicity with the status quo." Instead of sanctioning unjust conditions, the Christian is called to actively work for changing them, to always stand on the side of the oppressed, the underdog, and keep "bad company" as Jesus did.

Hans de Boer's message is reminiscent of that of Amos. One of Jesus' parables most meaningful to him is that of the camel going through the eye of a needle before a rich person can enter heaven. "I believe that, more than ever before, we have to take this parable literally. A Christian must be a 'socialist.'"

And in his own life, Hans does take it seriously. He keeps a rigorous schedule of 12- to 14-hour workdays, gets by on four hours of sleep, permits himself hardly a free evening, and fewer free weekends. His dwelling is void of luxuries. Of his salary as teacher of religion, he allows himself the equivalent of $50 a month for food and drink. He lives simply, and spends the rest of his income on Third World families and solidarity work.

Upon casual acquaintance, one might wonder at this man's compulsive activity. The question might arise whether he feels he needs to atone for complicity in the evil of a society from which he cannot extricate himself. Does he know personally the meaning of grace? We also have to ask ourselves whether such questions as I ask have come to mind as a defense against his prophetic challenge to our complacency.

Jesus said more about wealth and poverty than about any other single subject, but for us, the affluent ones (whom Hans once compared to the 'maggots in the bacon") this message is almost impossible to hear. Therefore a major block of Hans's time goes to awareness-raising events, trying to tear people out of the clutches of apathy, especially toward the Third World.

Ultimately it is greed and selfishness that separates us from one another and we invent ideologies and systems to defend our own. Time is running out. The arms race continues at a mad pace. "On God's clock it is five minutes before midnight," Hans says in his latest book, "We have to look beyond what separates us to that which unites us."

What message would de Boer give to the Church of the Brethren? "Do as you preach. You *say* all the right things—pacifism, reconciliation, love and service, simple living. Now go and *do* it! ☐

Karen S. Carter, an ordained Brethren minister, is a member of the General Board. During this academic year, she is a theology student at the University of Tübingen, in West Germany.

Listening to the Word

Waiting upon the Lord

by Chalmer Faw

"They that wait upon the Lord shall renew their strength . . . "
(Isa. 40:31 KJV).

This is not just a matter of learning to wait, important though that may be for us moderns. It is *waiting upon the Lord.*

"All things come to him who waits," runs the old adage. This has been touched up to read, "All things come to him who *works* while he waits." But even these bits of human wisdom are not what our scripture says.

What *does* it say? Listen. Written for exiles who have suffered many long years, it says *wait upon the Lord* and you will participate in the mighty work that the great God Almighty is about to do among the chosen people. Just wait upon the Lord and you will be amazed at the new strength you have.

This is true because God is not just a concept, nor a focus for good to be believed in, but a dynamic Person who is alive and at work with a convincing demonstration of wisdom, power, and mercy (Isa. 40:9-26). The Lord is the Creator and Doer, infinite in majesty, strong in judgment, tender in forgiveness.

Wait upon the Lord. Not to wait is to take matters in our own hands, retain control over every situation. "Plan your work and work your plan," you have heard it said. No, that's not the word from God. In scripture it is the *Lord* who always takes the initiative both in planning and in carrying out the plan. It is for us humans to find out what is going on and enter these purposes already begun by the Father of all.

It is not even a matter of "man proposes but God disposes," however true that may be in certain regards. It is *God* who proposes and we humans take it from there, either ignoring it, fighting against it, or, happily, getting into the action and becoming part of it.

The *Lord* is in control and those who would live in strength and fulfillment are those who learn the joy and the freedom of joining in.

The first thing we need to learn then is to *quiet down* and let God speak. True prayer begins not with words or petitions but with *listening*. What has God been doing since all eternity past? What is the Lord doing right now at the moment of praying? Listen to the divine word, out of scripture, in the deepest recesses of your heart, or, as for some people, on occasion, in audible syllables. Just listen.

"Isaiah" by Antonia Lisboa

How many of our committee meetings or church councils begin with a purely human agenda, an outline for carrying out what *we* think ought to be done? Our private prayer life is often no better. With minds already full of plans for the day, or the week, we plunge ahead, perhaps guiltily asking the divine blessing on what we have already decided to do. Not to be in control ourselves somehow frightens us, so weak is our faith in a God who is always at work for the highest good. As in church groups, we often "use" prayer as a belated way of insuring success for the schemes of our own minds. Wait upon the Lord to reveal the agenda, as well as lead the way in its accomplishment.

Since God is already at work and is more eager to bring about the divine blessing than we can ever be, let us just relax and let the Spirit guide. This means, then, *getting involved* in the *Lord's* purposes and plans, finding out what they are all about and following them out.

Is there no place then for our own best efforts, for what we call dialog and corporate endeavor? Of course there is. But we are already pretty good at this. In fact, we have been honing and perfecting our techniques along these lines for years. What we need most now is to hold all this in abeyance for the moment and allow the Lord to come fully into the situation, to take complete control, to "rule and overrule." Once God is in the driver's seat, he will find ways to use our expertise for the fulfillment of all that is best and right.

A third step, after waiting and listening, and then getting involved in the Lord's own plans, is to *do it God's way.* Have you ever wondered at the devastating word of Jesus at the End-time about many good people who fail to receive the Lord's favor (Matt. 7:21-23)? First they are told that it is not just profession but doing the will of God that will get them in. Then in verse 22 even those who *do the works of God* fail.

How can this be? Look closely and you will see that Jesus never "knew" these people: They were not really doing God's work in God's way but their *own*, disguised under the right words and terminology. It is not for nothing that the whole book of Acts stresses the work of the *Holy Spirit* done *through* the Apostles and others.

Wait upon the Lord, then, get caught up in the divine will and purposes, become the channel of *God's* action—and what will be the results?

The rest of the verse gives the answer. Strength it says, a *mounting* and *soaring* power, given by God, a new walking and a tireless running—in fact all that one needs to live life the Lord's way.

Personally I knew all this academically, until in late 1974, while still missionaries in Nigeria, my wife, Mary, and I received a powerful rejuvenation in the Holy Spirit. Then all became *real.* We have been walking and even running, in the Lord, ever since, and see now that it will continue on through a glorious eternity. ☐

A retired Bible teacher and missionary from Quinter, Kan., Chalmer Faw and his wife, Mary, are helping with the expanded ministry at the Antelope Park Community Church of the Brethren, Lincoln, Neb.

Faith as a legacy

Read Genesis 27.

There is a moment in Christian life when we move from a primary preoccupation with our own faith and begin to focus on our responsibility for faith in the next generation. Each of us has a unique story of how we came to faith and what our faith means to us. Having come to a personal faith, we have accepted a ministry of responsibility for the formation of faith in others.

The story of Isaac and Jacob is a story of how faith is transmitted from one generation to another. We will first look at the story from the perspective of Jacob, the one who was searching for faith, and then look at the story again from the perspective of Isaac, the one who had hopes and dreams for the way the faith would be transmitted to his children.

Usually we think of Jacob as deceitful and selfish in the way he thought about his life and the way he approached his parents. He waited for that moment when he could trade his soup for his brother's birthright (Gen. 25). He engaged in trickery with his mother in order to get the blessing from his father (Gen. 27).

We usually think of Jacob as deceitful, and yet as I read the story, I see Jacob in a slightly different way. Jacob was like all children. He wanted to have a right relationship with his parents and wanted to carry on the dreams of that generation. In a sense, Isaac was the carrier of the blessing for his generation, and Jacob wanted the same thing for himself and was willing to engage in disruption of the family in order to get the blessing.

The difficulty is that the results were not what Jacob had hoped for. The trickery that he engaged in to get the blessing did not have the results that he wanted. As badly as he wanted to have his father's blessing, the result of the blessing was the disruption of the family. Jacob had to leave his home and stay away for almost another generation before he was able to return to his own country.

Apparently faith is not something that can be passed from one generation to another. It rather is something that comes in some other way. It's not really the experiences in the family that led Jacob to his own faith. It's rather a series of unusual and mystical experiences. First, when he was running away from his brother, he had a dream about a ladder where angels were going up and down between earth and heaven. This is the first time God spoke to Jacob as the carrier of the blessing of his generation.

Later he had a second experience (Gen. 32), in which he wrestled with a stranger on the night before he had to face his brother Esau. The experiences that led Jacob to faith came not from his own effort or through the family expectations, but in unusual and strange ways. The final result was that Jacob did come to his own faith and began to accept responsibility for his family and for leadership in the community.

The story of Jacob is earthy and human and full of intrigue, one of our favorites in the Old Testament. Jacob fought for what he wanted, and yet the faith that finally came was not something that he got by fighting for it, but something that came to him in God's own time, in God's own ways. Through his experiences with God, Jacob became a person of faith and the carrier of the blessing for the next generation.

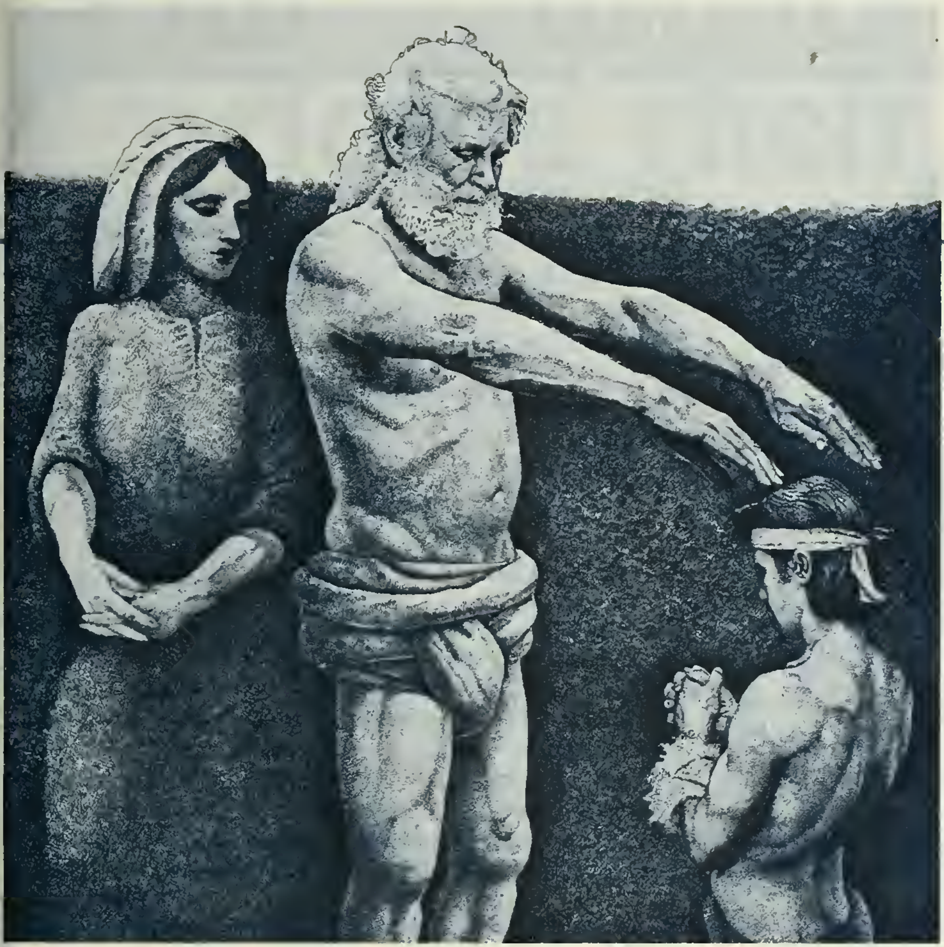
Isaac's road to faith was much different from Jacob's, much less traumatic, and, in fact, less interesting. The Bible doesn't say much about it, except that Isaac did have a personal experience with God. It was around that personal experience that Isaac came to his own faith and became the carrier of the blessing for his generation. Suddenly Isaac found himself the father of two boys, twins, who were rather difficult to raise. Isaac was the carrier of the blessing for his generation. The drama of the story revolves around how the blessing will be passed from Isaac to the next generation. That is the framework for the whole story. The conflict underneath the dramatic plot is that Isaac had a different understanding from God's of what was supposed to happen. When the two boys were first born, Jacob was the one whom God had chosen to be the carrier of the blessing for that generation. The text says, "Isaac loved (preferred) Esau."

The critical incident comes in the 27th chapter. This was an important time for Isaac. He was nearing the end of his life. It was time to engage in that important ritual in his life of passing on the blessing to the next generation. It was important because Isaac, like the rest of us, hoped for an orderly and predictable transition from one generation to another, and the ritual of the blessing was the way in which this was done in Israel.

Isaac called Esau and sent him out to hunt and asked him to prepare his favorite dish. You can imagine this would really set a fine atmosphere for what was supposed to happen there. Esau went. In the meantime, Jacob and Rebecca planned the scheme to steal the blessing. As the text says, Jacob had scarcely gone out before Esau came back, prepared the food, brought it to his father, and said, "Let my father arise, and eat of his son's game, that you may bless me." This was a terrible moment for Isaac.

As soon as Isaac realized what had happened, the text says he "trembled violently." In that one, awful moment, both Isaac and Esau realized that a terrible deed had been done. The orderly proc-

God transfers the blessing.



"Isaac Blessing Jacob" by Marvin Hayes

esses on which they both counted for life and prosperity had been disrupted. Esau could not have the blessing that he wanted, and Isaac could not give the blessing to him.

In a word, Isaac was blind. He was blind to the movement of God in his own family. He had so assumed that his dreams for his children were the same as God's dreams for his children that he could not accept either of his children the way they really were. He could not face into what God had planned for his children. Such was the pain of Isaac's role in this story that even though he was the carrier of God's blessing, he had little insight into God's movement in his family.

What can we learn about the ways in which persons come to faith and the role of leadership in a community that desires to bring the next generation to faith? First, we can see in this story that the way in which faith comes, and even those to whom it comes, is more a product of God's activity than it is of human action and community structures.

We can all desire for ourselves and for our children an orderly, well-organized, and predictable road to faith. We should learn from this story that God comes to us in God's own time, and often in ways and in places where we least expect it.

Even when God comes in ways that have been predicted by the community, we are always surprised and shocked and transformed in ways that no one expected. Jacob was a faithful child, who wanted his parent's blessing, and who did whatever he could in his life to be successful and prosperous by community standards. But God came to him in dreams, in strangers in the night, and in encounters that changed his identity and name. We have all come to faith in unique ways, and our community is blessed by the diversity of experiences with God that we have had.

Second, if the road to faith is unique and unpredictable, why do we try to manage faith when we become leaders in the community? Persons need community as the context in which to mature and learn about faith. But faith cannot be passed on as an inheritance. It comes, rather, from personal experiences with a mysterious and awesome God.

But often the leaders of the community of faith are blind like Isaac. We become so interested in the structures of community that we forget that the living God is beyond our perceptions of community. We can be the carriers of the blessing and yet not perceive what God is doing in the lives of others.

What will our children have to go through in order to come to a faith that is truly their own? What surprises and shocks will God have for us as we begin to care about the next generation? What disappointments will we face as some of those who are our favorites don't discover a faith of their own, and the ones we have not noticed or cared about become the carriers of the promise?

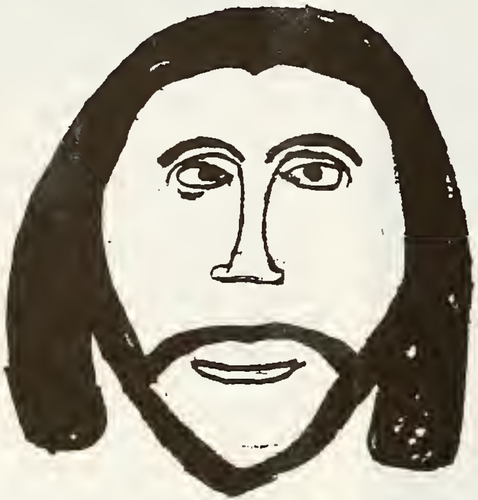
Ministry is a paradox. As ministers, God will use us in ways that we don't understand. We will have hopes that go against God's hopes. We will be disappointed at the very point at which God is doing the most important work. And in the end, like Isaac, we may not be sure whether we did what we were called to do. Without God's love, forgiveness, and care, we could not share this ministry that is the center of our lives. God calls us to community, but God also calls us to be open to a mystery greater than community. May God bless us in our calling. ☐

James Poling is associate professor of pastoral care and counseling at Bethany Theological Seminary, Oak Brook, Ill.

/by James Poling

Small talk

by Karen B. Kurtz



Jesus
Aaron Wenger, age nine
York First Church of the Brethren
York, Pa.

Who is God?

God is the Spirit who created the world. He created land and the plants on it for the animals to eat. And then he made man. God made man to take care of the animals. God sent his only Son to teach the people and the children about how he wants us to live. He wants us to live together and share, and to love one another.

Michele Krallman, fourth grade
Elkhart City Church of the Brethren
Elkhart, Ind.

Prayer litany

For the people who are hungry
We ask your help, O Lord.
For the people who are sick
We ask your help, O Lord.
For the people who need caring
We ask your help, O Lord.
For the people whom we care for
We ask your help, O Lord.
For the people in other countries
We ask your help, O Lord.

James Baldwin, sixth grade
York First Church of the Brethren
York, Pa.

Saul meets Samuel

Saul went with a servant to look for his father's donkeys. Saul came to Zuph and met Samuel. Samuel honored Saul as a guest to the dinner. Samuel then let Saul sleep on a roof (which was an honor). Then Samuel anointed Saul's head with oil and said, "You are the prince of Israel anointed by the Lord."

Chris Fitz, fifth grade
York First Church of the Brethren
York, Pa.

Grandparents are fun

April Miller likes to visit her grandparents, Howard and Edith Bosler. She says, "Grandma and I peel vegetables together. I like helping her. Grandpa and I ride bikes. We make the ride last as long as we can."

Years ago, April's grandparents were missionaries in Nigeria. April says, "I used to string African money together to make a necklace. Grandpa would say I was the richest African in America. He likes to make jokes. Grandma taught me the chorus of 'Jesus Loves Me.' I still remember it. I want to be a nurse or a missionary and help people."

National Wildlife

To do:

What do you like to do with your grandparents? Write a story or draw a picture about it.

Small Talk is a monthly page for displaying children's art and writing, and for suggesting ideas for fun. All children are welcome to take part. Send your items to: Kurtz Lens and Pen, 65523 Washington Road, Goshen, IN 46526.

Our churches aren't doing their job

The Church of the Brethren, many people claim, is in a leadership crisis. And it is being felt at all levels of the denomination.

by Jimmy R. Ross

Acts 6:3: "Therefore, brethren, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we may appoint to this duty."

Rom. 10:15: "And how can men preach unless they are sent?"

There was a crisis at First Church, Jerusalem. Acts 6:1-7 describes the situation. Apparently, a time lapse had occurred not noted by the author. The church had increased, not only in numbers but in cultural and organizational complexity. The immediate problem, precipitating the crisis that is of interest to us, arose out of a complaint by the Greek/Hellenistic element in the church.

A distinction was being made between the treatment of Hellenistic and Hebrew members. Basically, the Hellenists complained that their widows were being neglected in the daily distribution. It would be helpful if we had more details. Chalmer Faw, in his book, *When the Way is New*, suggests that a change in the method of caring for the needy had probably taken place over the years as the church grew. As a result, the Hellenists felt they were the victims of discrimination. The Hebrews were receiving better treatment.

A revision in organization was needed. Seven new men were called to take charge of the distribution of funds and supplies. In other words, the crisis was met by appointing/calling responsible leaders to minister to the need.

That is always a necessity. The basic thesis for this study of Acts 6:1-7 is simple. *Leadership* is indispensable to the work of the church. The church cannot—and will not—function without adequate, qualified leadership. Individual leaders are never indispensible. Everybody can be replaced, in fact, everybody *must* be replaced because leadership is so essential to the life of the church.

The Church of the Brethren, many claim, is in a leadership crisis. And it is being felt at all levels of the denomination. First of all, there is a shortage of pastors. Putting it simply, there are more empty pulpits than there are persons to fill them. We have not recruited/called enough persons to replace those who are no longer in the pastorate because of death, retirement, and change of vocation. Second, at present we are confronted with the necessity of having to fill a number of district executive positions over the next several years. Southern Pennsylvania and Atlantic Northeast districts recently completed that process. Most of these positions will be filled by strong,

capable *pastors*, which adds to the problem of the shortage of pastors. Third, the General Offices of our denomination are always seeking—and having trouble finding—persons to fill administrative, service, and missions positions.

Some people point to two factors that contribute to the problem. First, the dropout rate from the pastorate was extremely high during the turbulent years of the 1960s and early '70s. Many of those persons would now be at their peak to fill key positions within our denomination. The second factor is the increase in divorce among clergy couples, and the church's inability to deal with that problem in a redemptive, creative manner.

Many people, some that I know and respect personally, are lost to the church simply because they have been unfortunate enough to experience the tragedy of divorce. I could name competent, skilled, dedicated men and women who are now pursuing secular careers, or have positions in other denominations and ecumenical agencies, not because they want to, but because they have been forced out of the Church of the Brethren by virtue of the fact that they are divorced. We preach forgiveness, redemption, and reconciliation; but in some instances we find it terribly difficult to practice. In this case, the church is the poorer for it.

But there is another reason for the leadership crisis that is even more basic than those already stated. The local congregation refuses to take seriously its responsibility to call qualified persons to positions of leadership. If we look to the New Testament and our tradition, we discover that the call of God—to serve in the kingdom—has always come through and/or been ratified, confirmed, and endorsed by the congregation.

Over the years, there has been a gradual and subtle change in our attitude/approach to this issue. Many persons feel that the responsibility for acquiring and developing leadership rests with the colleges, the seminary, and the General Offices. That represents a radical departure from a Brethren understanding of the congregation's role in extending the call for certain individuals to serve in the set-apart ministry of the church. And that departure is primarily responsible for the leadership crisis in which we find ourselves.

The New Testament pattern for leadership recruitment is found in New Testament passages such as the one from Acts. The people are told to pick out from among the membership seven men to perform a specific function. In other words, they are called to a "set-apart ministry." The Apostles, representing the recognized and accepted leadership of the church, lay hands upon them as a formal sign of appointment to office. The seven are ordained.

That is basically the selection process traditionally used by the Church of the Brethren in calling people to ministry. The members of the congregation choose or call the person they feel God wants to do a task. The college and seminary train the person, the district and denomination officially ordain the person. But it is the local congregation that issues or affirms the call of the individual.

Then he said to his disciples, 'The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest.'

This means that each congregation needs a conscious, intentional plan or strategy for recruiting church leaders. Christianity operates on the assumption that there are particular persons whom God wants for particular tasks in the work of the kingdom. It is the church's responsibility to call these people out, lay hands on them, and equip them for the work. *The Interpreter's Bible* reminds us that . . .

> history and experience uniformly attest a principle of selection in life. It falls to some people to accomplish in this world what is not given to others to do. The secular mind may be content with explanations based on chance or 'the breaks' or native human genius. The Christian sees behind the vagaries of circumstances the ceaseless operation of divine providence. (Vol. 11, p. 218)

It is most helpful to be personal. How many ministers and church leaders has your congregation provided to our denomination in the last 15 years? If required to, I could name specific persons from the congregations I have served that were "lost" to other denominations, organizations, and careers in the last 10 years because we did not confront and challenge people with a call from the church to consider a Christian vocation. If required to, I could name persons in my present congregation who have the potential to be strong, competent, dedicated and committed minister/leaders/workers in our church. But will they? Not unless we are more aggressive and intentional in placing before them the call to serve Christ and his church.

The Church of the Brethren has a tremendous need to recruit and train adequate leadership for the coming years. I challenge congregations to consider carefully and prayerfully the responsibility they have to "pick out from among you persons of good repute, full of the Spirit and of wisdom" whom we may appoint to do the work of leading the faithful in response to Christ's call of discipleship. The words of Matthew's Gospel harbor both warning and challenge.

> When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, "The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest" (Matt. 9:36-38). ☐

Jimmy R. Ross is pastor of the Lititz, (Pa.) Church of the Brethren.

Interim pastors: The mobile ministry

Interim pastoring, Meadow Branch style, is the prototype for other places and people.

by Inez Long

In his self-supporting, tent-making ministry, Paul wrote letters giving us a record of his mobility among the churches and his response to their various conditions. Before Paul, Jesus, the Twelve and the Seventy went from town to town, witnessing to eager listeners—or "shaking the dust from their feet" when there were none. Only a century ago, roving evangelists and circuit riders carried on the ministry of going where there was need, relating to churches on a temporary basis, and leaving with the confidence that some seeds of the gospel had fallen on good soil.

The new form of this kind of ministry is the interim pastor. The need for such pastors seems to be increasing. Some congregations are searching longer and more carefully to define their own needs and to secure their new pastors. And there aren't enough Brethren pastors to go round.

An interim pastor is an *experienced* pastor, usually retired, who contracts with a local congregation for a term of service, usually one year. The interim pastor moves into the parish, sets up housekeeping, readies the car for calls, and lays out tools of the trade: Bibles, books, sermons, denominational paraphernalia, the local church directory, and an area map. Work is begun confidently, the sooner the better, for the interim pastor will soon be gone, with no property or situations hounding after, reminders of success or failure.

Because the stay will be short, the goals are quickly and clearly defined. Goals depend upon the state of the congregation when the interim arrives. Perhaps a former pastor left sooner than the members desired or expected. Maybe the pastorate was too long. Sometimes distrust and frustration have developed over finances or programs. Sometimes the congregation senses a split in the ranks, though the lines remain undefined. Or people have taken sides over a leader, a theology, a form of worship, or a power play, with mobilization of opposing forces in full gear. Always, however, there is one primary goal for the interim—to ease the leaving of one pastor and to make ready for the coming of a new one.

An interim pastor is not a long-term, prevailing power. The tenure is short; the approach is direct. The interim is a person in a hurry. The tempo of action and the simplicity of goals seem to be qualities for a young person, but such is not usually the case. Most interims are retired pastors. These interims are "old pros," who can sense what is going on in a parish without many inquiries and can move the parish with a little more spark than could be tolerated in a long-term pastorate, where the embers burn slowly and steadily for sustained spirit.

An interim has that intensity that can be accepted or ignored, saying, "I won't be here long, let's get on with the task." The congregation can say, "We don't have to adopt what this interim says. The time won't be long enough to nag us into doing something we don't like." Interim pastoring is a fresh breeze or a sudden fire, whichever will fan the temperature for the indwelling of the Spirit, heating up or cooling down.

Basic phrases for an interim situation are "fitting in" and "making do" with whatever and whoever is there. An affluent, large urban church is not a small rural church. A family church is not a congregation of mobile members. To try to serve a large urban church with the same methods used for a small rural church is as difficult as running a big city school like a one-room schoolhouse. Although both can offer equally good education, a wise leader uses a process relevant to each. One doesn't offer a sports program for a large city school by having relays in which all students in neighboring schools participate on a Friday afternoon on the playground if it doesn't rain, and the creeks don't rise.

After two long-term pastorates, my husband became an interim upon retiring from full-time pastoral work. For two years he supplied pulpits on Sundays in several denominations for months at a time. Then we went to the Meadow Branch Church of the Brethren, near Westminster, Md., for a year. Here was a different kind of interim-ing. We locked up our little retirement cottage in Lancaster County, Pa., and moved two carloads of essentials to the Meadow Branch parsonage. The cars held place settings for four, minimal pots and pans, linens, bedding, clothes, work material for office and desk, television, and typewriter. Could I serve refreshments to prayer groups attended by wonderful Southern-style cooks? It took courage, but I did it: I offered each the choice of an apple or an ice cream cone, and everyone seemed happy enough without more food, or silver, or dishes.

The story is simple: two carloads only. Easy come, no moving costs. Easy go, if things don't work out. Gone in two hours. No harsh feelings. We came simply, to live quickly and amicably with wonderful people in a traditional, family-centered congregation. All they needed was a little breathing space before hiring another full-time pastor.

And for us, the adjustment was a refreshing challenge to our calcifying,

Me and my pastor

by Howard H. Keim

So you have a new pastor. What do you plan to do about it?

As a Christian, my primary allegiance is to God, through Jesus Christ my Lord and Savior. The pastor is the spiritual and administrative head of the congregation. Pastors come in various sizes, shapes, and colors, and may be of either sex. They differ in gifts. They are human and, therefore, imperfect. They have professional training, but they do not know everything. They make mistakes like the rest of us. The pastor is helped or hindered by the congregation. I believe that as I support the pastor I help the church, which is the body of Christ.

So I am going to pray for my pastor, for health of body, mind, and spirit. I am going to pray for my pastor's freedom to use all God-given gifts for the building up of the body of Christ. I am going to pray for my pastor's happiness. A happy pastor will be a better person and will do a better job. One's attitude is tremendously important. In the opening moments of the worship service, I will pray for my pastor, that God's Spirit will come with power and conviction. During the week, I will try to remember my pastor daily at the throne of grace. Then I will work, trying to help answer my prayers.

Then I am going to listen to my pastor. Listening is an art. Most of us would rather talk than listen. But I believe my pastor has something to say, and I will listen. I may not always agree, but I will listen and try to understand my pastor's point of view. I hope that by my listening, my pastor will stimulate my own thinking.

I will also talk with my pastor. Encouragement is important in the lives of all of us, so I will try to encourage my pastor and commend what I perceive as good works. More people are broken by criticism than by commendation. Pastors are not mind readers, so I will share information about the sick, shut-ins, or cases of special need in my neighborhood. I will talk with my pastor about my hopes and dreams for the congregation. I may even make suggestions. It is important to keep the lines of communication open.

In Exodus 17, there is a story about the Amalekites attacking the children of Israel, when they were on their way into the promised land. Moses went up on a hill and lifted his arms up to God in prayer for his people. When his arms were lifted up, the Israelites prevailed, but when he let his arms down, the Amalekites prevailed.

Holding one's arms up over a long period of time can be terribly distressing. Moses' brother Aaron and his brother-in-law, Hur, came to the rescue. They had Moses sit on a large boulder. Aaron held up one of Moses' arms and Hur held up the other arm, until the sun went down. The Israelites were victorious.

The pastor doesn't need to stand all day, with lifted arms, literally, but there are situations of strain and tension much of the time. So I will try to do what I can to hold up my pastor's arms. I can help in visiting the sick, the new neighbor, the prospective member. I can provide transportation. The pastor should not be expected to run errands and do chores for the congregation. I won't call the pastor out at night to fix a leaky faucet. I will insist on my pastor taking a day off each week, for relaxation and re-creation.

In our home, we have two similar little gadgets. One is a thermometer. It registers the temperature of the room, but it doesn't do anything about it. The other gadget is a thermostat. It also registers the temperature of the room, but it is connected with a source of power. When the temperature drops too low it turns on the heat. When it gets too hot it starts the cooling process. People are like thermometers and thermostats. Some people know all about the problems of the church, the sins of humanity, and international tensions, but they don't do anything about those situations. Other people, because they have connections with the divine source of power, are continually starting in motion the processes that will make a better world. Lord help me to be like the thermostat. ☐

Howard H. Keim, of Metamora, Ill., is a retired Church of the Brethren minister.

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stay-at-home bones and our self-serving religious contentment. We found a new cultural pattern in the Maryland hills, new streets and stores, new ways to worship, pray, study, and sing, all the time bending our efforts to the goal of preparing the way for a new pastor.

To students of the Bible, the analogy was readily made that the interim pastor's name was John, the one sent to prepare the way, to make straight a highway for the one to come. At the end of nine months, the new pastor had been found, and the district secretary needed to find an interim pastor for a vacancy on short notice. We packed up our two cars at the end of our year at Meadow Branch, and drove our essentials to another parsonage, this time a parsonage alongside a large suburban church.

What makes for successful interiming? First, the people. They prepare for an interim by making the opportunity to renovate the parsonage, paint, scrub, and furnish with minimal pieces, some furniture loaned and some used pieces purchased for resale later.

The preparation for an interim has a certain air of abandon, a lightheartedness. No one has to prove anything. Everyone breathes more easily for the year, touches more lightly. The salary is smaller for the retired pastor on pension. The interim pastor's credentials are less important than the message spoken and the spirit displayed. Community agencies do not waste the interim's time or theirs as they seek recruits for long-term projects. The interim is on the move. There's nothing to fear.

Interim pastoring, Meadow Branch style, has become the prototype for us for other places and people. Interim pastors can be happily spirited people, circuit riders—Volkswagen style, tentmakers, who have earned their pension in order to have the freedom to choose their own place and people. ☐

Inez Long, a retired English teacher and writer, is the wife of interim pastor John D. Long. Her address is temporary, she says, and one of her "mundane services" is using up out-of-date letterhead stationery left over from departed pastors.

by Patricia K. Helman

The bush still burns

There is a great hunger abroad in the land. There is a great *physical* hunger . . . and many diverse groups are addressing the pain and complexity of this problem. There is also the hunger of the heart and spirit, a deep need to find meaning in life, to make sense of the ambiguities that are forced onto all of us with relentless monotony. Humanity is groping its way to the end of the 20th century in an obvious frenzy, aware of the prevailing paradoxes of rich and poor, love and hate, good and evil, hunger and satiation.

These words are being written in Mid-November, as I am assaulted on every side by the burnished beauty of fall. There abounds a sense of grace, a sense that we are still in the garden, if only the scales would fall from our eyes. I am aware of an awesome sense of goodness in life, in creation, in relationship with each other and with God through Christ and the Spirit.

The other side of that coin is an awesome sense of evil, of torture and mayhem, of war and starvation. Always, there are unanswerable questions concerning bad things happening to good people. Added to this is the sense that we live in apocalyptic times. We are victims of a scientific age that has thrust the reality of nuclear holocaust upon us.

There is brokenness of spirit, an alienation from each other and from God that breeds discontent and disillusionment. The secularity that presses upon us from every side takes its toll psychologically, physically, and spiritually. A sense of meaning in life escapes us, as the old certitudes on which we could depend seem to have crumbled and fallen.

This sense that something is out of kilter at a deep level in our life affects great numbers of people everywhere. Outer circumstances do not alter that inner disorder significantly. The rich and the poor and the middle class are all affected. The unchurched and those who have attended church with at least a modicum of faithfulness are also affected.

In the midst of the uncertainty and ambiguity that is part of culture, there is a great questing spirit. There is a renewed sense of awareness among Christians that they have long settled for stones instead of bread. The spiritual search turns us inward as we seek more insight and more understanding that will help us make sense of the journey.

In a rare resurgence of a search for spiritual answers, the Christian church must be ready with a relevant response. The response is to take the ancient message that God is present to us through Christ and the Holy Spirit as a living reality in our midst, and to clothe it with a newness of vision. The Word does dwell among us, full of grace and truth.

To brighten this new vision of reality, we must get beyond the dominant inheritance of western values, the long-accepted answers concerning what constitutes reality. For beyond that which we can see and touch and hear and taste and smell, there is the "mysterium tremendum," the great mystery of God and of the spiritual verities of life. There is love, God's love, which sets creation in motion and continues to energize it through the power of that love.

In this contemporary search for spiritual values and answers, the mainline churches are beginning to look at new words from the old storehouse of the Christian faith. These words, like spiritual formation and spiritual director, silent retreat, centering and prayer of quiet, fall on our ears with a strange sound—yet they embody answers.

For answers, the mainline churches must turn to the Catholics, the Quakers, and, yes, to those of us whose roots go deep into the Pietistic experience. For we believe that each person has the right to a personal encounter with God through Christ and the Spirit. We believe the bush still burns and the guidance of God is as available to us today as it was to Moses and Abraham.

The new vision of reality demands a sense of wholeness, an integrity of the human trinity, body, mind, and spirit. The new vision leads us to a sharing of our spiritual journeys, that helps in the construction of a map of meaning for our lives, at the center of which is the divine trinity—God, the Son, and the Spirit.

I believe—no, I know—the deep hunger within our own communion must be given credence. There are special ways of going about this. The disciplines of prayer must be explored, along with claiming of the ineffable joy that accompanies experiential faith. Congregations need to be given opportunities to know more about the life of prayer and the interior quest.

Oswald Chambers once said, "We carry our religion as if it were a headache: There is neither joy nor power nor inspiration in it, none of the grandeur of the unsearchable riches of Christ about it, none of the passion of hilarious confidence in God."

It is the sharing of this hilarious confidence in God that leads me to my work with the Parish Ministries Commission as consultant for spiritual life in the Church of the Brethren. (See November, page 5.)

Patricia K. Helman, North Manchester, Ind., is Parish Ministries consultant for spiritual life. A writer and poet, and an ordained minister, she is also a Church of the Brethren representative to the National Council of Churches.

On dealing with the India division, an

Chalmer C. Dilling

Separated Brethren need our concern

The India mission field (see "Church of North India," October, page 13) has been very close to my heart ever since my childhood. At that time Sister Ida Shoemaker, on her furloughs, was a frequent visitor in our home. I still remember how thrilled we were to hear the fascinating stories she told of her missionary experiences in India.

More recently, in the Penn Run Church of the Brethren, I learned to know Ernest Thakor, son of Sister Olive Widdowson's adopted daughter. Through him I began corresponding with the "Brethren" who had separated from the Church of North India (CNI). Ernie's father was one of these.

In January 1981, because of the confusion and contradictory reports concerning the situation in India, my wife and I visited India at our own expense, to see what was going on. We spent three weeks there, mostly with the "separated Brethren," although we did meet with and had some conversations with some of the CNI people. We visited seven churches and 21 centers in the Bulsar, Vyara, Jalaphur, and Anklesvar areas. We visited in villages, and in homes, sharing Indian food, praying together, and enjoying fine Christian fellowship. We learned to love the people and to respect their strong Christian convictions. I spoke at 26 worship services and assemblies. We also participated in three love feasts, three baptisms, and in a dedication service for three infants. A total of over 5,000 people attended the meetings, and in one service, there were nearly 500 in the congregation.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can only print a sampling of what we receive. All "Opinions" are edited for publication.

What Howard Royer and Lila McCray found true of the CNI (October MESSENGER), we found equally true of the "Brethren group"—outstanding and dedicated leadership, evangelistic concern, sincere and loving people, committed young people and women, and inspiring worship services. Moreover, we found a sincere desire to live at peace and in a genuine spirit of love with their brothers and sisters in the CNI. This was true even though they were determined to maintain their separate identity as a church. Repeatedly, I heard the phrase that typified their attitude: "Live and let live."

As for how many "separated Brethren" there are, I would not argue with the figures of 10 to 20 percent given in MESSENGER. There is no way to get an accurate figure. Based upon my own observations in India, however, and in consultation with their leaders, I think 40 percent would be closer to the correct number. But, regardless of whether it is 10 percent or 40 percent, that is not the issue. The issue really is the attitude we as Brethren have toward the "separated Brethren."

So far we have been treating them as rebels and not as Brethren. After all, these people, as well as those in the CNI, represent the families for whom we gave our offerings that they might receive the gospel of Jesus Christ. They are the same people for whom our missionaries left their homes and made sacrifices; the people our missionaries loved into the kingdom of God, and nurtured in the Christian faith.

Some of these same people, if still in the CNI, probably would have had their pictures in the October MESSENGER, and articles written about them. Yet, because they tried the CNI and were unhappy in it, and desire to be truly "Brethren" again, we brand them as "dissenters," and at times accuse them falsely.

I doubt if there are many of our Brethren in this country who know such facts about these "dissenters" as the following:

- Some of the leaders of this group are sons and daughters of those called in MESSENGER, "couples who made outstanding contributions to the life of the church —Dr. and Mrs. P.G. Bhagat, Dr. and Mrs. G.K. Satvedi, the Rev. and Mrs. Navanji Solanki, Mr. and Mrs. J.B. Solomon."
- Another leader is Nginbhai Chauderi, principal of the Church of the Brethren High School in Bulsar. Members of the Elgin staff and Harold S. Martin of the Brethren Revival Fellowship all spoke highly of him in my presence. Also, because of his position with the "separated Brethren," he has been under great pressure to resign his position in the school.
- The leadership within the church is composed of some outstanding people—teachers, headmasters of schools, head men of villages, government officials, business men, and nurses.
- This group, too, is reaching out. It is doing it with a host of volunteer workers, and some paid pastors and evangelists. It is building a new church in Champavadi and two other modest structures in jungle villages where the "Brethren" are in mission. Three "Brethren" high schools are already operating in Champavadi, Dolora, and Borpado. Also, the group has two hostels for students from the interior, one at Champavadi, and one at Dolora. Until the government provides lodging grants, some of the leaders at Vyara are personally supporting these students.

My observation while traveling in India, and a message I emphasized at every opportunity was this: There were so many people within the villages hungry and thirsty for the gospel that the money, time, and energy used in opposing each other might better be used in ministering to those who so urgently need it. I believe that this is the sincere desire of most, if not all, of those within the "Brethren" fellowship.

I share the conclusion of Brother Glen Campbell (October, page 3), when he said: "Reconciliation will never come from without, but only as God's Spirit works within the lives and hearts of those who are separated from one another."

I believe that this will more quickly come to pass, however, when we in the church here demonstrate by deeds, as well as by words, that our love and concern for those of our brothers and sisters in the separated group are just as great as they are for the Brethren in the CNI.

In discussing this issue with some of the Brethren here, I have been asked, "What is it that the 'separated Brethren' want?"

I believe that what they want from us is not our money (as we have been told). What they want is our sympathetic understanding, our good will, and our recognition of their right to exist and have their own identity. In short, I would say, they just want to be treated as "Brethren."

My heart grieves for the situation in India. From our close association with the people who left the CNI, my wife and I developed a deep and lasting affection for them. We love them as a people. We respect their sincere commitment to the Lord Jesus Christ, their zeal to promote the kingdom, their close adherence to their Brethren heritage and their determination to hold to their convictions, no matter what the cost. I pray daily that there will indeed be a reconciliation of hearts between them and their Brethren in the CNI who may be just as sincere and dedicated. ☐

Chalmer C. Dilling is moderator of the Penn Run (Pa.) Church of the Brethren.

Glen Campbell

India divisions call for healing

My wife, Betty, and I spent three months in India early last year, at the request of the Church of North India (see October, page 3). In response to the October MESSENGER cluster of articles on the CNI, I want to share a few observations.

The more we learned about the church situation in India, the more we realized how complex it is. There is certainly no simple solution to all the problems there, except by the grace and power of God. I will list several of the key issues, and make brief comments on them.

There are personal and family differences involved in the leadership on both sides, particularly among the "break-away group." Some of these are of long standing, going back years before the church union took place. There was (and still is) an evident struggle for position and leadership involved, particularly in the Bulsar area.

There is strong evidence of a basic difference or understanding of the philosophy of mission and church. There is the belief that the church in India should be strengthened and subsidized from the "mother church" in America. The "break-away group" feels the church in India should have strong institutions, such as hostels, schools, community uplift work, and evangelistic centers. It feels that these should both nurture the church itself and be avenues of outreach and witness for the church to the non-Christian community.

The other viewpoint would be for the Indian church to be primarily self-governing, self-supporting, and self-propagating, with relatively little outside support. Since the Indian church is not financially strong enough to support many institutions of its own, there was and is a noticeable decline in institutional work. This has left a number of the Indian church people feeling perplexed, deserted, and even bitter.

Church administration and polity are difficult for some. Many have adjusted to the new administrative setup in the CNI, but quite a few have not. I am convinced that this is not all stubbornness or personal gain-seeking on the part of many. The present system of the pastorate committee at the local level, with the pastor as the chair and power figure; the bishop as the head at the diocesan level, with the diocesan council being a representative body, not an open forum, as the district meeting was; and the synod, far removed at Delhi, seeming so impersonal and autonomous to many has left many people feeling cold and out of the mainstream of the life of the church. In the former Church of the Brethren, any member could attend district meeting, say his piece, and feel he had had a part in the running of the church. Many people express a real lack of feeling involved in the new system of administration.

Property is a difficult issue. The covenant of the CNI churches, at the time of union, committed each member church to join the united church with all its assets, liabilities, property, membership—in essence *complete* union. Each member church was allowed to continue practicing its ordinances in its former manner, without change unless it requested change. The administrative structure of the church was to be gradually brought into uniformity under the synod, diocese, and pastorate system. A certain time period was given to accomplish this. There were to be no further additions to the old or former system in the local churches, but the existing officers in the various churches before union were to be incorporated into the new pastorate committee system. This was the crucial issue of dispute in the Bulsar church community, which eventually precipitated the split.

To date, little if any property has been transferred by the member churches to the

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CNI. There are several reasons for this: 1) Because of difficult government rules governing institutions registered as charitable trusts, it is a slow and laborious process to change a trust or property governed by it. 2) It takes a unanimous decision on the part of the trustees of the merging trust before it can become a part of a new trust. Lawyers say it is virtually impossible to do away with a trust in India once it is established. 3) The transfer of property in India is a much more complicated process than it is in the USA. Property is a precious commodity in India, and hard to come by. There is almost always much hesitancy and even fear connected with letting property go, lest it be lost forever to the people's use. This is, no doubt, a part of the culture, and partly due to population pressure on natural resources. Unless and until real confidence is restored to those who use it, it will be a strongly contested issue.

Since the South Gujarat church properties are still in the name of the General Board of the Church of the Brethren, and of First District of the Church of the Brethren in India, the "break-away group" is trying to establish itself as the *true* Church of the Brethren in India, and thus the legal heir to all the trust properties there in that name. This dispute has been in the courts for several years now, and will eventually be decided by the court as to who is the legal heir and administrator of the properties. The only other possible settlement of this question would be for each side to withdraw its case and claim at the same time, and the two work out an amicable settlement out of court. In most cases where there is division in the local churches, both groups are using the property at different appointed times, according to court order.

Because of the impasse over property, there are strong feelings by some leaders that too much power resides in the hands of the trustees of the two trust boards. The trustees are often not in accord on important matters, each board having some members from both sides of the church split. Thus, much needed work often is either only partially done or left undone by the trustees. Many properties are in bad repair, and some are in danger of being confiscated by the government.

There was real concern expressed over the lack of evangelistic interest and effort in the CNI. Here I believe both groups need to be more honest and fair with each other. It is true that in the process of setting up and getting adjusted to the new church system, there was some falling off in evangelistic work. But this was not true in *every* church. It is also true that these same "break-away" leaders did not take the initiative when in the CNI to strengthen the evangelistic work. Now, since the split, there has been more effort on both sides to strengthen the evangelistic effort. I sensed some spirit of competition there to prove that they were right in their accusations. Nevertheless, there is some good and honest evangelism being done by both groups, and they should both be thankful for that. There is still much room for improvement on both sides.

It is difficult to assess how much sociological factors come into the picture, but it is quite evident they are there. An example of this is most evident in the Vyara area, where by far the largest number of the "break-away group" resides. Vyara is classified as a scheduled or backward class area by the government. It is an area inhabited mostly by the Gamet and Chowdry communities. (It is illegal and unadvisable to use the term "caste" in India.) This area was (and is) very responsive to the Christian gospel. It accounted for more than a third of the former Church of the Brethren membership.

Through the years, many of the men and women who were educated in the mission schools and hostels, and became Christians, also became leaders in their villages and local government offices. They deeply appreciated what these Christian institutions had done to improve their lives, and they wanted to maintain these same advantages for their children. It was a real blow to them when, at the government's insistence, the mission schools were turned over to the government. Later, when some of the land from these institutions was sold, and the hostels began to decline and lose their quality of leadership, they became alarmed.

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The sociological factor enters at this point. Many of these former underprivileged people had become, through great effort and sacrifice, educated leaders in their own right. They are strongly determined not to lose ground for their people. Having become Christians, they are no longer eligible for many of the government benefits that the other backward class people get, such as scholarships for their children's schooling and special loans and grants for economic improvement. When they voiced their needs to the diocesan leaders in the CNI, they felt their needs were not taken seriously, so they withdrew with the "break-away group," and tried to re-establish support with the Church of the Brethren.

There is still a strong group with the CNI in the Vyara area. However, there are at least 1,500 members who claim allegiance with the "break-away group." This is probably the most significant issue to deal with, both for the Church in India and the Brethren in the United States.

Hard as it is for the church in its struggle, there are real signs of spiritual growth taking place in the India church. We saw much evidence on both sides of the split, where people are searching deeply and praying earnestly over the situation. They are learning why they are Christian. They are learning how to give answer for the faith within them. They are deeply concerned about the dividedness among them, and are praying for healing and reconciliation. Some churches are meeting regularly to pray for reconciliation and for the church's work and witness.

Not all are at this point. There are a few in church leadership positions who are unbending in their separatist attitude. A few would seem to be working too much for their personal ends, rather than the good of all the church. We strongly urged the committed church leaders on both sides to confront these leaders and show them what damage they are doing to the church. Whether they join together or not, they should direct their efforts to oppose the forces of evil, and not to weaken the church by fighting each other.

Much of the leadership in the church is either old or young. There are many congregations on both sides being pastored by retired men on a part-time basis. There is an urgent need to train top quality young leaders for the church's future. The present situation of dividedness is not conducive to young men and women to go into church leadership.

When Betty and I left for India our hopes were high. We felt God had a real purpose in calling us there. We may not have seen that purpose fully or clearly at the beginning, as we may not even now, but we are sure God's purpose was in it. It was our human desire that reconciliation could at least be started. We don't know if it was or not. We do know there was earnest, honest sharing with many people, and God will not let that go unnoticed.

Two or three things became very clear in my mind as we ministered in India. As Christians, we are responsible to love one another in all circumstances of life, even in times of division. It could well be that the true purpose of our going was to be a living witness to the love that cares enough to cross the lines without prejudice. To know that the Church of the

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Brethren in America still cares, and has not forgotten any of her children, may be primary in the future of all our relationships in India.

We cannot accomplish reconciliation for the people of the church in India. They must work that out among themselves. We can join with them in prayer, and share in the agony and growth in their struggle. We can trust that God will aid them and us in that struggle.

A difficult matter is where the Church of the Brethren in the USA will stand in its attitude and relationship to both groups in India. The official stand to date is behind the Church of North India (union) group. They still have the large majority of the people. But the "break-away group" is sizeable; more than 2,000 souls. They seek and yearn for recognition, albeit much on their own terms. They have their roots in the Church of the Brethren. Are we to disown them and leave them to drift and shift for themselves?

The people who remain with the united church also love the Church of the Brethren in the USA. Their roots are just as much in this church as those who broke away. In some ways their love has been more open and exemplary than the "break-away group." They gave their solemn covenant before God and his people that they would be a part of his larger unity church. They too have suffered and worked hard to be faithful to that promise, and they have grown in so doing.

Our right conduct toward both sides is crucial to their future relationship with each other and with us. Our love for both groups must be genuine, not condescending. It must be knowledgeable and firm, yet compassionate and gentle. We dare not be used as a pry by either group against the other. We must keep the channels open for love and healing to flow. ☐

Glen Campbell is pastor of the Guernsey and Monticello, Pike Creek congregations of the Church of the Brethren, in South/Central Indiana District.

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Michael J. Rath

Editorializing on homosexuality

The Annual Conference Wrap-up in the September MESSENGER ("The Brethren in Baltimore," pages 13-30) both disappoints and troubles me. I thought this would be a "report" on Annual Conference. What I found on pages 14-16 concerning Conference action on the Human Sexuality Paper (and more specifically, homosexuality) was an editorial by the editor.

First of all, I am unaware of any action on the part of Conference to create the list the editor compiled under the heading "What Does the Church of the Brethren now Officially Say About Homosexuality?". This list is in fact a collection of hand-picked and paraphrased bits and pieces from different places in a long and controversial (and often contradictory) paper.

If there really were such a list of what the church "now officially says" about homosexuality, I am sure others in the Brotherhood could suggest certain statements from the paper that they felt were important. If I were to make my own list, I would include such statements as those found on page 150 of the Conference Booklet, lines 24-26: "Furthermore, the church holds to the teaching that sexual intercourse, which can be the most intimate expression of sexuality and the most bonding of human relationships, belongs within heterosexual marriage," and on page 158, lines 32-35: "The Church of the Brethren upholds the biblical declaration that heterosexuality is the intention of God for creation. Nature, in the very functional compatibility of male and female genitalia, confirms this biblical revelation that males and females are meant for each other."

If the Church of the Brethren is to have an official statement, I think it should reflect the decisions made by Annual Conference. The only amendment passed on the Human Sexuality Paper stated that covenantal relationships between homosexuals are unacceptable. I believe this action deserved more attention and support in the MESSENGER article.

The article also highlighted the statement of homosexual pastor Kerby Lauderdale. It would have been good to include statements and opinions of those speaking in favor of the amendment as well, seeing that it did pass.

The full page article (or advertisement) on page 16 for the Brethren/Mennonite Council for Gay Concerns serves as my final illustration of the editor's desire to reflect his own viewpoint rather than the action taken by the delegate body. And here is the resulting contradiction: The delegate body finally takes a stand on homosexuality by passing an amendment stating that it is unacceptable as a Christian lifestyle, and then the church's official publication runs a full page ad for a gay rights group in its Conference report. I look forward to the printing of a full page article from one of the hidden majority.

To homosexuals, I would say, "I love you and know without a doubt that God loves you. I also love God's Word, which I believe should be our final authority as Christians. I believe that his Word states that homosexuality is sin."

Lest the thought arise that I am "throwing stones" or "judging," let me add this: "It's true that we all commit sin. However, God does not teach us to defend or advocate sin, but rather to first repent of it and then trust in the transforming power of Christ to enable us to overcome it. ☐

Michael J. Rath is pastor of the Shepherd Church of the Brethren, Mount Pleasant, Mich.

Generally, as editor, I refrain from "having the last word," but I feel a few remarks are warranted as follow-up to the *above opinion of Brother Michael Rath:*

MESSENGER intentionally reports on Annual Conference with articles that could be classed as "news analysis," rather than strict news reporting.

The material in the two boxes on pages 14 and 15 of the September MESSENGER was condensations of pertinent points from the adopted paper. "What Does the Church of the Brethren now Officially Say About Homosexuality?" was taken from the Conference Booklet, page 156, line 26 through page 159, line 14 (as amended). "How Are Brethren to React to Homosexuals?" was taken from page 159, lines 15-35.

The paper calls for "engaging in open, forthright conversations with homosexuals," to "venture toward understanding." For that reason, I believed MESSENGER readers needed to know about the Brethren/Mennonite Council for Gay Concerns, and thus wrote the sidebar article about that organization (page 16).

Brother Rath makes two errors of fact that need correcting. First, his statement implies that Kerby Lauderdale spoke on an amendment that passed. In fact, he spoke in favor of a proposed amendment that lost. (Looking back at my article, I see one weakness, which I regret: It does not state clearly enough what happened to each amendment.)

Second, Brother Rath says, "The delegate body finally takes a stand on homosexuality by passing an amendment stating it is unacceptable as a Christian lifestyle . . . ." In fact, that amendment (the only one made to the paper) does not state that homosexuality is unacceptable. It merely calls "covenantal relationships" between homosexuals unacceptable to the church.

In pointing this out, however, I don't mean to imply that the paper as a whole puts a stamp of approval on homosexuality. One has to read this controversial position paper very carefully to avoid misinterpreting it. — Ed.

turning points

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(Orientation completed Oct. 16, 1983)

Baldner, Ruth, Dallas Center, Iowa, to Eagle Valley Environmentalists, Apple River, Ill.

Berkenbosch, Lyle, Adel, Iowa, to Eagle Valley Environmentalists, Apple River, Ill.

Carter, Claudia, Daleville, Iowa, to National Moratorium on Prison Construction, Atlanta, Ga.

Chastain, Eva, Nashville, Tenn., to Friendship Day Care, Hutchinson, Kan.

Coppess, Patrick, Bradford, Ohio, to Church of the Brethren Home, Windber, Pa.

Cross, Roxanne, Springlake, Mich., to Hospital Castañer, Castañer, P.R.

Dean, Bruce, Elkhart, Ind., to Polish Agricultural Exchange Program, Poland

Faw, Robert, Richmond, Va., to Bar 41 Ranch, Wilbur, Wash.

Hanawalt, Carol, LaVerne, Calif., to United Campus Ministry, Warrensburg, Mo.

Irwin, Elisa, Ramulus, N.Y., to Washington City Church of the Brethren, Washington, D.C.

Keller, Lisa, No. Manchester, Ind., to Morningside Emergency Shelter, Brattleboro, Vt.

Miyashita, Eiko, Yokosuka-city, Japan, to Resource Center for Nonviolence, Santa Cruz, Calif.

Moyer, Stephanie, Harleysville, Pa., to Sykesville Shelter Home, Sykesville, Md.

Olson, Peter, Guerneville, Calif., to "Witness for Peace in Nicaragua," Sojourners Peace Ministry, Washington, D.C.

Palmer, Mary, LaJunta, Colo., to Church of the Brethren Home, Windber, Pa.

Rigdon, Rick, Ft. Wayne, Ind., to ARC Retreat Community, Stanchfield, Minn.

Snyder, Anna, Lombard, Ill., European assignment pending

Sweltzer, Sandra, Richmond, Ind., Haiti assignment pending.

Tsukuda, Akemi, Fort Lee, N.J., to Family Crisis Center/Dundalk Church of the Brethren, Baltimore, Md.

Yaussy, Kimberly, Dayton, Ohio, to Morningside Emergency Shelter, Brattleboro, Vt.

Yohn, Charles, Elgin, Ill., to Eagle Valley Environmentalists, Apple River, Ill.

Wood, Walter, Thorp, Wis., to Fahrney-Keedy Memorial Home, Boonsboro, Md.

Licensing/ Ordination

Bermosk, Geoffrey, licensed Oct. 9, 1983, Pleasant Hill, Western Pa.

Cassel, David, ordained Oct. 30, 1983, Weston, Ore./Wash.

Detar, Jerry, licensed Oct. 23, 1983, Greensburg, Western Pa.

Hirst, Kevin William, licensed Sept. 18, 1983, Pasadena, Pacific S.W.

Laycook, Catherine, ordained April 17, 1983, Whitestone, Ore./Wash.

Lear, Marta Celia, licensed Oct. 2, 1983, Los Angeles, Ladera, Pacific S.W.

McKinnell, Letha M., licensed Aug. 21, 1983, Rockford, Ill./Wis.

Shearer, Velma, licensed Oct. 16, 1983, Salem, So. Ohio

Sheller, Gayle, ordained June 12, 1983, Springfield, Ore./Wash.

Titus, Michael R., ordained Aug. 28, 1983, Grants, Pass, Ore./Wash.

Pastoral Placements

Barkdoll, Stanley G., to Beaver Creek, Mid-Atl., Interim

Bauer, Gary W., from Natrona Heights, Western Pa., to Blue Ridge, Virlina

Cobb, Sharon, to Manassas, Mid-Atl., Christian Ed. Asst, part-time

Detrick, Joseph A., from Logansport, So./Central Indiana, to General Board Staff, Elgin, Ill.

Detrick, Ralph, from General Board staff, Elgin, Ill. to Chicago Douglas Park, Ill./Wis.

Deyerle, G. Ernest II, from secular, to Troutville, Virlina

Driver, Frederick A., from Peter's Creek, Virlina, to Germantown, Brick, Virlina

Firstbook, Clinton III, Rice Lake, Ill./Wis., to Cherry Grove, Ill./Wis.

Jeffrey, Charles, from other denomination/teaching, to Rice Lake, Ill./Wis.

Nogle, Joel, student from Lancaster Theological Seminary, to Hempfield, Atl. N.E., youth, minister, Christian ed.

Nogle, Kathie, student from Lancaster Theological Seminary, to Hempfield, Atl. N.E., youth, minister, Christian ed.

Nowak, Steve J., to Defiance, No. Ohio, part-time

Teegarden, Robert, from Topeka, W. Plains, to Kansas City, Messiah, Missouri

Anniversaries

Cooper, Mr. and Mrs. Edward, New Carlisle, Ohio, 60

Flora, Daniel J. and Stella, Boones Mill, Va., 62

Kreider, Bard and Esther, Lititz, Pa., 60

Deaths

Barnhart, S. L., 80, LaVerne, Calif., Sept. 24, 1983

Cleer, Helen, 76, Canton, Ill., April 3, 1983

Coe, M. Gene, 56, North Manchester, Ind., July 6, 1983

Cooper, Edward E., 64, Johnstown, Pa., Sept. 1, 1983

Craun, Everett E., 67, Bridgewater, Va., Oct. 11, 1983

Dumpman, Florence, 80, Capistrano Beach, Calif., Sept. 9, 1983

Eble, Lloyd, 84, Louisville, Ohio, July 15, 1983

Filbrun, Howard E., 67, Dayton, Ohio, Sept. 21, 1983

Freed, Harvey Wesley, 62, Ankeny, Iowa, Aug. 3, 1983

Gilbert, Walter, 83, LaVerne, Calif., Sept. 6, 1983

Hanawalt, Pearl, 96, LaVerne, Calif., Dec. 27, 1982

Harsh, Effie A., 91, Eglon, W.Va., Oct. 21, 1983

Hess, Vesta, 79, Johnstown, Pa., Sept. 25, 1983

Johns, Elizabeth, 83, Canton, Ill., May 4, 1983

Keeler, Robert, 65, LaVerne, Calif., Aug. 4, 1983

Kindley, Edith, 86, McPherson, Kan., Oct. 5, 1983

Kinzie, Edna Burton, 83, Ankeny, Iowa, June 20, 1983

Kleinbeksel, Ruth E., 75, Waterloo, Iowa, Oct. 3, 1983

Kough, Merl, LaVerne, Calif., Nov. 5, 1982

Lermineaux, Albert Sr., 57, Johnstown, Pa., Sept. 7, 1983

Ludlum, Ira, 82, Canton, Ill., Feb. 23, 1983

McNamee, Mrs. Stanley, 80, Waterloo, Iowa, Sept. 24, 1983

Metcalf, Mina, 84, Beaverton, Mich., Sept. 15, 1983

Miller, Adin L., 91, North Manchester, Ind., June 18, 1983

Miller, Ted, 91, Tucson, Ariz., Oct. 11, 1983

Nathan, Nora, 95, LaVerne, Calif., Feb. 2, 1983

Parsonson, Carmen Grace, 60, Detroit, Mich., May 21, 1983

Royer, Bertha, 80, LaVerne, Calif., Dec. 4, 1982

Semisch, Lillian Linn, 79, Detroit, Mich., Sept. 18, 1983

Senger, Sylvia, 89, South English, Iowa, Sept. 29, 1983

Sharp, Faye, 85, Oakwood, Ohio, Oct. 24, 1983

Shull, Pearl Grosh, 89, St. Petersburg, Fl., May 28, 1983

Sink, Louise, 97, LaVerne, Calif., Sept. 14, 1983

Sladic, Vera, 64, Pittsburgh, Pa., July 10, 1983

Smallwood, Lillie, 78, Oakland, Calif., Sept. 24, 1983

Smith, Merton T., 75, Union Bridge, Md., Oct. 7, 1983

Slouder, Opal, 85, LaVerne, Calif., Nov. 16, 1982

Talley, Blanche, 91, Wilmington, Del., Sept. 10, 1983

Thomas, Lewis E., 72, Bean Station, Tenn., Aug. 12, 1983

Weaver, S. Clyde, 82, Lancaster, Pa., Sept. 28, 1983

Werstler, Gerald C., 64, Hartville, Ohio, Aug. 23, 1983

Westerfield, Lizzie, 87, Canton, Ill., Nov. 5, 1982

Wolters, Harry J., 73, McPherson, Kan., Oct. 1, 1983

Zinn, Verley K., 74, New Carlisle, Ohio, Oct. 4, 1983

The importance of myths is no myth

I didn't watch much of the stuff on TV or read much in the press this past fall tagged to the 20th anniversary of John F. Kennedy's assassination. Not that Kennedy wasn't a hero for me. I'm just ornery enough to resist getting sucked into things by the mass media. No, instead, I did my own marking of the event, and re-examined my own memories.

Much has been made of the Kennedy "myth," of "the thousand days," and of "Camelot." People argue about Kennedy's performance as President and point out inconsistencies between the Kennedy of the myth and the Kennedy portrayed by critical historians.

I am an unabashed subscriber to the myth. The history buff in me appreciates the work of those historians who help to set the record straight. But please don't try to destroy the myth for me. I *need* the Kennedy I remember, the Kennedy who inspired me, the Kennedy who made me feel I was part of our government, the Kennedy who convinced me that our government could work for good.

Like many people of my generation, I experienced Kennedy's death as a death in "the family" and I have never been quite the same since. Kennedy as I perceived and experienced him, as I *remember* him, is important. I don't need to know all the history about him.

A *real* death in the family was that of my father four years ago. Certainly the father I know and remember does not match the actual person. In my memory I have created a "myth" about him, selecting only the images and perceptions I want to keep, the ones useful to me in responding as my father's son.

Is it not the same with our relationship to Jesus Christ? The Gospels do not give us the complete historical Jesus. A wise person once said that what we read in history is not a record of what actually happened, but a record of what was remembered.

The Gospels were not written until many years after Jesus' death. His life, his sayings were remembered, and passed on by word of mouth. By the time the Gospels were written, the "facts" were no longer consistently recalled; the exact chronology of Jesus' life was forgotten. They were, in truth, not even considered that important. What we have preserved in the Gospels is a myth, in a sense. But the myth is all we need. Who would argue that a detailed, chronologically exact biography of Jesus would increase or strengthen our Christian faith?

Columnist Bill Granger wrote, for me, the best piece on the Kennedy anniversary. In his column on JFK's impact, he carried on an imaginary interview between himself and an under-25 youth. The youth cannot grasp the significance of the Kennedy of the myth.

Granger tries to explain. The youth listens, but argues that Kennedy "didn't do nothing."

Granger says that's not the point: "The important thing is what he said and how he said it and how alive he made us feel and how good he made us feel about the country and being part of it. When he said the torch had been passed to a new generation of Americans, it wasn't just a great line, he meant people like me."

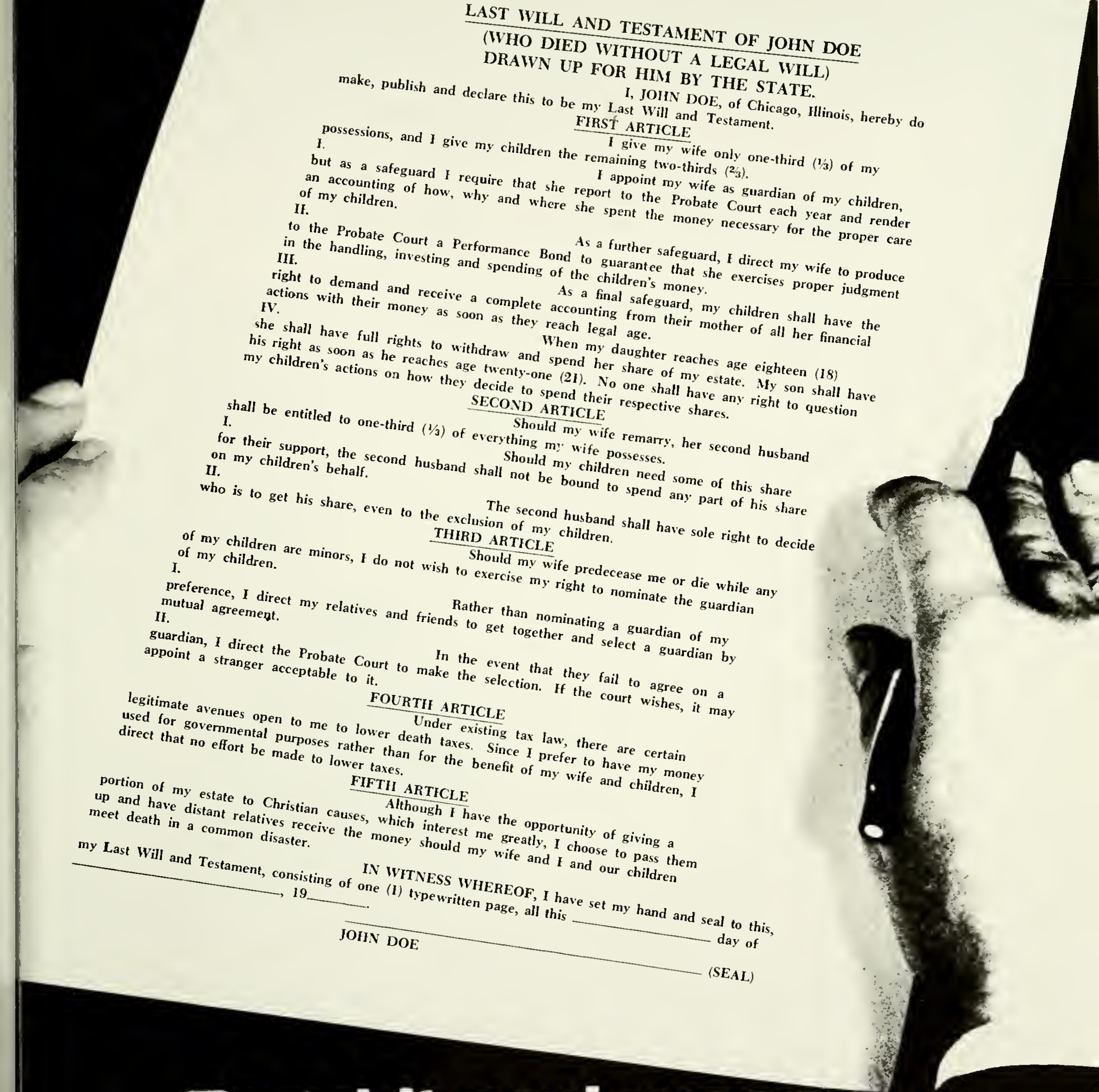
He goes on explaining what Kennedy meant to him: "When he talked about peace, we listened to him because peace seemed like a real thing, as real as war. It seemed one could reach out and touch it if one tried hard enough."

The youth of the 1980s still is unconvinced. So Granger tries once more: "I mean, that's the way we saw him. And he made us all feel as if we were becoming part of something bigger than just ourselves or our families or our lives in the neighborhood. That's why everyone cried when Kennedy was killed. When he lost his life, we lost a part of ourselves. When he was killed, youth ended. When he died, dreams died. It was the worst thing that could have happened . . . and it happened."

But that's enough of the Granger column. Can't you hear the Apostles using virtually the same lines when *their* hero was killed, when the "worst thing that could happen" *did* happen?

The exciting thing—and what makes all the difference for us as Christians—is that the Kennedy myth can only leave us sad. The Jesus myth leaves us jubilant with happiness. In the Jesus myth, the "impossible" happens. It isn't all over. Jesus lives. If we believe that, then it isn't the end of the world. It's the beginning!

So, don't deny me my myths. There is a Kennedy behind and beyond the Kennedy of public record. And whether we are talking of heroes such as JFK, or the supreme hero of our faith, Jesus Christ, the person we understand from our memory—the myth—is ultimately the most important.—K.T.



LAST WILL AND TESTAMENT OF JOHN DOE
(WHO DIED WITHOUT A LEGAL WILL)
DRAWN UP FOR HIM BY THE STATE.

I, JOHN DOE, of Chicago, Illinois, hereby do make, publish and declare this to be my Last Will and Testament.

FIRST ARTICLE

I. I give my wife only one-third (⅓) of my possessions, and I give my children the remaining two-thirds (⅔).

II. I appoint my wife as guardian of my children, but as a safeguard I require that she report to the Probate Court each year and render an accounting of how, why and where she spent the money necessary for the proper care of my children.

III. As a further safeguard, I direct my wife to produce to the Probate Court a Performance Bond to guarantee that she exercises proper judgment in the handling, investing and spending of the children's money.

IV. As a final safeguard, my children shall have the right to demand and receive a complete accounting from their mother of all her financial actions with their money as soon as they reach legal age.

When my daughter reaches age eighteen (18) she shall have full rights to withdraw and spend her share of my estate. My son shall have his right as soon as he reaches age twenty-one (21). No one shall have any right to question my children's actions on how they decide to spend their respective shares.

SECOND ARTICLE

I. Should my wife remarry, her second husband shall be entitled to one-third (⅓) of everything my wife possesses.

II. Should my children need some of this share for their support, the second husband shall not be bound to spend any part of his share on my children's behalf.

The second husband shall have sole right to decide who is to get his share, even to the exclusion of my children.

THIRD ARTICLE

I. Should my wife predecease me or die while any of my children are minors, I do not wish to exercise my right to nominate the guardian of my children.

II. Rather than nominating a guardian of my preference, I direct my relatives and friends to get together and select a guardian by mutual agreement.

In the event that they fail to agree on a guardian, I direct the Probate Court to make the selection. If the court wishes, it may appoint a stranger acceptable to it.

FOURTH ARTICLE

Under existing tax law, there are certain legitimate avenues open to me to lower death taxes. Since I prefer to have my money used for governmental purposes rather than for the benefit of my wife and children, I direct that no effort be made to lower taxes.

FIFTH ARTICLE

Although I have the opportunity of giving a portion of my estate to Christian causes, which interest me greatly, I choose to pass them up and have distant relatives receive the money should my wife and I and our children meet death in a common disaster.

IN WITNESS WHEREOF, I have set my hand and seal to this, my Last Will and Testament, consisting of one (1) typewritten page, all this ______ day of ______, 19____.

______ (SEAL)

JOHN DOE

Read it and weep.

This is not a real will. But it accurately tells what can happen when you do not have a correct legal Last Will and Testament drawn up for you by an attorney.

In advance of your appointment with the attorney there are important things you will want to know. These are to be found in two brief and authoritative booklets you may have without cost. Send for "Making Your Will" and "A Record of the Personal Affairs of . . . ."

Please send me, without cost:
☐ "Making Your Will"
☐ "A Record of the Personal Affairs of . . . "
name ______
address ______
city ______ state ______ zip ______

THE CHURCH OF THE BRETHREN GENERAL BOARD
Office of Stewardship Enlistment
1451 Dundee Avenue, Elgin, Illinois 60120

#85 1/84

Adapted with consent of American National Bank and Trust Co., Chicago, Ill. 60690

TO FEED OR NOT TO FEED

Starvation and malnutrition are at a crisis level: At least 400 million of the world's people lack adequate food. The scandal of hunger grows deeper and wider.

The underlying factors are many; prolonged drought, torrential rains, economic recession, political upheaval, production and distribution policies. Intense as the situation is, it is termed the quiet crisis, for it unfolds virtually unnoticed, rarely breaking into bold headlines or live action news.

In direct response, Church World Service is appealing to member churches for an unprecedented $6.5 million in cash and food commodities for the Global Food Crisis. Partner churches in afflicted countries are receiving both emergency assistance and long-term development aid.

Already nearly $1 million in funds or food shipments has been dispatched to Ethiopia, Ghana, Malawi, Mozambique, Zimbabwe, Pakistan, India, Hong Kong, Argentina, Bolivia, Peru, and Brazil.

In partnership with Church World Service, the Church of the Brethren is seeking $200,000 in a special appeal for the Global Food Crisis. One half the income is allocated to CWS programs and one half to denominational hunger ministries.

Included in the Brethren endeavors are well development, irrigation projects, agricultural experimentation, cattle inoculation, nutritional education, food preservation, and public witness.

To feed or not to feed the hungry is to do likewise to Christ, declares Matthew 25. The passage is among the several biblical accounts that link one's response to Christ with a response to the hungry of the world.

Honoring the One who said, "I am the bread of life," Brethren are urged to share in the Global Food Crisis appeal. Contributions may be remitted throughout 1984.

Creative opportunities are open also for engagement in programs of education and advocacy. Among them is a two-cents-per-person-per-meal project designed especially for ongoing use in the home.

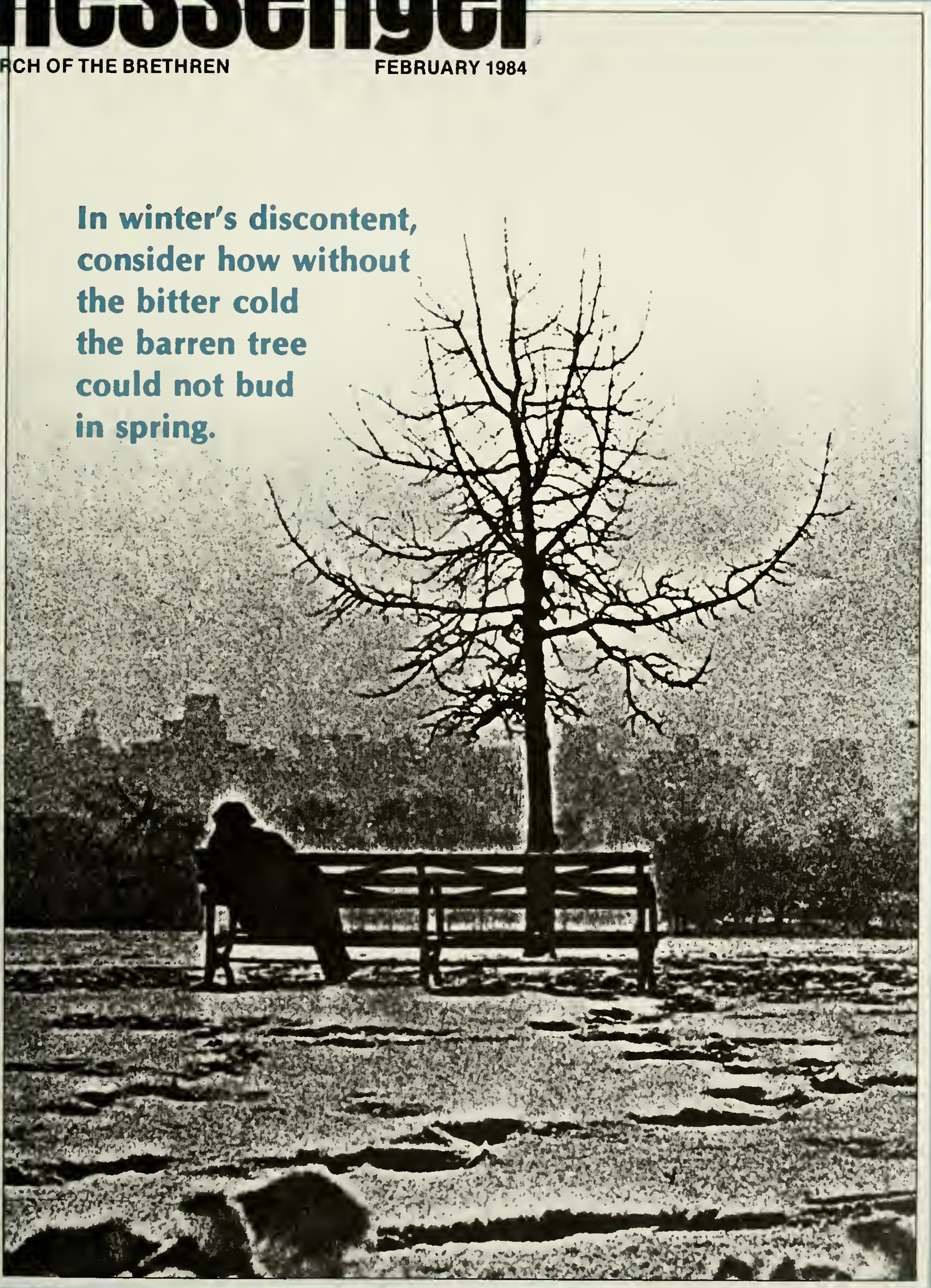
To respond, contact the Church of the Brethren General Board,
1451 Dundee Avenue, Elgin, IL
60120.

Church of the Brethren

Global Food Crisis

messenger
CHURCH OF THE BRETHREN

FEBRUARY 1984



In winter's discontent,
consider how without
the bitter cold
the barren tree
could not bud
in spring.

contents

10 **People of the Covenant.** Walt and Fran Bowman describe the eagerness and excitement felt in Southern Ohio District in the first year of a program "with the power to change lives and enliven the church." Michael Klahre's sidebar gives information on the new educational venture.

12 **Antidote for Greed.** The New Testament writer James did not disapprove of the wealth of the people. What he did condemn was the abuse of their riches. Harold S. Martin names the sins of wealth and gives a cure for the "poison of greed."

14 **When Families Falter.** "In a time when that heart disease called loneliness has reached epidemic proportions," the Church of the Brethren Youth Services (COBYS) is one way Atlantic Northeast District addresses family problems. Story by Nancy Kettering Frye.

17 **Idolatry.** The Old Testament people forgot God, worshiped strange idols, and practiced pagan rituals. We must be doing better than they did. Or are we? According to Evelyn M. Frantz, our work, our family, and even our church can hinder our following the first commandment.

19 **Peace and the Macho Man.** Articulating and practicing a peace witness among his conservative and macho co-workers is difficult, says Judd Blouch. But if approached properly, they are open to a pacifist's point of view, he writes.

In Touch profiles John Stauffer, Lewiston, Maine; Clint and Mildred Heckert, Elgin, Ill.; Mark Troxell, Akron, Ohio (2) . . . **Outlook** reports on Annual Conference. Mennonite nonregistrant. Young Adult Conference. Brooklyn anniversary. New church conference. Karen Klein. Sudan. Emergency Disaster Fund. Hymnal Council. Polish Exchange. Nestle boycott. Religious Women's Pilgrimage. Central America Week. Witness for Peace (start on 4) . . . **Underlines** (7) . . . **Update** (8) . . . **Windows in the Word,** "Salt," by Timothy K. Jones (18) . . . **Opinions** (start on 20) . . . **Turning Points** (22) . . . **Editorial** (24)

messenger

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letters

AMERICAN BAPTISTS STILL RESOLVE

Albert L. Sauls, in Opinions (November) stated that in the late 1970s the Biennial Meetin of the American Baptist Chruhes was held i Denver and so much controversy was generate that American Baptists resolved not to resolve i their world wide meetings anymore. That statement is incorrect.

The meeting referred to was held in the mids of the Vietnam crisis. There was so much debat over a resolution on Vietnam that most of th resolutions were not able to be considered by th convention. At the same meeting the reorganization of the denomination was voted.

The reorganization instituted a new proces for resolutions. The General Board, a representative body, adopts *policy statements*, which se down the principles that guide American Baptist on broad issues, and *resolutions*, which speak t specific subjects and call for programmatic action. These are monitored, kept current, and expected to be implemented.

The Biennial Meeting adopts *statements o concern,* most of which are prepared in advanc and published. Two are usually study issues o which study material is prepared and loca church study is encouraged. The hearings at th Biennial Meeting on the statements and th debate on the floor play an important role i the Biennial Meeting of the American Baptis Churches.

In their charter and in their statement of purpose, the American Baptist Churches recognize a responsibility to speak to the issues of our day Policy statements, resolutions, and statements o concern are some of the ways we seek to carr out that responsibility.

ELIZABETH J. MILLER
AMERICAN BAPTIST CHURCHES
Valley Forge, Pa.

HAPPY BIRTHDAY TO BVS

How thoughtful of MESSENGER (December) t wish the BVSers a "Happy Birthday."

Since 1948, there have been many changes f BVSers—including a pay increase. JOY—*J*esu *O*thers, *Y*ourself was the theme for the form BVSers, and I know it is the theme for the present and future ones. May there be many mo happy birthdays to follow.

I was a BVSer in 1954-55.

SARAH ANNE MILLER
Wyoming, Mich.

MESSENGER BLESSES OUR HOME

In so many ways MESSENGER has blessed o home with challenge and inspiration and alwa with the highest journalistic standards.

In some ways it has made life very di ficult—telling us in effect that we aren't alwa good enough as we are, that salvation is no one-shot tonic to cure and "save" us, that pat a established answers to the personal, communit and international problems that we face are n necessarily those that personify the New Testament Lord.

Bits and pieces from so many pieces

ESSENGER are remembered: “We possess many ngs, but we are not owners of any of it. All of e is a trusteeship.” “And she brought forth her stborn son and laid him in a tomb, but why do u search for the living among the dead? That is e message of Christmas.”

Vital messages on the very personal meaning salvation by Chalmer Faw, interesting insights o foreign service in India, Nigeria, and Poland come to mind from reading, not just this year t throughout the past five years. Letters to the tor that encouraged and enraged. Discussions abortion and human sexuality and war and ace and presidents and paupers.

Articles have been used as discussion starters, resources for seasonal church programs, and red away with Christmas decorations and mories to be shared again. Since the story, ome for Christmas” was published in cember 1980, it has been a part of our Advent ebration.

While the editor may not see it manifested in t the way he would wish, he is not “powerful king in enfloons” (see July 1983 editorial).

May MESSENGER continue to inspire us all in mind of Christ.

SANDRA BOSSERMAN

ace Valley, Mo.

EDED: A LOVE RELATIONSHIP

The November issue on renewal and growth lected a serious exploration of the goal Paul undey set forth: “We are still trying to find the ethren way” (page 12). In the context of that al, I suggest two needed emphases that I did t see mentioned.

We need to emphasize the forgiveness of sin. is includes the sin of wrong ideas, whether y be in liberation theology or conservative damentalism.) If Christians have good news share with others, it is that God has given us a y to come to terms with our own humanness, akness, and mistakes. We don't have to run d hide from our own imperfections any more.

Our evangelism needs to emphasize spiritual and a dynamic relationship with Jesus Christ. e core of our faith is not a set of rules or even lifestyle, but a love relationship with God ough Jesus Christ.

SAMUEL K. DETWILER

ley, Colo.

NCERNING LOGS AND SPECKS

John Warren Dilley (November, page 28) says, never cease to be amazed at the attitude among nservatives, that what they believe is 100 pert right.”

Dilley goes on to tell each of us what is “100 cent right” about 1) prayer in public schools, abortion, 3) the devil, and, yes, 4) what it ans to be a child of God. Is Mr. Dilley identing himself to us as a conservative?

If we spent more time strengthening our own lk with Jesus and praising him and no time eling and criticizing other Christians ESSENGER'S editor included), the Church of the ethren would begin experiencing true renewal and actual growth rather than a declining membership.

Perhaps John Warren Dilley, and for that matter all conservatives and liberals (whatever that label means, or whoever that is in a Christian context), should consider for the next Sunday school lesson, Jesus' parable in Luke 6:39 ff. about the log in our own eye.

CLIFFORD B. ROGERS

Oak Ridge, Tenn.

ALL SINS ARE EQUALLY SIN

In the December Letters, we are called to return to righteousness, to call sin “sin,” and not to accept homosexuals as full Christians. As a pastor, I certainly agree that Christians are called to recognize sin and to accept it for what it is. Unfortunately, many times we are lax in this. But we cannot stop with a pronouncement that something is sinful. We must go on to the next step and answer “then what?” How does the church relate as the body of Christ to sin?

It is easy, if we limit our concept of sin to some of the more popular topics of overt homosexual behavior, divorce, adultery, and other such moral transgressions, but things become more confusing when we realize that sin includes all shortcomings and transgressions. We call war “sin,” but many of our people have served in the military, and every one of us has supported that sinful activity with our taxes.

From looking around me, I would also have to conclude that many of us are guilty of the sin of not putting God first in our lives, even though we say we do. I would have to conclude that remembering the Sabbath and keeping it holy must also mean flocking to restaurants and discount stores whose workers cannot worship. Many of us spend Sunday afternoons worshiping at football stadiums or in front of the TV set.

We could talk about the sins of omission also, or is it that we have all done everything that we humanly can for the hungry, homeless, jailed, hurting, and lost people around us?

I have no personal problem with us standing up for what is righteous and calling sin “sin,” but let us not do it in the spirit of branding sinners with the “red S” and barring them from Christian fellowship.

Let us remember that Christ said he did not come to condemn but to save and that his ministry was largely directed to the sinner and the sick. Let us be just as concerned with our own sins and shortcomings, with our own logs in the eye, as we are with the sins of others.

I am not speaking in favor of immorality or permissiveness. Just the contrary. We could all benefit from better awareness of the more subtle sins that separate us from God's perfect will. We all should spend more time considering our own sin and struggling with how the church can truly be the body of Christ, an agent of grace and forgiveness and a source of healing, reconciliation, and salvation for all sinners, maintaining and teaching moral standards.

JOHN ATTAWAY

Tampa, Fla.

page one

Mary Eikenberry, with her husband, Ivan, is serving through 1985 as a field representative for the Micah Mission. She had the rewarding experience of traveling about the country last summer with the Nigerian women's choir that so many of us fondly remember. Spending a week on retreat with Mary recently, we agreed that an update on some of the Nigerian sisters might be of interest to readers. So here's Mary:

Mary Eikenberry

“Upon returning to Nigeria, Naomi Risku learned that her father had died the Sunday before Annual Conference. As a gesture of love and support, the entire choir traveled on 500 miles to Mubi to be with Naomi when she reached home. Christian love does great things.

“Hertawa, the choir leader, wrote that she was so thankful to find her children all well upon her return. Her husband was away in school in Scotland. A Moslem friend stayed with the children and each day of Hertawa's absence, a member of her local women's fellowship had checked in on the children. The Moslem woman said she had never witnessed such love and concern for each other as these Christians had.

“Fali Balang writes that she has personally reported in all the nine churches and 14 preaching points in her district about her experience in the US. At Marama, her home church, 800 people came to hear her. Fali says that 185 women of her local fellowship came to salute her and help her on her farm, and ‘sang a song of happiness because I had brought the report.’

“Esther writes of her joyful reunion with her husband and children. Danca had a difficult court case to deal with soon after her return. Rose was off to the university for a short course. Sintiki returned to her home full of children, back from boarding school. Saratu Peter wants to return to the US sometime, even though she speaks no English. Nganu's daughter-in-law suffered a miscarriage while Nganu was away. Lami writes about the illness of her daughter.

“Thus we continue to see these beautiful women as fellow Christians with lives filled with both joys and sorrows just like our own. We thank God for the bridges of Christian love and understanding built by our sisters from Nigeria.”

Thanks, Mary. — THE EDITOR

in touch

John Stauffer: Bailed out with a bucket

When John Stauffer moved from Pennsylvania to Maine three years ago to help start the new Lewiston fellowship, everything seemed to be going fine. But soon John discovered he had multiple sclerosis (MS), a disease of the central nervous system. Then John was laid off from his job at a snow-grooming equipment company because of a slow winter.

But when it seemed as if John's boat were sinking, God bailed him out with a bucket—so to speak. For about a year prior to John's layoff, he had been making wooden buckets part-time, selling them to friends and co-workers. When he lost his job, the bucket business became a livelihood and the business has boomed.

THE
MAINE
BUCKET
COMPANY

The idea for the wooden bucket came to John from a television program on which a man made a watering trough. From that scant introduction, John was able to make a bucket, using a feetwashing tub as a model. Few people would be capable of such craftsmanship with his limited resources. But John, who has been making a living with his hands all his life, says it came naturally. "If I had to work with my brain, I'd starve."

The success of The Maine Bucket Company shows, however, that John has underrated his intellect. From the single bucket he built in January 1982, the business has expanded to the construction of 250 buckets a week. In addition to the buckets (which come in 8-, 10-, and 14-inch sizes) and a foottub, John also makes parts for a wooden butterchurn, which is made by another manufacturer. John then sells churns, and the other man sells John's buckets.

The Maine Bucket Company's entire marketing strategy is that simple. John estimates that 90 percent of his business has been generated by word-of-mouth advertising. In Brethren circles, that's a pretty effective method, and it has resulted in a backlog of 2,000 orders. Buckets were a hot sales item at the Baltimore Annual Conference last summer.

With the bucket company, John says God has given him exactly the kind of job he needed. MS is an unpredictable disorder that keeps John down one day and lets him function normally the next. By being self-employed, John can take a day off as needed, and not worry about losing his job.

John has shared freely God's gift to him. He has hired disabled people to work in the shop, which has interested state officials so much they may fund an addition to the fledgling industry. And John recently hired a young industrial engineer who had graduated from college a year ago and had yet to find a job. Also on the payroll are John's wife, June, and their two children, Tish and Todd.

Gifts from God can come in strange and oddly wrapped packages. God's gift to John Stauffer and family came in a bucket.—JUDD BLOUCH

Judd Blouch, of Millersville, Pa., served in 1982-83 as editorial assistant with MESSENGER.

Clint & Mildred Heck

A hobby to most folks is just a pastime. Stamp collecting, knitting, sports— anything that takes one's mind off the real world. But some people don't separate their hobbies from their everyday lives.

Two such people are Clint and Mildred Heckert of Elgin, Ill. The Heckerts are both retired employees of the General Board, and had worked together for about 12 years before getting married in 1964. That is when Clint got Mildred interested in geology, or "rock hounding." At that time, the couple had little time to spare between work, family, and the Highland Avenue church.

But retirement in the mid-1970s changed all that. The Heckerts quickly filled the spare moments with hobbies and volunteer work. They have taken a sampling of their extensive collection of rocks, gems, and fossils into schools, churches, and retirement homes to share their fascination with God's creation.

"Our hobby has gotten us out into the real world," says Clint.

The format of the Heckerts' geology presentations seldom varies. First they show some slides; then Clint fields questions while Mildred guides small groups through the handling and examination of gems and stones. But the content of each program is never the same; presentations are "played by ear" to suit the group being addressed.

From their studies in geology, the Heckerts have formulated an interesting theology. Clint says that through geology he has come to an understanding of creation more complicated and theoretical than a literal reading of Genesis offers. It

ology and theology

is a creation that God started millions of years ago, and continues today.

"The more I hear about geology, the bigger God gets," Clint says.

Clint and Mildred are aware that some people disagree with their view, so they are careful not to fill their geology presentations with too much controversial theology. They stress other things, such as the beauty, usefulness, and historical significance of minerals, gems, and fossils.

The Heckerts also share other parts of their lives with people. One significant item is a slide show Mildred has assembled called "What's Holding up the Mail?" It is a collection of slides and photos of unique mailboxes on rural delivery routes. Anybody who thinks that when you've seen one mailbox you've seen 'em all, obviously hasn't seen the Heckert slide show.

But the best thing the Heckerts share is themselves. "You don't have to leave home to be a volunteer," Mildred says, and the Heckerts live that out. Both are heavily involved with local and regional gem and mineral societies. Mildred gives one day a week to the Church of the Brethren Historical Library and Archives. Clint is active in the management of the Brethren Employees Credit Union at the General Offices. Both are active in the Highland Avenue church, where Clint has taught Adult International Sunday School Lessons series for 10 years.

What is the charge for all this? Not one penny, not even travel money. "There's one catch, though," cautions Clint, with a twinkle in his eye. "If they say, 'What do you charge?' we say, 'If you have some dessert, we'll help you eat it.'"

All gems and minerals are changed over time. Clint and Mildred are two gems to which the years have added a pearly luster. — Judd Blouch

Judd Blouch, of Millersville, Pa., served in 1982-83 as editorial assistant with MESSENGER.

Mark Troxell: Cross-country for CROP

Mark Troxell of Akron, Ohio, dreamed of taking a bicycle trip through the western United States. This year, the 21-year-old college physics major had a break from his schooling and "the temptation got too great." He took out his savings and began planning the trip. In June, Mark left Spokane, Wash. He rode up to British Columbia, down to the coast to Tijuana, then through Nevada and Utah and on eastward to Akron. From June to October, he had ridden 6,866 miles.

But Mark did not ride just for pleasure. He rode for CROP, a division of Church World Service that gives aid to developing countries. He explains: "I've been on CROP walks and I was a coordinator for a CROP walk in my area one year. I'm carrying on the tradition." With people pledging money for every mile he rode, he hoped to raise about $1,000 for CROP from his trip.

Mark rode his 27-pound, 18-speed bicycle (with 70 pounds of equipment) an average of 50 miles a day. During the first half of the trip, he spent nights at hostels and campgrounds. That got expensive, so he camped along the road more during the second half.

The journey had its effect on Mark. "It strengthened my relationship with God," he reflects. He had to struggle with rain 15 of the first 20 days of his trip and with strong headwinds in Nevada and Utah. "I had to rely on my faith that this was going to get better," he says.

The trip also made Mark value his family and friends more. "I seriously doubt if I could have made it without them."

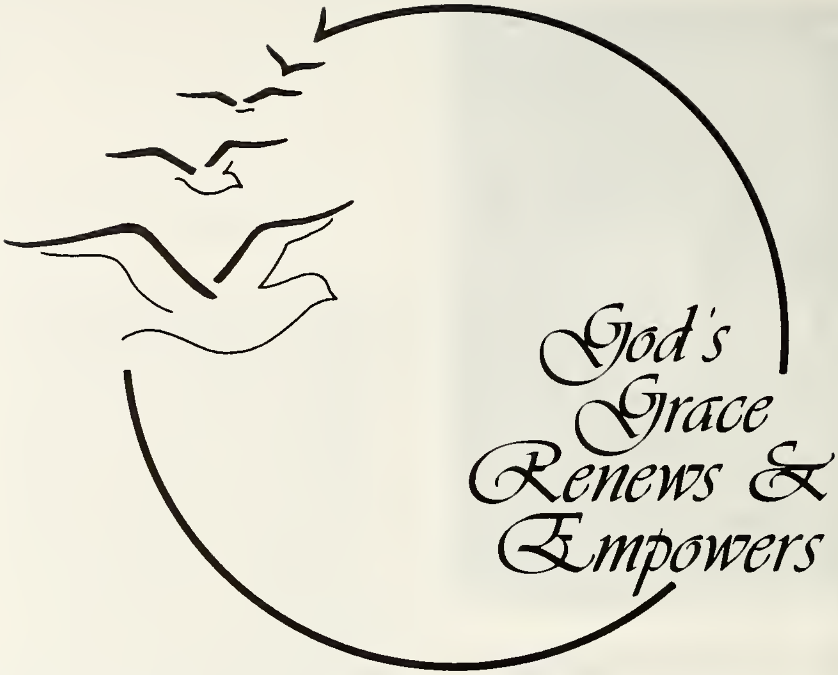
One of the most difficult moments in his journey came when he parted from his family after a brief visit in Yosemite National Park. "That really took the wind out of my sails," he recalls. His determination to finish the ride was the thing that kept him going.

FOLLOW ME TO AKRON

"I'm less pessimistic about the human race than when I began," Mark reflects. Growing up in the city and being around skeptical people in college had given him a darker view of people. During his ride, he met people of all ages. Often they invited him to stay with them. "It really impressed me that they would open up their homes to me."

Back home, where he is a member of the Eastwood congregation, Mark is earning money to return to Case Western Reserve University. But his work for CROP may not be finished. "I'm kicking around the idea of doing slide shows of my trip in churches." The money he collects will be given, of course, to CROP. — M.K.

Annual Conference '84 continues grace theme



"The circle, symbolizing God's grace, is renewed, or transformed, into wings," writes Don Horn of Annandale, Va., who designed this year's Annual Conference logo. "These wings of strength—not eagles' wings, but those of doves—symbolize the receiving of God's grace and the empowerment to spread his gospel of peace."

Moderator Paul H. Fike will preside over Annual Conference 1984 at Southern Illinois University in Carbondale, Ill., June 26-July 1.

With the theme "God's Grace Renews & Empowers," based on Romans 12:2, 2 Corinthians 5:17, and Acts 1:8, Annual Conference officially opens with the Tuesday evening worship service and closes with the Sunday morning worship and consecration service. Business sessions run Wednesday through Saturday.

Fike, pastor of the East Chippewa (Ohio) congregation, will speak on the Conference theme in his keynote speech Tuesday night.

Other general session speakers who will address different aspects of the theme are Harold Carter, pastor of the New Shiloh (Baltimore, Md.) Baptist church, Wednesday; Dale Brown of Bethany Theological Seminary, Thursday; Verna Dozier, author and consultant in Bible study, experiential education, and lay ministry, Washington, D. C., Friday; and Jimmy R. Ross, pastor of the Lititz (Pa.) congregation, Sunday. An evening program, with no speaker, will be held Saturday.

Worship leaders for the evening services are Moderator-elect James F. Myer, Louise Baldwin Rieman, Doug and Charlene Fike, Art Hunn, Howard E. Royer, and Shirley McCracken Spire.

Each morning, Wednesday through Saturday, 15 minutes of the business session will be reserved for teaching of the Scriptures. They will be led by Olen Landes (Wednesday), Elwyn Gibbs (Thursday), Chris Michael (Friday), and Flora Harsh Weaver (Saturday). Vernard Eller will lead a 30-minute Scripture teaching on Sunday morning.

Robert D. Kettering will serve as music coordinator, Wilfred E. Nolen will conduct the Conference choir, and Donald H. Shank is coordinator of worship services. Chairing the district coordinating committee is Phyllis Thompson.

The Arena on the SIU campus will be the site for worship services, business sessions, and all exhibits, including the SERRV and Brethren Press sales.

Bible study sessions are scheduled for mornings and evenings Wednesday through Saturday. Insight sessions are scheduled every morning and evening, except Saturday evening. Sessions will be held at the Student Center and in other auditoriums on the campus. All facilities are air-conditioned and accessible to people with physical disabilities.

Early evening concerts, coordinated by Mary Jo Flory Steury, will be held Wednesday through Saturday from 6:00 to 6:45 at the Student Center auditorium. The Manchester College a capella choir performs Saturday night.

Pre-conference meetings will be held in the Student Center. Standing Committee convenes at 10:45 Sunday morning and plans to conclude Tuesday noon. General Board meets Monday noon through Tuesday afternoon. The Ministers' Association meets Monday evening through Tuesday afternoon. The Health and Welfare Conference meets Monday evening through Tuesday afternoon.

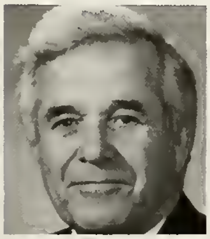
Disaster Emphasis Day is Tuesday. The Womaen's Caucus meets Tuesday afternoon. Monday evening through Tuesday afternoon is a consultation called "Conversations: Women in the Church of the Brethren, Past and Present."

Child care will be provided in the Arena during business and worship services, and children's activities (grades 1-5) are scheduled Wednesday through Saturday. Information and registration forms for children, youth, and young adult activities is in a packet to be mailed in late February to registered delegates, pastors, and others who request it.

The information packet will include registration forms and information on campus accommodations, motels, and camping facilities. Package deals are available for university housing, meals, and campus pass. Motel rooms in Carbondale are one and a half to three miles from campus.

The packet also includes information and listings for trains and buses. A toll-free number is provided for TWA, the airline arranging flights to Carbondale via St. Louis. The Car-

Paul H. Fike



Harold Carter

Dale Brown

Verna Dozier

Jimmy R. Ross

bondale airport is six miles from the Southern Illinois University campus.

The following items of business are expected at the 1984 Conference:

- **Abortion position paper.** A revised version of the 1972 position paper, presented to the 1982 Conference, was sent back to the General Board for further study. The Abortion Statement Study Committee is expected to have a revised position paper ready for presentation to this Conference. Committee members are Kenneth Brown, Sharon Graybill, Donald E. Miller, Lauree Hersch Meyer, Elaine Sollenberger, and Fred Wampler.
- **Leadership and ministry update.** The study committee working on leadership and ministry issues is expected to give an update on its work. A final report is due in 1985. Committee members are Warren Groff, William Hayes, C. Henry Hunsberger, Carroll M. Petry, and Alice Martin-Adkins.
- **Bethany Hospital report.** A progress report on the relationship study of the Bethany Hospital Foundation to the church is expected from the committee. Members are Graydon Snyder, Dorothy Garst Murray, Jay Gibble, Stewart Kauffman, Hazel Peters, and Larry Ulrich.
- **Goals for the '80s.** A new goals statement is expected to be presented by the General Board's Goals and Budget Committee for approval by Conference.
- **Condition of our nation's children.** Query submitted by Northern Indiana District.
- **Taxation for war.** Query submitted by the General Board.
- **Telephone war tax.** Query submitted by Michigan District.
- **Tithing and stewardship.** Query submitted by Shenandoah District.
- **Scholarships for Brethren students.** Query submitted by Oregon-Washington District.

Used book sale

The Carbondale Conference offers something new.

Everyone is invited to bring or send good used books to donate to a "used Christian book sale." Proceeds of the sale, which is headed by Dranesville (Va.) pastor Albert Huston, will be given to a fund for New Church Development.

The project is not part of The Brethren Press book sales.

Mennonite's conviction reversed by US court

A federal appeals court in Cincinnati has overturned the conviction of a 23-year-old Mennonite who refused to register for the draft. The court ordered a hearing to determine whether he was selectively prosecuted.

Mark Schmucker, a student at Goshen (Ind.) College, was convicted in October 1982 of refusal to register for the draft. He was subsequently fined $4,000 and sentenced to three years on probation, including two that he was told to spend working in a home for mentally retarded adults in Missouri.

Now a three-judge appeals court has unanimously thrown out Schmucker's conviction and ordered an evidentiary hearing to let him try to prove he was selectively prosecuted. He contended that, although hundreds of thousands of young men have not registered for the draft, the government is prosecuting only those who have publicly disagreed with the registration law.

Young adults discuss feetwashing service

More than 50 young people experienced "Feetwashing in a New Age" at the annual Student/Young Adult Conference, held Thanksgiving weekend at Camp Bethel in Virginia.

The five conference study sessions on the different aspects of feetwashing were led by national staff members Jay and June Gibble. Assisting them were John Cassel, staff member at Bethany Theological Seminar, and Kathy Ludwick, volunteer coordinator for the conference.

The Gibbles began the first session by silently washing each other's feet. Then participants divided into small groups to discuss their memories of the feetwashing service and the impact it had. In the next three study sessions, the young adults examined the issues of personal identity, vulnerability, receiving, and giving, and their effect on the feetwashing service.

The final session dealt with the worldwide aspects of feetwashing. When the group created a collage of their perceptions of the world from newspapers and magazines, war, death, and greed were the bleak themes that emerged. To many, the importance of loving and serving the world came through.

Perhaps the most moving part of the conference was the closing worship service. After a Love Feast, the participants were connected by a rope and walked up a hill for a brief sermon and prayer. Then they returned to the camp for feetwashing. Favorite hymns were sung while people washed each other's feet with cold spring water. And the worship culminated with a solemn communion service.

The Student/Young Adult Conference, held in a different location each Thanksgiving, is a program of the Parish Ministries Commission of the General Board.

Brooklyn congregation celebrates 75th anniversary

Nov. 6 was declared "First Church of the Brethren Day" in Brooklyn, N.Y., as the church celebrated its 75th anniversary. The congregation marked the occasion with a homecoming celebration and a presentation of community awards. Associate pastor Phill Carlos Archbold, above right, presents an award to Jaime Paredes of the Veterans Administration Medical Center. Guest speaker at the special event was state senator Joseph Montalto. The church also received congratulatory letters from President Ronald Reagan, Governor Mario Cuomo, and New York City Mayor Edward Koch.

New-church conference draws oversize crowd

Though original plans set expected attendance at 40, an interdenominational conference on planting new churches drew 650 participants its first night-including 15 Brethren new church leaders from four states.

The "How To Plant a Church Seminar" was sponsored by Southern California's Fuller Theological Seminary, and included leadership from Fuller's Institute of Evangelism and Church Growth. The conference represented a four-day condensation of the seminary's 10-week new church development course.

Fuller Seminary's C. Peter Wagner captured the gathering's expectant mood: "God is doing something here that relates to a new and vital surge of effective evangelism in America," he said.

Wagner highlighted his conviction about the importance of new church development. "Growing denominations plant new churches," he stressed. Those that are not aggressively pursuing new church planting are not growing.

Presentations emphasized biblical imperatives and cultural needs, with a strong emphasis on method. Smaller group discussions centered on practical concerns such as demographics, reaching the unchurched, starting an ethnic congregation, and models for new church start-ups. Veteran church planters from a spectrum of denominations led the workshops.

The strong Church of the Brethren presence symbolized participants' keen interest. Jill Zook-Jones, co-pastor at the Houston area Christ Our Peace Church of the Brethren, noted that the seminar supplied creative and fresh ideas. While most agreed on the need to adapt the ideas to Brethren practice and theology, an after-session reception for Brethren found the group in hearty agreement with the strong thrust for church development.

"We have got to start dreaming big," affirmed Idaho lay church leader Anne McKillip. "We can do great things, but we have got to get in there and start training people and start new churches."

Glenn Frazier, of the North County Church of the Brethren in San Diego, left with a similar conviction: "Christians from all persuasions from all over the country are dreaming." He hoped the Brethren would continue to do the same.

Brethren participants were Kevin Hirst, Glenn and Mary Frazier, Jerry and Marilyn Hartwell, Truman Northup, and C. Wayne and Linda Zunkel from California; Lloyd and Evelyn Bow, Ervin Huston, and Anne McKillip from Idaho; David Markey from Pennsylvania; Timothy K. Jones and Jill Zook-Jones from Texas. — TIMOTHY K. JONES

Karen Klein appointed to personnel office

Karen Klein has been named to the Church of the Brethren national staff in Elgin, Ill. She began Nov. 28 as staff person in personnel relations/development in the Office of Human Resources.

A resident of St. Charles, Ill., Klein has extensive experience in all areas of personnel work, most recently with the Premier Banks in Libertyville, Ill. She has professional affiliations with the American Society for Personnel Administration and Women in Management. Klein is a business graduate of DePaul University in Chicago.

Islamic law affects Brethren in Sudan

The institution of Islamic (Sharia) law in Sudan has increased tension between the Muslim north and the non-Muslim south, with serious effects on Brethren missionary work, according to J. Roger Schrock, Africa representative for the World Ministries Commission. The Brethren work in the Bentiu area in the Upper Nile region of southern Sudan, under the auspices of the Sudan Council of Churches.

Sharia law demands an "eye-for-an-eye" type of justice, and it assigns a lower status to non-Muslims in the courts. Christian leaders have protested the introduction of Islamic law, saying, "We believe in the gospel of forgiveness and not of vengeance."

Sharia law will not directly affect Brethren personnel, says Schrock. "However, the people we work with (the

Sudanese church and staff) have become second-class citizens."

"Once a Christian person becomes second-class," says Schrock, "the Christian community becomes second-class. Then freedom of religion comes into question."

The new laws have dramatically affected the country, he says. "Those political leaders in the south who were moderate have been pushed to the other side. They're becoming more radical. It has polarized the society."

The outlook of many in southern Sudan is pessimistic, Schrock adds. Fearing a situation like that in Iran, they see no option other than war.

Disaster grants given to three countries

Recent Emergency Disaster Fund allocations have been made to Turkey, Grenada, and Vietnam.

A grant of $5,000 will provide stoves and fuel to homeless people in Turkey, who are suffering a cold winter after an October earthquake. In Grenada, $2,500 is providing medical supplies and clothing. In Vietnam, Typhoon Georgia has caused much property damage and crop loss. A grant of $5,000 will be used for food, medicine, roofing materials, cloth, and fishing nets.

Brethren, Mennonites begin Hymnal Council

First steps have been taken in a cooperative process that is expected to produce a Brethren-Mennonite hymnal in 1992. The first meeting of the Hymnal Council, held Dec. 12-14, included representatives from the Church of the Brethren, the Mennonite Church, and the General Conference Mennonite Church.

Elected executive secretary of the council was Bob Bowman of the Church of the Brethren's Parish Ministries Commission staff. Other Brethren council members are Nancy Faus, Bethany Theological Seminary; Jimmy R. Ross, Lititz, Pa.; and Robin Risser Mundey, Elgin, Ill.

Mary Oyer of the Mennonite Church was elected chairwoman. Other representatives from her denomination are Tony Brown, Don Augsburger, and Laurence Martin. The General Conference Mennonites participated fully in this meeting, and their participation in the total project is pending a March decision by their general board. Representing them were Marilyn Houser Hamm, Detrich Rempel, Orlando Schmidt, and J. W. Sprunger.

At the December meeting, the council established the basic organizational structure, clarified the relationship of publishing bodies, and began to examine similarities and differences between Mennonite and Brethren hymn traditions.

Tasks for the project will be assigned to three six-member committees—worship, text, and music. Each committee will be assisted by 21 resource people.

Fairly early in the process, the council will hold a workshop to discuss theology of worship, the meaning of language, and how the particular believers' church tradition informs worship practices. About nine theologians will be invited to meet with the council for that working session.

Council members agreed that the new hymnal should reflect the fact that "we belong to a church wider than our traditional Pennsylvania Dutch culture," said Bob Bowman.

The council's next meeting, will be held in June.

Pieniazek and Polish exchangee Adam Pieklo chat with Marie Wykle and Ruth Baugher at General Offices

Polish exchange leader honored at retirement

Staff at the denomination's General Offices in Elgin, Ill., turned out for a special reception Nov. 30 in honor of Prof. Dr. Szczepan A. Pieniazek, who was visiting from Poland. Retiring now at age 70, Pieniazek is the founder and director in Poland of the agricultural exchange program between Poland and the Church of the Brethren.

An internationally known expert on agriculture and horticulture, Pieniazek has been a warm friend to the many Brethren Volunteer Service workers who have served in Poland during the 26 years of the exchange. H. Lamar Gibble, of the World Ministries staff, is director of the Brethren Service Exchange Programs.

International meeting to examine WHO code

Called together by the International Nestle Boycott Committee, a widely representative group of people is meeting in Mexico City this month to evaluate corporate compliance with the three-year-old World Health Organization (WHO) infant formula marketing code.

At its October meeting, the Church of the Brethren General Board recognized the improvements Nestle has made in its marketing practices and voted to rescind its endorsement of the Nestle boycott.

Three major US infant formula firms—Bristol-Myers, Abbott Ross, and American Home Products—have announced that they also will comply with the code. They have agreed with the *principle* of the code, says Ralph Watkins of the denomination's Washington Office, but the question is whether they will follow through with company policy.

Nestle, on the other hand, clearly has made the WHO code company policy, says Watkins. Missionaries and health professionals in the field have noticed that old labels have been changed and improper marketing practices have been discontinued. Such is not the case with other infant formula companies, he says.

Watkins expects that the international conference in Mexico City will mark a shift in strategy—a shift from the boycott of one company to the monitoring of all companies. "We've very substantially achieved the goals of the boycott," points out Watkins. "The question is not whether Nestle is good or evil. The question is, Have they stopped improper marketing practices? And the answer is, Yes."

While Nestle is improving its record, other companies are moving in to fill the void, Watkins warns. "If we don't recognize Nestle's gains and move quickly to work on other companies, we'll lose everything we've achieved in our years of struggle. We need to put our energy in new directions."

update / underlines

POSITION OPENING ... The General Board is seeking applications for the position of *associate general secretary for General Services*. This executive will administer the stewardship enlistment and education, The Brethren Press, communications and program interpretation, data processing activities, as well as having broad executive responsibilities. Send resume and references to James Garber, Office of Human Resources, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, IL 60120 by April 1.

NAMES IN THE NEWS ... *Toma Ragnjiya*, general secretary of Ekklesiyar 'Yanuwa a Nigeria (EYN), will begin undergraduate studies at McPherson (Kan.) College this year. He is a graduate of Waka Teachers' College and the Theological College of Northern Nigeria. . . . *J. Mark Bushong* of the Mountville (Pa.) congregation has been appointed director of planned giving and church relations at Elizabethtown (Pa.) College. . . . *Violette C. Eash* of Huntington, W. Va., was selected International Handicapped Professional Woman of the Year for 1983, and has also been awarded an Outstanding West Virginian Award for 1983. . . . *Enos B. Heisey*, a member of the Hershey (Pa.) church living in Manlius, N. Y., has received the Outstanding Service Citation Award for 1983 from the National Vocational Agriculture Teachers' Association. . . . *Roy E. Miller* of Phoenix, Ariz., received a citation from the Pacific Southwest Conference in recognition of the 75th anniversary of his ordination. .

MEETINGS FOR PEACE ... Robert McAfee Brown is the guest resource person for the third annual *Church as Peacemaker conference* at Manchester (Ind.) College on April 29. The event is sponsored jointly by Manchester College Peace Studies program and the Manchester Church of the Brethren Howard John Peace and Justice Lectureship endowment. . . . The *Brethren World Peace Academy*, a program of the On Earth Peace Assembly, held its first conference for alumni on the theme "A Peacekeeping Force." Leaders included M. R. Zigler, Leland Wilson, Robert G. Mock, Linda Logan, and Ron Martin-Adkins.

MILESTONES ... A group of 33 people toured *Puerto Rico* over Christmas, in a reunion of workers who helped begin the Brethren work there some 40 years ago. . . . The *Living Stone* (Cumberland, Md.) congregation dedicated a new building on Nov. 20. . . . About 200 people gathered Nov. 6 to celebrate the 125th anniversary of the *Mountain Valley* (Tenn.) congregation. . . . *Western Pennsylvania District* held a Brethren Heritage Festival in October, and raised more than $6,000 for the district and Camp Harmony.

REMEMBERED ... *G. Edwin Brumbaugh*, 93, nationally recognized as an authority in restoration and historic preservation, died Nov. 29 in Gwynedd Valley, Pa. Among Brethren he was particularly noted for his restoration of the Ephrata Cloister and his designing of the Cloister dormitory at Juniata College. Brumbaugh was the son of Martin G. Brumbaugh, governor of Pennsylvania, 1915-1919, and a noted Brethren historian. . . . *Hans Werner-Bartsch*, 68, a leading New Testament scholar in Europe, died Dec. 27 in Lich, West Germany, He taught at Bethany Seminary from 1966 to 1967.

outlook

Church women refused entrance to Honduras

Eleven Brethren were among some 150 religious women denied entrance into Honduras in December. The women had planned to make a prayer pilgrimage of peace out of concern about the rapid militarization there.

About 50 of the group flew from Miami to the capital city of Tegucigalpa, where armed guards entered the plane. Though the women asked to see US embassy officials, no one appeared and the plane was sent back to Miami. The other 100 women never left New Orleans, because of a Honduran government telex instructing the airline not to allow the group to board.

At this point, more than 60 members Congress and many church leaders contacted the State Department to ask why. Honduras, which is scheduled to receive $81 million in US military aid this year, has been called a model democracy by th US government.

The official reason for the order was a new regulation, established two days before, that prohibited all "religious persons" from entering Honduras. The government also said the group did not have the proper visas, that they were supported by leftist, extremist organizations, and that they planned to blockade roads.

The women pointed out that no one had yet asked to see any visas, and the New Orleans consul general admitted tha the decision had nothing to do with visas The group's plans—which had been mad public in the Honduran press—were to pray peacefully near military bases and cathedrals in an effort to present a nonviolent alternative to military solutions in Central America. Members of the pilgrimage represented some 60 religious organizations in the US and Canada.

After the two groups—one in Miami an one in New Orleans—failed to enter Honduras, they met in Washington to hold the prayer service previously planned. While in the capital, they sent a delegation to both the State Department and the Honduran embassy to ask furthe questions.

State Department officials had no explanation for the lack of US embassy personnel at the airport in Honduras, and they denied any complicity in the decisio to bar the women from entering. The women requested an official letter setting

After the Honduran government barred "religious persons" from its country, the church women gathered in Washington to hold the prayer service planned for Honduras.

the record straight on the group's plans for only peaceful, prayerful activities. Such a response to the Honduran government would be rather extreme, considering that none of the women were physically harmed, said the officials, and they did not agree to any show of support.

Officials at the Honduran embassy told the women that the new policy barring religious people from Honduras had actually been on the books for "months, maybe years," but they had no written record of it. The president had decided to enact it on Dec. 2, they said.

The delegation was told that any complaint about the new policy must be made through "normal diplomatic channels," rather than there at the embassy.

Just prior to the prayer service, held at Lafayette Park, the 150 women took part in a press conference at the Capitol, sponsored by Rep. Pat Schroeder of Colorado. More than 60 members of Congress had contacted the State Department on behalf of the women, when they were first denied entrance into Honduras.

The members of the Religious Women's Peace Pilgrimage said the incident raised serious questions about US support of a government that rejects religious people. They are also concerned about the safety of US church people who currently work in Honduras.

US churches to observe Central America Week

Religious groups across the country will be focusing on Central America during the week of March 18-25. Included in the week are a National Religious Convocation on March 19, a National Day of Advocacy on March 20, and the fourth anniversary of the death of Salvadoran Archbishop Oscar Romero on March 24.

Resource packets are available from the Latin America Office, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, IL 60120. The March MESSENGER will carry several articles related to Central America.

Christians hold vigil on Nicaraguan border

Religious resistance to US intervention in Central America has taken a dramatic turn, as hundreds of Christians volunteer to form a "human shield" on the Nicaragua-Honduras border. Since Dec. 2, rotating teams of 15 people have been departing every two weeks, to take part in the permanent, nonviolent "Witness for Peace."

By living, working, and praying with the people of Jalapa, four miles from the border, they hope to save lives, focus public attention on US-backed raids in the area, and show the people there that many American Christians disagree with what their government is doing.

National coordinator of the effort is Yvonne Dilling, of the Beacon Heights (Fort Wayne, Ind.) Church of the Brethren. A Brethren Volunteer Service worker, Peter Olson, is in Nicaragua helping to coordinate from that side.

Six regional offices are processing the applications, which come in at about 10 to 20 a day. Organizers say they have enough volunteers to keep the witness going through August, and they may consider increasing the number in the teams.

The border action, held at the center of armed conflict, will go on until the US withdraws its support for the "contras" trying to overthrow the Sandinista government in Nicaragua, says Jim Wallis, editor of *Sojourners* magazine and chairman of Witness for Peace.

A list of about 20 advisory-committee members includes the names of prominent national church leaders who say they intend to take part in the border action at some point. They include Auxiliary Bishop Thomas Gumbleton, of the Catholic diocese of Detroit; Bishop Walter Sullivan of the Richmond, Va., diocese; Dr. Avery Post, president of the United Church of Christ; Dr. Joseph Lowery, president of the Southern Christian Leadership Conference; and Urbane Peachey, head of the Mennonite Church's Peace Section.

People of the Covenant

It's a movement with the power to change lives and enliven the church. It's a movement as old as Jesus and his covenant relationship with 12 people.

"Tell us about your church," we said to one of the pastors of a large, evangelical congregation in Quito, Ecuador. And tell us he did—a surprising story.

"We have about 300 persons at worship each Sunday as we gather in a rented Catholic auditorium," he said. "But we make clear to all our members, and those interested in joining, that the real life of the congregation is in our small house groups, which meet each week in homes for about three hours and include nearly every member of the congregation.

"In these groups we sing and pray, we offer testimonies, we confess to each other our sins, and we have a period of teaching. And all four of us pastors see our primary pastoral role as working with the leaders of the groups. We think this fits our biblical calling to be the body of Christ."

You can imagine our excitement as we recognized in his description the essential format of People of the Covenant. His enthusiasm fanned the flame of our eagerness, as we thought of the movement we were about to launch in the Church of the Brethren.

The vitality in their worshiping congregation on Sunday morning led us to ask permission to visit a house group, a favor readily granted. As we joined in their experience, we sensed a deep commitment to Christ and to each other. We found the inner growth of prayer and teaching and sharing spilling over into large projects in agricultural development and housing.

We couldn't escape dreaming about Church of the Brethren congregations experiencing a whole new dimension of congregational life, as commitment and accountablility might be worked out in small covenant groups.

Well, that was Ecuador, and this is the United States. But the real excitement comes in the realization that right here, right now we have our own house groups through a Church of the Brethren program called People of the Covenant.

People of the Covenant is halfway through this pilot year, with Southern Ohio, Pacific Southwest, and West Marva testing the ideas. That translates into 27 congregations and 52 small groups. In addition, two pastoral support groups in Southern Ohio are actively part of People of the Covenant. Obviously, that's a long way from congregations with every member involved in a small group. But it does represent a significant number of persons committing two hours weekly to their covenant groups, in order that they may be more biblically informed, globally aware, and relationally sensitive—this in addition to their other involvement in church.

Equally obvious is the fact that the approximately 550 participants come with a variety of hopes and expectations. This became clear as people shared their hopes and anxieties, during district weekend training sessions with General Board staff.

"I need something like this," one said. "I'm looking forward to a real nurturing of my spiritual life."

"I'm hoping for a renewal of our congregation," said another.

"I need a group to help me keep my spiritual disciplines," was yet another comment.

"I want to really feel that I belong—that I am valued as a part of the Body," said still another.

But there were fears and anxieties as well—a fear that this might turn out to be "just another program," or a fear that there might be too few people willing to make a two-hour weekly commitment for three 10-week quarters.

The one thing that has been clear all along is that here are people eagerly looking for an ongoing relationship within the church that challenges them to continuing growth and calls for commitments that give real priority to Christ's lordship in their lives. This response, and the eagerness of persons in many other districts to begin the program, affirm the conviction that this is the call of God to a more intentional spiritual journey.

Is People of the Covenant just "another Elgin program?" Actually, the program grew out of a common realization that we need structures within the church to help us fulfill our inner desires for a personal faith that grows and deepens and finds real-life, everyday expression. Even more, we need ways to help each other do what we already know we want to do.

People of the Covenant was born nearly two years ago when two dozen people from national and district staff, seminary faculty, and local congregations met in retreat. A continuing team from that original group meets regularly to develop study materials and plan leader-training events. As evaluative comments come in, the team also makes improvements in the program.

In our small groups, we are finding the combination of personal sharing and Bible study to be rewarding. To celebrate the common events of our life together, to pray for each other's needs, and to begin even tentatively to "confess our sins to one another" (Jas. 5:16) means that often the first hour has slipped by before we know it.

Our group leaders try to keep us on schedule, so that we remain faithful to our second hour as a period of Bible study. Since the major (but not exclusive) emphasis of our study the first quarter was relationships, the texts were chosen to stimulate our exploration of what it means to experience covenant—to be a covenant people. The excitement of discovering our own story in the written word has tended to carry us past the end of the hour. In our second quarter study, which has a major emphasis on being biblically informed (Corinthians), the urgency of our search continues to make it difficult to end the session.

The style of leadership feels good to us. For each small group of 12 or fewer, the church calls out two lay leaders for the year. In most cases they share the responsibilities, alternately leading the sharing and the study week by week. This is ample documentation that God has given many gifts to his church. As those are shared, there is an increasingly rich ministry to each other within the covenant relationship.

Interestingly enough, many of our traditional questions about finding leaders do not come up. As one congregation was seeking leaders for four groups, one woman who had never held a leadership position volunteered. She continues to be excited about that new sense of self.

by Walt and Fran Bowman

Leaders appreciate not being left on their own. After sessions three and nine in each of the three quarters, leaders cluster with their pastor to evaluate group progress and take a look at leadership problems. After session six in each quarter, all the leaders and pastors in a district spend a day together with a General Board team sharpening their vision of the covenant community and learning new skills.

The eagerness of other districts to enter the program indicates a general hunger throughout many of our churches. But entering the program cannot happen as quickly as some would like. Staff members Shirley Heckman, Paul Mundey, and Chuck Boyer can be involved in only a limited number of district sessions. New districts must be added slowly.

We're sure that there will be many serendipities along the way. There's bound to be, as the covenant begins to bear fruit. In Southern Ohio, one group attempted to share a group member's financial need at the time of the death of a spouse. And one congregation commissioned a non-resident couple to explore the formation of a covenant group in the Columbus, Ohio, area, where a new church planting is planned. In many congregations, these small groups will provide made-to-order ties that will help prevent members' becoming inactive and will help new members feel genuinely included.

Yes, it's exciting to experience People of the Covenant right here, right now. But our deepest excitement lies in the fact that we have done more than begin a new program. We have joined ourselves to a movement with the power to change lives and enliven the church. It's a movement as old as Jesus and his covenant relationship with 12 people. It's as new as the thousands of base community groups that are transforming Latin American Christianity. It can be as powerful as the small groups at the root of every major renewal within the history of Christ's Body. We expect it to be as lasting as every expression of the Holy Spirit pouring itself out in loving community.

An experience of one of our Southern Ohio groups is prophetic. As a carload of expectant covenant group leaders approached Camp Woodland Altars to begin the orientation weekend, they drove through a series of thunderstorms. Suddenly they came to a place where the setting sun struck the magnificent arc of a rainbow against the darkening eastern sky. Said one women, "It seemed as if God were setting in front of us once again the sign of his covenant—not only his call to faithfulness, but also his promise that he will make of us his people." So be it. ☐

Walt and Fran Bowman are members of a covenant group in Southern Ohio. Walt is Parish Ministries staff for outdoor ministries and a member of the People of the Covenant planning team; Fran is a kindergarten teacher and freelance writer.

What is People of the Covenant?

Launched in 1983, People of the Covenant is an educational program created in response to requests across the denomination for a plan and materials to help nurture biblical study and spiritual growth.

The General Board adopted the program as part of its implementation of the Goals for the '80s and will emphasize it for the rest of the century. The basic goal of the program is to help people become more biblically informed, globally aware, and relationally sensitive to God, themselves, and others.

The central part of People of the Covenant is the creation and development of small groups within a congregation. These groups of 10-12 people (or fewer) will meet for 30 weeks of two-hour sessions between October and May every year to study the Bible and other resource materials, and to share their concerns and insights.

The decision to join People of the Covenant is first made at the district level and then at the congregational level. After a district and some of its congregations decide to join, district and congregational coordinators are recruited along with group leaders. Meetings are held with the national planning team to familiarize these people with the program and materials.

Three districts are involved in the program during its pilot year—Pacific Southwest, Southern Ohio, and West Marva.

There are a total of 27 congregations involved with the program. They are:

In *Pacific Southwest*: Glendora, Laton, La Verne, Modesto, Pasadena, Pomona Fellowship, Sacramento, and San Diego. (All are in California.)

In *Southern Ohio*: Bear Creek, Beavercreek, Brookville, Covington, Dayton Mack Memorial, Emmanuel, Greenville, Happy Corner, Lower Miami, New Carlisle, Oakland, Pitsburg, Trotwood, Troy, and West Charleston.

In *West Marva:* Keyser (W.Va.), Moorefield (W.Va.), Morgantown, (W.Va.), And Westernport (Md.).

Scheduled tentatively are:

1984-1985: Atlantic Northeast, Idaho, Illinois-Wisconsin, and Northern Ohio.

1985-86: Northern Indiana, Michigan, Mid-Atlantic, South Central Indiana, and Western Pennsylvania.

1986-87: Florida-Puerto Rico, Middle Pennsylvania, Missouri, Southern Missouri/Arkansas, Northern Plains, and Oregon/Washington.

1987-88: Southern Pennsylvania, Shenandoah, Southeastern, Southern Plains, and Western Plains.

Members of the People of the Covenant planning team are Donna Ritchey Martin, co-pastor of the Franklin Grove (Ill.) congregation, congregational representative; Walt Bowman of the Council of District Executives; Gene Roop of the Bethany Theological Seminary faculty; Chuck Boyer of the World Ministries staff; Howard Royer of the General Services staff; and Paul Mundey of the Parish Ministries staff. Shirley Heckman of the Parish Ministries staff heads the planning team.—Michael Klahre

Bible study

Antidote for greed

Read James 5:1-6

In the first part of James 5, the wealthy are condemned for abusing riches and oppressing the poor. James had spoken about rich people earlier in the epistle (James 2:6; 1:9-10). James does not denounce wealth in its own right. He does not condemn anyone for being rich nor does he put a premium on being poor. Money itself is morally neutral. It is *the abuse* of wealth that corrodes lives. The Lord does not condemn wealth if it is acquired honestly and distributed wisely. In consecrated hands wealth can be a means of upbuilding the work of God.

In the passage that is the basis of our study, James announces God's judgment upon those who dishonestly acquire wealth, oppress the poor, and live wastefully. James 5:1 says, "Come now, you rich, weep and howl for the miseries that are coming upon you." There will be a severity and certainty about God's judgments upon those who abuse wealth. The words "weep" and "howl" denote a spirit of anguish because of coming judgment, not a mourning of repentance and sorrow because of sin. The word "miseries" is a strong word that suggests hardships and afflictions and wretchedness. James says there is coming a Day of Judgment. Wrongs are going to be righted and punishment will be meted out.

James 5:2 continues the thought: "Your riches have rotted and your garments are moth-eaten. Your gold and silver have rusted, and their rust will be evidence against you and will eat your flesh like fire." In the ancient world, wealth was of three types—stores of grain, expensive garments, and precious metals. These things constituted wealth instead of the stocks and bonds and other securities that are common in our day. The persons of wealth (to whom James writes) had accumulated so much that it was actually rotting in their storehouses. They were hoarding far more than they could ever use. We are reminded of the words of Jesus: "Do not lay for yourselves treasures upon earth" (Matt. 6:19).

James 5:3 continues: "You have laid up treasure for the last days." There is nothing more irrational than for a person to spend his whole lifetime hoarding up a fortune for his last days, and then he becomes sick and cannot enjoy it, and finally dies and leaves it all behind. Those unconcerned about pleasing their Creator often fall for the deceptive philosophy that teaches that riches will bring everything one's heart longs for. Yet riches cannot buy an escape from death and judgment.

The reason God's judgment is going to fall upon the ungodly rich is not because of the mere possession of wealth, but because of the sins often associated with riches. That is what James speaks about in the passage that follows.

The sin of injustice

James 5:4 describes the evil of injustice: "Behold, the wages of the laborers who mowed your fields, which you kept back by fraud, cry out; and the cries of the harvesters have reached the ears of the Lord of hosts."

The greed of the rich had led some employers to withhold wages from those who had worked for them. The Mosaic Law had specifically stated that the poor laborer should be paid at the end of each day's work (Deut. 24:14-15). The day-laborer in Palestine lived on the verge of starvation. His wages were small. If the wage was withheld from him even for a day he and his family many times could not eat. James severely condemns the unfair practices of those employers who pay laborers less than a living wage in order that they might add more to their own vast possessions.

The "Lord of hosts" ("hosts" means "armies") was a title used to depict the majesty and the power of God. The cries of those who are mistreated are not always heard on earth, but their appeals are heard in heaven. Those who deal unjustly are someday going to have to meet the Lord of the armies of heaven.

The sin of luxury

James 5:5 describes the sin of luxury: "You have lived on the earth in luxury and in pleasure; you have fattened your hearts in a day of slaughter."

The rich often pamper themselves, squandering their money to buy almost anything they want. In our day it is sometimes a boat at the lake, a lavish vacation trip, or an elaborate home computer. The word "luxury" translates a Greek word that suggests "wasteful and riotous conduct." It speaks of squandering one's money and satisfying every whim of the "heart" (seat of the desires). The "day of slaughter" is best understood as a reference to the Judgment Day. The wealthy person's manner of life often resembles that of cattle that do nothing but feed themselves, totally unconscious that what they are doing is fattening themselves for their own slaughter.

Every Christian has probably read that it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God (Luke 18:25),

Misuse of wealth is the sin.

yet many of us consciously pursue more and more wealth, instead of seriously seeking to live on less. May God help us to avoid the sin of luxury.

The sin of violence

James 5:6 describes the wickedness of violence: "You have condemned, you have killed the righteous man; he does not resist you."

The words "the righteous" may refer to one person (Jesus Christ). Acts 3:14 calls him "the Holy and Righteous One." Jesus offered no resistance when he suffered abuse. However, the words "the righteous" may be a comprehensive reference to men and women of God (such as Stephen, and Arent and Ursula van Essen) who died as martyrs in the cause of Christ.

The clause "he does not resist you" means that the poor, having no means of setting things right, submitted to their cruel treatment without a murmur. They had no adequate legal defense and so they had to quietly submit. Today, in most parts of the world, there are social structures and legal loopholes that favor the rich and restrict the poor. Unless the human heart has been radically changed by submission to Jesus Christ, greed (under any economic system) leads to a disregard for the poor.

What James has been saying about unconsecrated riches is just as applicable today as it was in the first century. We know that the pursuit of gain has kept more people from true devotion to God than many other forces combined.

We must be careful not to envy the rich. Jesus speaks about coveting material goods (Luke 12:15-21), and while he does not say that we may not have possessions, he does say that wealth and possessions make it harder to keep faithful to God. Each of us should cultivate the discipline of contentment (1 Tim. 6:8). Contentment comes not from having all our wants supplied, but from reducing our desires to include only the essentials of life.

Under the Old Covenant, every 50th year was a Year of Jubilee (Lev. 25:10). It was a year like the regular sabbatic year, but in addition, all Israelite slaves were freed and all property bought during the previous 50 years was returned to the families of the original owner. This prevented the accumulation of great riches. Under the New Covenant, God provides an antidote for the poison of greed. It is the grace of giving! God knows the dangers of wealth and the deceitfulness of riches, and so he teaches us to be generous in our sharing with others. ☐

Harold S. Martin serves in the free ministry in the Pleasant Hill (Spring Grove, Pa.) congregation, works as a staff person for the Brethren Revival Fellowship, and is a member of the Church of the Brethren General Board.

/by Harold S. Martin

When families falter

The times we live in are stressful for families. But in a Lancaster County farmhouse with a sign "COBYS" on the porch, there are people waiting to offer constant love and hope . . . when families falter.

by Nancy Kettering Frye

COBYS (CO-bees) "lives" in a comfortable, red-brick, "Pennsylvania Dutch" farmhouse, by the side of a rural Lancaster County road.

The slight elevation of the inviting, old-fashioned, wrap-around porch provides a picture-postcard view . . . acres of golden soybeans and rows of rustling corn, all framed in maple foliage dappled with autumn sunlight.

Just down the road, Roots Market (one of the county's five farmers' markets) bustles with once-a-week activity each Tuesday. *Schnitz* and *shoo-fly*, *chow-chow* and *schmiercase*, all delicacies of the region, attest to the "abundant life" in this fertile American Eden.

Yet here, as in that other Eden, willful humans still manage to make a muddle of their God-given lives. They still succumb to those subtle temptations to, in some way, "be as gods" (Gen. 3:5, KJV). Husbands still blame their wives; wives are still beguiled by some serpentine persuasiveness to taste the forbidden; brother still rises up against brother.

Estranged from God, alienated from one another, modern individuals, even within so-called "good" families, can become trapped in the "pursuit of loneliness." As "me" more and more replaces both "Thee" and "we" in decision-making, families often falter and sometimes fail.

Within this seemingly hopeless "modern muddle," COBYS stands ready to reach out as a friend of the family, offering the simple, Christlike gifts of constant love and certain hope.

According to Glen M. Faus, executive director of Church of the Brethren Youth Services, COBYS was conceived by two Brethren congregations (East Petersburg and Mechanic Grove), who shared a concern for both the quality and quantity of services available for troubled youth.

This concern, taken to the 1973 Atlantic Northeast District Conference, led to the formation of a "study committee," which, in turn, proposed a "group-home idea." But this concept, Glen explains, "always got shot down at zoning board meetings. Each community was saying, in effect, 'It's a good idea, but do it somewhere else.'" Finally, in December 1980, COBYS was born, humbly, in an office at Hempfield Church of the Brethren.

A part-time farmer and free minister in the Chiques congregation, Glen "helped to write up the program from the beginning." With the voice of one having 13 years' experience as a juvenile probation officer in Lancaster county, he asserts, "There's a real need to get to troubled young people before they get into the county system."

Not only did Glen "know the system," its shortfalls and failures, but he also understood the broader concepts needed to undergird this new structure for serving, if it was to succeed. A graduate of McPherson (Kan.) College with majors in both philosophy and religion, he had also studied two years at Bethany Seminary. And, this happily married father of three confesses he too "rebelled as a youth."

"I remember what we went through, when I was going to school, as far as peer pressure and pressure to succeed," he says. "Today, it's 10 times as bad! And when kids do get in trouble, many parents either don't seem to care or they're unable to cope. All across the board, both within and without the church, parents have their own 'escapes.' Also, across the board, kids tend to share techniques; parents don't." Faus believes the church should be helping both young persons and their parents to learn how to cope.

With that in mind, COBYS aims at both treatment and prevention, working not only with troubled youth, but also with both biological and foster parents. Carefully screened, caring, Christian (not necessarily Brethren) homes are selected to provide foster care for "adjudicated, delinquent, and voluntarily committed youth up to age 18 without regard to race, color, creed, or national origin."

Licensed by the Pennsylvania Department of Public Welfare as a nonprofit, charitable program, COBYS receives youth from county juvenile courts, county children and youth agencies, and private referrals, such as pastors or counselors.

COBYS does not accept severely disabled youth requiring constant care, those with severe emotional disturbances, those addicted to drugs and/or alcohol, or those posing a physical threat to either persons or property.

Potential foster parents, recruited through appeals to the churches of southeastern Pennsylvania, as well as through advertising in area newspapers, are required to attend three pre-service orientation sessions and to complete a five-session, home-study correspondence course, *Practical Parenting*.

Once accepted, each foster parent must successfully complete at least six hours of agency-approved training annually, including emergency first aid and the use of passive physical restraint. COBYS provides 24-hour-a-day, seven-day-a-week case management services, for both foster parents and foster youth.

According to Glen, COBYS currently has a "resource bank" of some 40 foster families, with approximately 25 youth in placement. In his annual report to the 1983 Atlantic Northeast District Conference, he pointed out that, within the past year, "COBYS received calls from over 1,000 families seeking help." Unfortunately, due to limited resources, "only a small percentage of those seeking foster placement were able to be helped," he added.

In the face of that frustrating limitation, John M. Peffer, a member of the Lititz congregation and part-time, in-house marriage and family counselor at COBYS, speaks enthusiastically of expanding the program's effectiveness through preventive counseling in area churches. He

At COBYS, a dedicated team works with troubled youth and their families: **Left:** *Secretarial staff Penny Kettering (left) and Linda Kniss.* **Below:** *(from left) Brad Nace (caseworker), Glen Faus (COBYS executive director), Alan Heinly (case worker), and Gussie Good (case management supervisor and foster parent).* **Above right:** *John Peffer (marriage and family counselor) and Lucille Wingert (Brethren in Christ liaison with COBYS).*

says he hopes to attract lay members willing to undergo training (a proposed 30 weeks, divided into two 15-week semesters, at approximately two hours per week) to become "active listeners."

John also advocates six months of premarital counseling, begun nine months prior to the wedding date, and involving not only the couple, but both sets of parents as well. In addition to such counseling, he advises regularly scheduled "marital checkups," improved training in communication skills, family dynamics, and parenting classes.

In short, John sees the church's role as including both early awareness and prevention of family problems. The effects of this proverbial "ounce of prevention," while not measurable, would indeed be "significant," he feels.

A noticeable enhancement of outreach ability came for COBYS in September 1982, when both Mennonite and Brethren in Christ churches joined the COBYS program. Lucille Wingert, hired by the Brethren in Christ to develop foster homes for COBYS within that denomination, works half-time to promote the COBYS program and solicit funds within her denomination.

In 1982, Mennonite districts in the Lebanon Lancaster County areas were being encouraged by the Home Ministries Department to share in the COBYS ministry. And in 1983, a Mennonite member was added to the COBYS board of directors.

What about the children touched by COBYS? "I like having someone to talk with about my problems," says a 12-year-old boy in foster care. "I'm glad I wasn't sent away somewhere and forgotten about. Instead, I am being given a chance to improve my behavior."

Says a 14-year-old boy: "I can see now what I was doing was wrong. I was never at home and I was getting into trouble. . . . I don't have any reason anymore to fight with my mom, like I used to do. . . . The biggest change I made is that I'm more responsible since I'm here."

And, from a 17-year-old girl: "Before I came into the COBYS program, I had problems with drugs and alcohol and running around and not living with my parents. . . . My parents were separated on and off since I was 11, but they separated for good when I was 14; that's when my problems got worse. . . . I might even be dead now, the way I was going.

"It's a lot different for me now. I can listen to rules better. I never had to listen to anyone. I was doing my own thing. Being in a family surrounding has helped me a lot. This is what I always wanted, but I didn't have."

Yes, COBYS "lives" in a house by the side of the road—but also in the hearts of the many it has helped. In a time when that heart disease called loneliness has reached epidemic proportions, the Church of the Brethren Youth Services stands ready to reach out with Christlike love, as a true friend of the family. ☐

Nancy Kettering Frye, a freelance writer from Lebanon, Pa., was raised in the Annville (Pa.) Church of the Brethren.

Small talk

by Karen B. Kurtz

Recipe for peace

Serves: the world
From the kitchen of: God
Ingredients:

sharing	no guns
loving	no killing
forgiving	no nuclear bombs
caring	no violence
praying	no name-calling
no war	no bullies
no hating	

Put in a bag. Bake for 10 minutes. Send to the President.

Combined third and fourth grade classes
Highland Avenue Church of the Brethren
Elgin, Ill.

Interview with Saul

Ed Harvey, a reporter for the *Jewish Gazette,* recently interviewed Saul, the new king. Saul told Ed that some worthless people think he can't save them. They didn't even give him gifts at the special ceremony when he became king.

Proof!

Samuel told Saul that the following signs would appear to him so he would know that the Lord has really chosen him to be the king: He would meet two men, then three men, get three loaves of bread, and then meet a band of prophets with musical instruments. It is reported that all of these signs occurred!

Mindy Degnan, fifth grade
York First Church of the Brethren
York, Pa.

To do:

Valentine decorations in your house say in a happy way, "We're having a good time! We're celebrating! We love each other!"

Make a valentine packet for your family. Here's how:

1) Begin with a sheet of construction paper about 12 × 18 inches. Fold and staple the edges to make a packet.

2) Decorate the front with things you have on hand. You could use colored paper, wallpaper, paper doilies, glitter, or yarn. Perhaps you have more ideas of your own!

3) Hang the packet on the refrigerator door or in a prominent place.

4) Make valentines or notes to put inside. Try to think of reasons why you appreciate each member of your family. Write them down.

5) At the end of the month, remove all the notes and valentines and read them aloud. The packet can be reused another year.

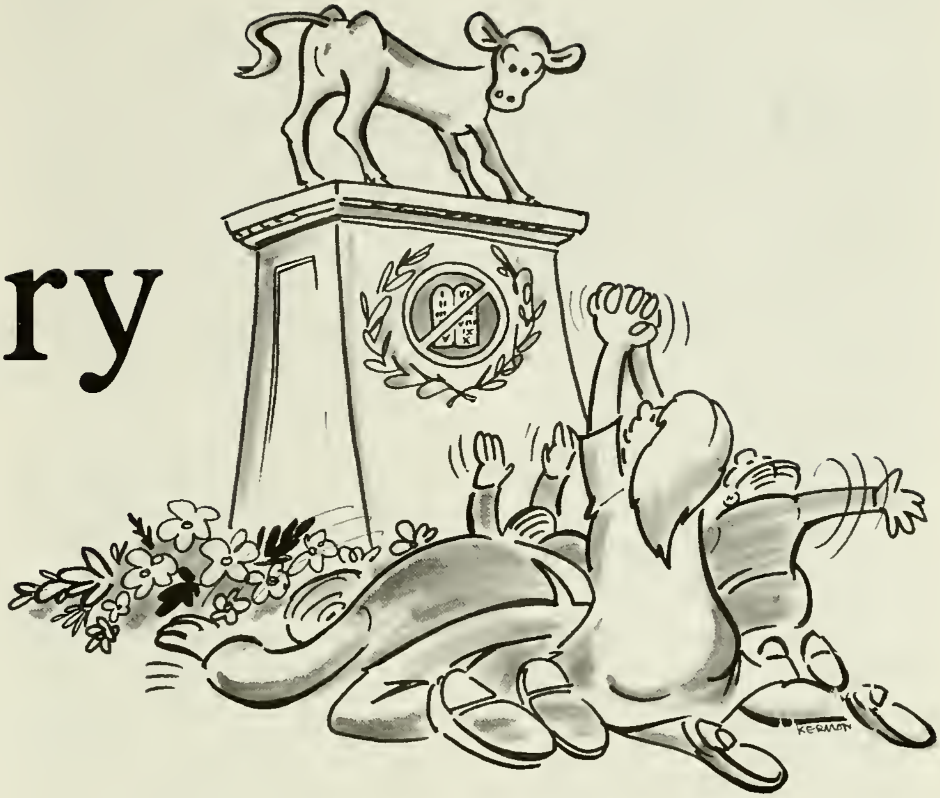
Prayer: "One in Jesus Christ"

May the beauty of the African plain
The beauty of the mountains
The rippling of a waterfall
The fragrance of the flowers
The quietness of a sunset
The vastness of a jungle
The varying kinds of animals
The patter of the rainfall
The colors of the rainbow
The rustling of the trees
Remind us of your love, O God.
Amen.

Combined fourth and fifth grade classes
York First Church of the Brethren
York, Pa.

Small Talk is a monthly page for displaying children's art and writing, and for suggesting ideas for fun. All children are welcome to take part. Send your items to: Kurtz Lens and Pen, 65523 Washington Road, Goshen, IN 46526.

Idolatry



Sometimes unwittingly, we may have other gods before God when we come to worship. Full preparation is the key to right worship.

by Evelyn M. Frantz

"You shall have no other Gods before me."

What kind of commandment is that? What does it mean? How can we know if we're putting another god before God? And how—given our teaching of God as a God of love and concern for our well-being—could we want to put something else first?

As we read the Old Testament, it may be difficult to understand why those early people repeatedly drifted away from a loving, caring God, and took on the idol worship of their neighbors. The grotesque images, bizarre practices, lack of response from the idol: How could they have settled for something so obviously third or fourth or fifteenth best?

Given human nature, we don't have to look too far for reasons for their behavior. More appropriate, though, would be to assess where we are in terms of the First Commandment. Surely we must come off pretty well in comparison to the idol worshipers of Old Testament times.

What we fail to understand is how easily things or relationships may slip in to take first place in our lives. It never occurs to us that a "good" thing can endanger our practice of the First Commandment. What are some of those "goods" that creep into first place?

- Work? Surely work is a good thing, especially to those of us brought up in the Protestant work ethic. It leads to all kinds of rewards, improves life for ourselves and others, and results in good habits, discipline, and many other values. What's wrong with work? It's wrong if it takes away our first allegiance, that which belongs to God.
- Our family? Families are surely one of God's greatest gifts, source of many blessings, evidence in human terms of God's love. How can they come between us and God? A loving God certainly would not deny us such a source of comfort, but we are called to put our faith and trust in God, not in even the closest and dearest of human relationships.
- Our larger family, the church? How can we go wrong in putting our faith in the church, which was instituted by Christ himself? Alas, sometimes—as we stress community, fellowship, the church family—we can and do substitute those "goods," great as they are, for the God we profess to be worshiping. The community of faith becomes an end in itself, instead of a direction signal.

Even the form of worship itself can become an idol, if we insist that it must be done *only* in a certain way, *only* at a certain time and place. If the *way* we worship becomes the most important aspect of the church service, then again we are substituting a "good" for the Best.

Pastors and worship leaders would have an easier time if we were certain of what really enables people to worship God instead of these and other lesser values we've named. What is needed in a worship service to point people to God instead of to the mechanics or surroundings?

In the Bible we find a wide variety of worship settings and experiences: a burning bush, coals from the altar, dreams, visions, a still small voice, blinding lights, voices out of the dark, a night of prayer. Worship leaders using such "worship aids" today would be accused of showmanship or of violating fire regulations. And if pastor or people come to insist on these or any devices to assure the experience of worship, then we are again putting gimmicks in God's place.

How can we know what will result in genuine worship, if in fact we can determine what it is? Does worship happen only when God breaks in upon us, or are there things we can do to invite and support worship of God?

Perhaps there are at least three characteristics that help to create an atmosphere where worship can happen.

One is expectancy. By the time the Jewish pilgrims had traveled many long, dusty miles to reach the temple, they were expecting something to happen. They were

Windows in the Word

Salt

by Timothy K. Jones

Word pictures fill the pages of the New Testament. Many concern the church, such as Jesus' vivid pictures of leaven in a lump or a lamp upon a lightstand.

One stood out for me a few months ago. I was making my way down a crowded Baltimore sidewalk at the noon hour, near the Annual Conference site. Across the street, something was stirring. It was the women's choir of the Church of the Brethren in Nigeria. These Conference guests had gathered around a park bench in the square of an office building complex and were singing of their faith in Jesus Christ.

I began to recall Jesus' word about his disciples: They were "the salt of the earth." Something about those women's lunch hour witness had unmistakable flavor. It was like salt. For here in the middle of a congested block was unforgettable testimony.

Out of the dull roar of that city, their shaker gourds, pottery drums, and unfaked smiles created a new atmosphere. Notes of music floated above the grinding urban buses. In the midst of lunch-hour push and shove was heard a new rhythm.

Something else moved me. I could hear in their songs the familiar name, "Jesus." Even the strange syllables of the Hausa language did not obscure it for me.

But I also suspected that the praises of Christ would carry a foreign ring to some, whatever the language. It would bite the tongue no matter how colorful the scene or appealing the melodies.

That made deeper sense of the occasion for me. For the concert had not been staged for novelty's sake. The different flavor was not only from the bright African fabrics or the different language. It was the Lord above and within those Nigerian Christians that set them apart, and made them so distinctive.

The Lord does not ask us to become bland. When salt encounters the raw flesh of a wound it is irritatingly apparent. When mixed with a pot of soup it alters flavor. When curing meat it is never tasteless.

We are not the sugar of the world. We are salt. Our word is not always sweet like honey. Sometimes it stings before it heals.

We inhabit our cities and relationships with more than easy accomodation. We dance slightly out of step with the prevailing rhythms. We are not so much *of* the world as in it.

I left the open air concert with a renewed vision of what the church can be. I longed to see us Christians shaken out of our meetinghouse saltshakers. Like salt, Christians accomplish their intended function only when mixed and stirred in.

It is easier to stay snug and comfortable. It is safer to keep our music to ourselves and be quiet and tasteless. But we must find new ways to mix with the world around us. Not to be lost in it, but to change it.

I cannot get out of my mind that early afternoon scene in Baltimore. It is an image of things to come for a church opening new windows on the directions of a faithful future.

The instruments and songs will differ. The styles of witness will be varied. One thing is certain: At times ours will be a slightly out-of-sync rhythm, a sometimes unfamiliar melody. We will stand out from society's chorus of shallow voices.

People will always know we are here. The taste of salt, like the sound of Nigerian worship, is unmistakable. ☐

Timothy K. Jones is co-pastor of Christ our Peace Church of the Brethren, a new church development project in The Woodlands, near Houston, Texas.

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keyed up with excitement at seeing friends and family again, at being part of a great crowd of believers, at climbing the last hill to the temple itself and crowding into the courtyard to participate in a transcendent experience. When the Holy Spirit came to Jerusalem, it came to a room full of people who were praying, studying, waiting, filled with expectancy. If we go to church expecting nothing, it is very likely that not much will happen.

Another requirement is openness. Moses was open, or at least curious, about a strange phenomenon. Jacob went to sleep in guilt and fear, convinced he had left God back at Isaac's tent; his need made him more open to a significant dream than if he had gone to sleep perfectly content. Elijah's anger and despair made him open to hearing a still, small voice that he might not have heard had he been filled with success. They were open to God's voice because of their great need. Is such a need the only way we can be open, or are there other ways?

A third requirement, especially for worship planners and leaders, is preparation. Sloppiness has no place in a worship service. Lack of careful preparation is obvious to the congregation and says very plainly, "Nothing is going to happen here today."

Informal services require even more careful planning and thought than do formal ones. In formal services there is at least liturgy, ceremonies, and formality to carry the service along. Informal services, without that structure, need exacting preparation.

It is a wonder that anyone ever dares to invite us to worship, considering what a heavy responsibility worship leadership is. But the glory of our faith is that when we have prepared as best we can, we can dare to ask for help. When the pastor has studied hard, when the worship leader has searched carefully for appropriate materials, when the musicians have rehearsed diligently, then they can—in full confidence—ask for the help of the Holy Spirit in the worship service.

When our preparation has been careless or indifferent, a half-hearted prayer for help may be no more effective than that of the unprepared student facing a test. But when we have done our best, then we can ask the Holy Spirit to move in and enlarge our preparation into something magnificant, something that will move us to say, "Surely the Lord is in this place." ☐

Evelyn M. Frantz, a freelance writer, is a member of Ridgeway Community Church of the Brethren, Harrisburg, Pa.

by Judd Blouch

Peace and the macho man

It's a sensation common among peace people. Someone—a friend, a co-worker, or even a stranger—makes a militaristic or violent statement, to which the peace person takes exception. But while great discomfort or anger may be felt, the ability to voice the peace perspective just is not there. The palms grow sweaty, the tongue becomes tied, and the peace perspective remains unsaid. A sensation of weakness is felt.

I have had that sensation. At the moving company where I work, there is a drivers' room. It's a congregating place for all the moving van drivers and their helpers, a place to drink a soda, read the morning paper, and chat with the rest of the employees. It's also a place where my conservative, macho co-workers can air their views about social and political issues. These views are almost always in opposition to my own.

Enter the sensation. I am faced with the choice of confronting my co-workers or remaining quiet and still, stewing in my own discomfort and disagreement.

For four years, the moving company has been my source of employment during summer breaks and in between jobs. During these years my peace convictions have grown, but the sensation has lingered.

On the surface, macho types such as my moving company co-workers are some of the toughest critics of the peace perspective. Imagine yourself walking up to a group of hard-hats and saying, "Hi, I think we should love the Russians and the Cubans." You might need a hard-hat yourself by the time they're done with you.

But when properly approached, these same people are as open to new and differing points of view as any other group of Americans. If they aren't preached at or talked down to, and if they have the opportunity to respond, my macho friends are open to even the most radical philosophies and beliefs. It's gutsy and honest to talk about beating swords into plowshares, and two things my co-workers respect are guts and honesty.

There are several characteristics of my macho friends one must understand to be an effective peace witness to them. They look at life very realistically. Life is working hard, paying mortgages, raising children, and enduring hardships. True peace in an always-warring world is a difficult concept for such realists.

My friends look at the world through *masculine* eyes. Solutions to problems are not found through patience and discussion. Solutions are found through power and action.

My friends respect the truth and despise a lie. My co-workers can tell when my idealism is violating the bounds of reason, when my statements on peace are too far out, beyond feasibility. They are merciless when they detect hypocrisy. And they see right through a liar.

So, in my peace witnessing, I have to keep my subjects realistic, my solutions practical, and statements truthful and down to earth. While my co-workers usually listen to what I have to say, they are also tough critics and worthy opposition. I am as challenged by their views and opinions as they are by mine.

Back home from Brethren Volunteer Service and looking for permanent work this past autumn, I contacted a computer firm for a job as a technical writer. With the application the firm sent to me was information describing the company. It makes testing systems for nuclear missiles. Although I completed and returned the application, I had no intention of accepting any job offer.

I was telling a friend and co-worker about this one day over lunch. I told him how writing operation manuals for nuclear testing devices would violate my pacifist principles. While he understood my objections, my friend had problems comprehending how I could turn down a job in such tough times.

"Let's say they would offer you $40,000," my friend said. "Wouldn't you be tempted to take it? How could you turn *that* down?"

"Of course I would be tempted. I'm not super human," I replied. "But I think in the end I would turn it down."

Perhaps my friend's views were not changed during that lunch. Maybe he still believes in the need for nuclear weapons. But he also knows that I hold certain beliefs higher than the need for a good job and financial well-being. He is aware that there are realistic ways a person can live out a peace philosophy.

That was one of those golden opportunities to witness for peace. More often, my witnessing is less dramatic—objecting to racial slurs, defending the views of nationally known peace activists, or just keeping my cool, containing my temper under pressure situations.

Familiarity and friendship with my co-workers has helped me overcome the sensation of weakness. But I have also found strength through my involvement in the Brethren peace tradition. I have a growing confidence in my own beliefs, and a heightened understanding of Jesus' peace message and God's desire that the world live without war and violence. If that tradition and message of peace is to be spread throughout the earth, we must all work to overcome that sensation. ☐

Judd Blouch, of Millersville, Pa., served in 1982-83 as editorial assistant with MESSENGER.

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On one's sexuality

Name Withheld

Finally admitting that I am 'gay'

I am a licensed minister in the Church of the Brethren. I am one of 12 Brethren ministers in five generations of my family. Three of them were elders, including my father and grandfather. I am the son and grandson of ministers, the product of a family of ministers and schoolteachers. I am a licensed minister in the Church of the Brethren. And I am a homosexual.

I won't say in what district, or tell my name, because I am afraid of losing the license to preach that Church of the Brethren people gave me with such joy and celebration. Even so, the time is coming soon when I may have to choose between being a minister in another denomination, or not being a minister at all. The choice is not easy. The Church of the Brethren is my home. I would much rather lose my ministry than lose the Church of the Brethren.

What I *cannot* deny is the sexual orientation that God gave me. I still have doubts. But it was only this year, after more than a decade of soul-searching, that I finally was able to admit even to myself that I am gay. Annual Conference in Baltimore was the first time I had ever met any openly gay people. Meeting them was a revelation.

I had denied my sexual orientation for half of my life because I was sure I wasn't one of "those people." ("Those people" don't exist.) I denied the knowledge of my own senses. I conveniently forgot about one bit of evidence after another. I thought I was afraid of "the military personality," and I thought I was dealing with the church's stance on peace and peacemaking. I prayed to God for help in figuring out what was happening to me and what to do about it. I willed myself, without success, to feel what I thought I *should* feel—and as a result, became unable to recognize *any* of my true emotions. The effect was like being hard-of-hearing: An emotion had to be "loud" for me to "hear" it, and all the other emotions, too "soft" for me to "hear" clearly, only made me uneasy. I was floundering in shallow water.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can only print a sampling of what we receive. All "Opinions" are edited for publication.

For me, healing came the moment I recognized myself for what I am—a homosexual. I am now happier, more productive, less likely to get annoyed at little things, more able to forget self and concentrate on how I can be of service to others. Is it God's will that I be a sullen, irritable, chronically-depressed underachiever trying to be a heterosexual, or that I be a helpful, cheerful, productive member of society, and gay? I know now, from experience, that the latter is God's will for my life.

Accepting myself as gay had made me a better minister. And the process of shedding more than 10 years' worth of precious heterosexual self-delusions has made me a *wiser* minister. How many dissensions in the church—any church—result from ministers who don't recognize the limits of their own humanity? I have found mine. How many ministers perform funerals and comfort families, yet have never suffered a personal loss? I have lost some of my dreams (such as fatherhood). I may lose some family and friends, when they find out I'm gay. And, like all gays, I have suffered the trauma of discovering that all the wishing in the world won't make me "just like everybody else." All of these things have taught me *compassion*. Because I am gay, I have an especially clear vision of God's compassion. I am not called to the Christian ministry *even though* I am gay; I am called to the ministry *because* I am gay. Growing up gay was my *training* for the Christian ministry. And, according to my own father, that training was a good one.

But . . . now that I am no longer hiding from myself, now I must hide from *you*. I can't reveal God's channels for giving me strength. I have to make excuses, to slip away to a gay church service or social gathering. Praise God that in my area there are gay organizations that meet in clean homes and in churches, so that I don't have to depend upon noisy, smoke-

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INVITATION—Spending winter in Florida? Consider sunny gulf coast. Attend Good Shepherd Church of the Brethren, Florida's fastest growing Brethren congregation welcomes you. Many social activities, great music by 45-voice chorale, enthusiastic worship celebration. Located between Bradenton and Sarasota. Call collect for information/schedule of services. Dr. Don E. White, Pastor. Tel. 813-758-0988 or 792-9317.

SCHOOL—Scattergood School, West Branch, IA 52358. Openings for students grades 9-12. Approved co-educational Quaker college preparatory boarding school; simple lifestyle. Emphasis given to peace issues and social concerns. Students, faculty together clean buildings, do laundry, care for pigs and chickens, work in orchard and garden, bake bread, and cook meals. Small personal caring community that promotes individual growth. Write or call. Tel. 319-643-5636.

TRAVEL—Africa East & West July 26-Aug. 14, 1984. Unique cultural experience in Senegal and Kenya. Remarkable scenery, wildlife, emphasis on people & culture. Graduate credit available. Write: Becky & David Waas, 209 Damron Dr., No. Manchester, IN 46962. Tel. 219-982-4687.

TRAVEL—Grand Tour/Israel-Oberammergau/Passion Play. 15 days—Aug. 1-15, 1984. Tour price including tips and taxes reduced $1889. Write to Wendell & Joan Bohrer, POB 67, Middlebury, IN 46540. Tel. 219-825-7381 or 825-2955. Some places to be visited: Amman/Galilee/Jerusalem/Bethlehem/Dead Sea/Masada/Bethany/Garden Tomb/Vienna/Salzburg/Oberammergau/Passion Play/Liechtenstein/Lucerne/Innsbruck.

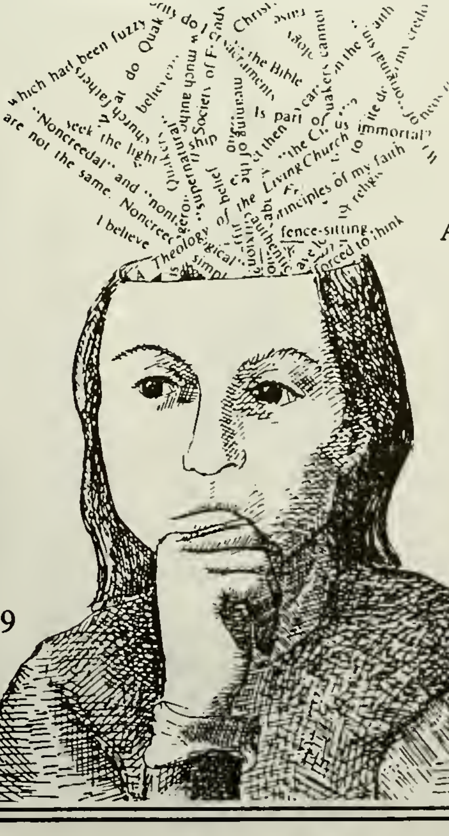
TRAVEL—Southwest/National Park Tour. June 15-July 10, 1984 via motorcoach. Nashville, Carlsbad Caverns, Mexico, Mesa Verda, Grand Canyon, Bryce Canyon, Los Angeles, Yosemite, San Francisco, Redwoods, Crater Lake, Salt Lake City, Rocky Mountains, Colorado Springs and much more. Write or phone: Ralph & Betty Ebersole, 1213 Hamilton Ave., Tyrone, PA 16686. Tel. 814-684-1771.

TRAVEL—to Annual Conference by air-conditioned bus from Elizabethtown to Carbondale, Illinois. Rooms included. For information write to J. Kenneth Kreider, 1300 Sheaffer Rd., Elizabethtown, PA 17022.

TRAVEL—Orient & Japan February 18-March 9; Cruise the Arctic June 14-12 days from Southhampton to Fjords, North Cape, Copenhagen. Option to Greenland & Iceland. Oberammergau & Passion Play 15 days to Germany, Austria, Switzerland: $1498 land with all meals. Weimer-Oller Travel, 405 Penn St., Huntingdon, PA 16652. Tel. 814-643-1468.

WANTED—Brethren Historical Library and Archives is seeking an Archival Intern to begin June 15, 1984. Program provides work experience in research library, opportunity to consider vocations in archives, peace studies, public history, theological librarianship. Work assignments include arranging and describing archival collections, assisting researchers, book and document conservation, library cataloging. Graduate student preferred, or undergraduate with three years college concentrating in history, library science or peace studies. Interns receive room, board, stipend, insurance, and limited tuition assistance. Resume', college transcript, three letters of reference required by April 1. Contact Personnel Relations and Development, 1451 Dundee Avenue, Elgin, IL 60120. Tel. 312-742-5100, ext. 206.

WANTED—Ecumenical Executive: Virginia Council of Churches seeks General Minister for ecumenical development, public witness, administration, fund raising. Contact Search Committee c/o The Rev. Allan Brown, 110 W. Franklin St., Richmond, VA 23220 by Mar. 1. Tel. (804) 643-8451.



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filled gay bars to meet friends. (I have been to some gay bars, and they are little different from some "straight" bars, but a bar is still a bar, and I don't smoke or drink.) Thank God that the Brethren/Mennonite Council for Gay Concerns has a telephone number, and that other gay organizations in my area have telephone numbers, so that I can meet decent people in decent surroundings . . . and talk about something *other than* sex.

I am not as afraid of sex as I was as an adolescent, and that scares me. Because society taught me that it is "bad" to be gay, I denied my sexual feelings at the time of my life when I *should* have been dealing with them. I never had to work hard, to say "No" to a woman. I never even understood why I should "keep both feet on the floor"—I didn't need to. But now I am dealing with everything male all at once, and sometimes I feel overwhelmed. Like my grandfather, who spoke Pennsylvania Dutch until he went to grade school and then had to speak English all at once, I will make bigger mistakes in my gayness now than if I had been learning it all along. We were both raised to be *unprepared* for the truth, and the world is a lot bigger than we either of us thought. I pray that I share my grandfather's strength of character when it comes time to making the big moral decisions. And I hope you will forgive my gay mistakes as graciously as you forgive other people's straight mistakes . . . or their Pennsylvania Dutch accents.

I also pray for discernment. More than most people, I have to depend upon my own moral judgment, and God's direct inspiration. The Bible says nothing that applies *directly* to me. The church is still busy trying to convince people that I'm not a monster, a freak, or a child molester. And the gay secular community is in the process of changing its morals to fit the new political climate. Even in the Church of the Brethren, the gay community is not of one mind. Up until now I have been merely hiding behind the ministry. Where *do* I go, but to God?

Go back now, and recall how you felt when you read the first paragraph. Do you feel the same way now? I am a real person to you now, instead of an abstraction. Please remember that, the next time you are in a situation where homosexuality comes up. All of us are real people. Gay people especially need your concern, your support, and your love. Our lives are not easy. Please pray for us. We pray for you. ☐

turning points

Licensing/ Ordination

Deyerle, G. Ernest II, relicensed July 15, 1983, Peters Creek, Virlina

Georges, Judith Laura, licensed Oct. 23, 1983, Oakland/Fremont, Pacific S.W.

Gillis, Tommy Lynn, licensed Oct. 22, 1983, Cedar Creek, Southeastern

Marsh, Robert Joseph, licensed Nov. 6, 1983, Panther Creek, Ill./Wis.

McElwee, Tim, licensed Oct. 30, 1983, Warrensburg, Missouri

Price, James D., licensed Oct. 16, 1983, Spindale, Southeastern

Simon, Edwin J., ordained Oct. 16, 1983, Cedar Rapids, No. Plains

Pastoral Placements

Bernard, H. Fred, from Oakland, So. Ohio, to Mechanic Grove, Atl. N.E.

Brenneman, Jerry D., from Camp Mack, No. Ind., to Hope, Michigan

Rowe, Robert L., from Staunton, Shenandoah, to Chimney Run, Shenandoah, interim part-time

Stauffer, David C., from Bethany Seminary, to Stover Memorial Des Moines, No. Plains, interim full-time

Wentz, Donald E., from English Prairie, No. Ind., to Burnettsville, So./Central Ind.

Anniversaries

Anthony, Mr. and Mrs. Paul, Hagerstown, Md., 66

Arnold, Thomas D. and Naomi, Jefferson, Md., 64

Baile, Roger and Mary, Hanover, Pa., 52

Bailey, Frank and Olive, Sabetha, Kan., 70

Barkdoll, Edwin and Helen, Waynesboro, Pa., 50

Brighton, Evert and Hattie, McPherson, Kan., 50

Brindle, John and Mary, Polo, Ill., 50

Chavanne, George and Harriet, St. Petersburg, Fla., 53

Cunningham, John and Annabel, Polo, Ill., 50

Dove, Clifford and Evalyn, Nokesville, Va., 50

Fleetwood, Douglas and Elizabeth, Denton, Md., 50

Garst, Fred and Pearl, Jonesborough, Tenn., 50

Gehm, Mr. and Mrs. Seigfried, Schwenksville, Pa., 50

Hoffman, Chalmer and Vera, St. Petersburg, Fla., 55

Hoffman, Roy and Edna, Waynesboro, Pa., 60

Hollinger, Paul and Esther, Waynesboro, Pa., 50

Hoy, James and Viola, St. Petersburg, Fla., 61

Huber, Chester and Ferne, Goshen, Ind., 50

Humphries, Gilbert and Sadie, Roanoke, Ind., 55

Meloy, Ernest and Orpha, Goshen, Ind., 60

Metzger, Rebert and Edna, Ona, Fla., 52

Michael, Kenneth and Blanche, Goshen, Ind., 58

Miller, Mr. and Mrs. Leonard, Harrisonburg, Va., 50

Over, Mr. and Mrs. Ralph C., Everett, Pa., 50

Rockenbaugh, Ray and Elsie, Goshen, Ind., 56

Rummel, Glenn and Martha, Lorida, Fla., 52

Shriver, Charles and Mary, Hanover, Pa., 57

Spearman, Floyd and Margaret, St. Petersburg, Fla., 52

Stump, Curtis and Edith, Goshen, Ind., 64

Deaths

Arnold, Norma, 83,Greenville, Ohio, Aug. 1, 1983

Black, Mary Leckrone Mills, 79, Brethren, Mich., Sept. 24, 1983

Bowlus, Sara E., 75, Frederick, Md., June 21, 1983

Bowman, Gertrude, 84, Hagerstown, Md., May 31, 1983

Brandenberg, Lyman, 85, Brethren, Mich., Oct. 24, 1983

Brant, Verda L., 89, Garrett, Pa., Nov. 4, 1983

Cherry, C. Elwood, 62, Ridgely, Md., Oct. 28, 1983

Connell, Earl, 86, Brooklyn, Iowa, June 17, 1983

Dodd, Ernest, 80, Hagerstown, Md., Oct. 27, 1983

Eberly, Naomi, 64, Wooster, Ohio, Sept. 27, 1983

Fluevog, Edwin, 79, Hagerstown, Md., July 14, 1983

Fortney, Dean, 49, Harrisburg, Pa., Oct. 8, 1983

Fought, Oliver W., 80, Clearwater, Fla., Oct. 30, 1983

Fouke, Hazel C., 83, Polo, Ill., Nov. 9, 1983

Fry, John, 90, Lititz, Pa., Nov. 20, 1983

Gaines, Mable, 82, Hagerstown, Md., July 3, 1983

Garber, Ruth Pence, 81, Bridgewater, Va., Nov. 16, 1983

Gordon, Harriet, 63, Hagerstown, Md., June 22, 1983

Gordon, Katherine, 88, Hagerstown, Md., May 16, 1983

Graham, John Sr., 60, Ottumwa, Iowa, Nov. 2, 1983

Hartzler, Naomi, 76, Chaska, Minn., Nov. 7, 1983

Heintzelman, Raymond J., 60, St. Petersburg, Fla., June 30, 1983

Hershberger, Nellie M., 79, Seminole, Fla., June 3, 1983

Hinish, Martha R., 82, Curryville, Pa., Oct. 18, 1983

Hochstetler, Myron, 81, West Salem, Ohio, July 27, 1983

Hudgins, Ellen Miles, 75, Eden, N.C., Nov. 11, 1983

Johnson, Amy Guss, 82, St. Petersburg, Fla., March 19, 1983

Jordan, Betty Wyman, 85, Brethren, Mich., July 30, 1983

Kindley, Edith Bulb, 86, McPherson, Kan., Oct. 5, 1983

Krieg, Eunice, 77, Preston, Minn., Oct. 15, 1983

Kurtz, Alton R., 65, Jackson, Mich., June 29, 1983

Lear, Mary A., 91, Huntsdale, Pa., July 14, 1983

Lehman, Samuel, 84, Dixon, Ill., June 15, 1983

Looke, Thomas A., 87, St. Petersburg, Fla., Jan. 23, 1983

Mace, Evelyn Martin, 61, College Station, Tex., July 27, 1983

Mann, Charles Wilr, 74, Waynesboro, Pa., Nov. 17, 1983

Martz, Reynold I., 73, Lemoyne, Pa., Nov. 28, 1983

McDaniel, Allen, 80, Cumberland, Md., Nov. 16, 1983

McKinley, D. Emerson, 71, Flora, Ind., Nov. 4, 1983

Miller, Michael, 22, Elkhart, Ind., Oct. 22, 1983

Miller, Stella B., 82, Nokesville, Va., Oct. 29, 1983

Monninger, Harry, 82, Hagerstown, Md., May 18, 1983

Moore, W. Spencer, 85, Ridgely, Md., Nov. 13, 1983

Moyers, Arvel Franch, 76, Harrisonburg, Va., Oct. 30, 1983

Myers, Elizabeth K., 69, Huntsdale, Pa., Oct. 30, 1983

Owens, John B., 85, St. Petersburg, Fla., Jan. 26, 1983

Phenicie, Frank, 62, Mesa, Ariz., Oct. 15, 1983

Reamer, John W., 84, New Cumberland, Pa., Oct. 6, 1983

Roach, Laura, 70, Cumberland, Md., July 9, 1983

Scott, Tena Harman, 91, Roaring Spring, Pa., Dec. 31, 1982

Sherrick, Joseph, 73, Wooster, Ohio, Feb. 5, 1983

Shull, Evelyn, 69, Bridgewater, Va., Nov. 8, 1983

Stamm, Cleo, 84, Greenville, Ohio, Aug. 24, 1983

Tammel, Jessie, 96, Preston, Minn., Oct. 19, 1983

Thomas, Harry G., 94, McPherson, Kan., Nov. 28, 1983

Thomas, Paul, 61, Garrett, Pa., June 13, 1983

Weimer, Harley John, 83, Clearwater, Fla., Aug. 15, 1983

Weimer, Lester, 65, Cumberland, Md., June 24, 1983

Welborn, Lawrence F., 92, Dunedin, Fla., June 10, 1983

West, Lilly E., 78, New Carlisle, Ohio, Nov. 7, 1983

Wolfe, Maurice, 70, St. Petersburg, Fla., June 5, 1983

Yoder, Carol Ann, 31, St. Petersburg, Fla., May 16, 1983

Yordy, Francis, 70, Dixon, Ill., May 1, 1983

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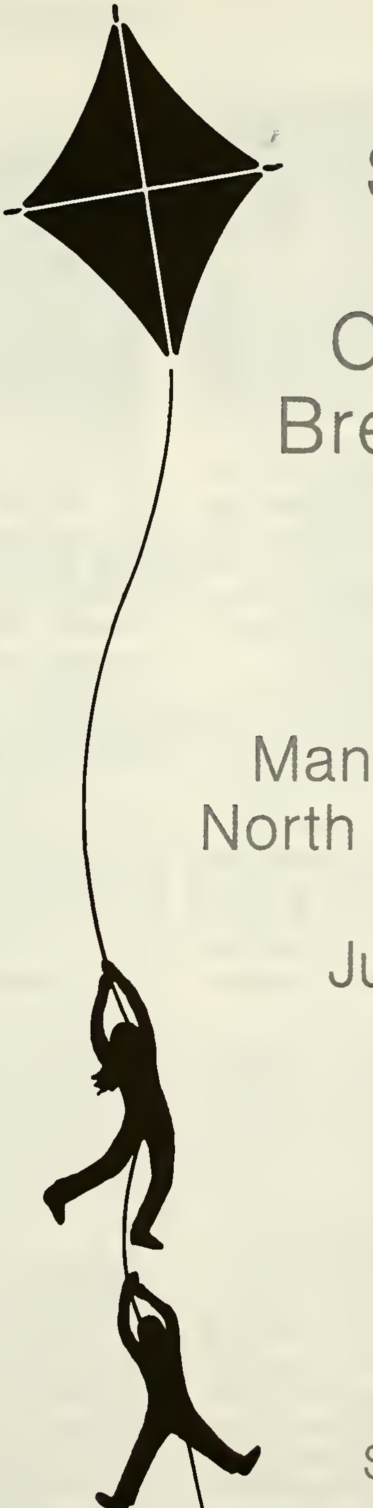

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(1 Cor. 13:8)

Good deeds in a naughty world

A common complaint is that only the bad news makes headlines. The good is oft interred in the back pages, if it's published at all. That's why it was so interesting recently when some items of good news, too big to ignore, demanded the front page attention of news writers and columnists.

Time magazine, with "Why forgive" splashed across its cover, gave seven pages to Pope John Paul's trip to Rebibbia prison to forgive and embrace his would-be assassin, Mehmet Ali Agca. And Jesse Jackson's trip to Damascus may have been the most sensational one since that of Saul of Tarsus.

Not that these two events were parallel. John Paul's act of forgiveness was far less controversial and less politically loaded than Jesse Jackson's rescue of Robert O. Goodman Jr. Still, both were, as Shakespeare would have put it, "good deeds in a naughty world" and both raised the same question: Are Christ's teachings on love and reconciliation practical in "the real world"? Or, as *Time* said of the Pope's gesture, "Is forgiveness a purely personal transaction, or can it be applied in a political way to reconcile enemies?"

Time explores the complications of applying forgiveness in more than personal interactions, and concludes: "In the real world, forgiveness sometimes makes sense as sentiment, but not as social policy."

The writer goes on to suggest that the "inconsistency can be resolved by assigning the two imperatives, justice and forgiveness, to different functional levels, to that of Caesar and that of God."

I wonder what 18-year-old Tony Broyld of Rochester, N.Y., would say about that. Last December, he became a local hero and celebrity when he recovered an elderly woman's purse from a purse-snatcher. A week later, he turned himself in to the police as AWOL from the Marines. Back in San Diego, where his punishment would be decided, Tony said, "I am not a Marine at heart. I don't want to be, and will never be. I love people and hate to see people get hurt. I feel that God has made me sensitive to the needs of my fellow men and I would like to do as much as I can to help them." It will be interesting to see how Caesar handles this case.

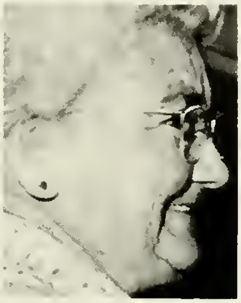
Ever since, as a teenager, I wrestled with the issue raised for me by the military draft, I have pondered the same questions *Time* asks. Like most people, I haven't figured out an easy answer for critics who ask how such risky political gestures as a unilateral nuclear freeze could work successfully to save humanity from extinction. I don't even know how we could break through the peace-hampering traditions of international diplomacy and the prideful, stubborn, nationalistic posturing of heads of government.

Yet, common sense leads me to agree with *Time* that "not to forgive is to be imprisoned by the past, by old grievances that do not permit life to proceed with new business." Further, not to admit mistakes, not to apologize for offenses, not to seek reconciliation with our "enemies," is equally imprisoning. Yet, this is the way of operating for governments and, too often, groups strongly bound by ethnic identity . . . to say nothing of individuals.

I don't expect to ever see much change in this behavior. But, as I witness these "good deeds in a naughty world" (and that word "naughty" carried a lot more punch in Shakespeare's day), I note that it is the occasional act of a Pope John Paul or a Jesse Jackson that breaks through useless traditional approaches to problems and allows Caesar to witness a better way. Think of Martin Luther King Jr.'s 1963 March on Washington or Anwar Sadat's 1977 trip to Jerusalem as examples. Think of a meeting betwseen Yitzhak Shamir and Yasser Arafat, or between Ronald Reagan and Yuri Andropov as possiblities.

Quoting *Time,* in turn quoting a Catholic publication, "'In the midst of so many voices raised to ask for negotiations between the superpowers on the basis of pure equilibrium of strength, in the choir of pacifism which proclaims that only peace counts, all else is relative . . . a Pope has the courage to utter the ancient word—the responsibility for each evil rests in man as a sinner. There will be no escape from wars, from hunger, from misery, from racial discrimination, from denial of human rights, and not even from missiles, if our hearts are not changed.' Said Italian writer Carlo Bo: 'The Pope intends to say, "If we really want peace, we must make the first step, we must forget offenses and offer the bread of love and charity."'"

If those are the teachings coming these days from the Pope, maybe Ronald Reagan's push for an ambassador to the Vatican isn't such a bad idea after all.—K.T.



People of the Covenant

People of the Covenant is a developing program of discipleship education in the Church of the Brethren. It centers in small groups that are linked with other small groups throughout the congregations, the district, and the denomination.

As its mission, People of the Covenant draws together persons in the congregation who out of their commitment to Christ seek to become

—more biblically informed so they better understand the revelation of God,

—more globally aware so they know themselves better connected with all of God's world, and

—more relationally sensitive to God, self, and others.

The new venture is anchored in the covenantal history of God's people. It contends that community does not just happen, but must be struggled for in light of the teachings of Jesus Christ and in the power of the Holy Spirit.

To assist small groups within congregations, the program enlists the resources of the district and the General Board. In its pilot year the program involves 52 groups from 27 congregations in three districts.

The Discipleship Offering Emphasis on February 12 introduces People of the Covenant to the whole church. It focuses on covenant and discipleship in each congregation. It invites support of the Brotherhood Fund in behalf of education and evangelism.

Church of the Brethren General Offices, 1451 Dundee Avenue, Elgin, IL 60120.

DISCIPLESHIP OFFERING

1984
CHURCH OF THE BRETHREN ANNUAL CONFERENCE

June 26—July 1, Carbondale, Illinois

God's Grace Renews & Empowers

Isaiah 40:31

They who wait for the lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint.

The Southern Illinois University campus and surrounding area will be a very attractive and comfortable site for families attending the 1984 Annual Conference. The modern, air-conditioned dormitories and meeting facilities of the campus are in a delightful setting of trees, lawns, lake, and beach. The campus itself is in close proximity to the Shawnee National Forest, which will afford great opportunities for family vacations following Conference.

Reservations for university housing, meal packages, and campus pass, along with pre-conference registrations will be received by the Annual Conference office in Elgin. We have also reserved a block of 350 motel rooms in Carbondale, within 2 miles of the campus. Information packets, to be mailed to all churches in late February, will contain reservation forms and program details.

Conference will begin with the Tuesday evening worship service and conclude with the Sunday morning worship and consecration service. Information about pre-conference meetings and other programs is provided in this month's MESSENGER.

Worship services, business sessions, displays, and exhibits will be located in the Arena. Pre-conference meetings, catered meal events, early evening concerts and other meetings will be held in the spacious Student Center building. All facilities are wheel-chair accessible.

Please indicate your willingness to serve as a volunteer in one of the many program areas listed below. Also use the forms below for registering children and and ordering program booklets. (Registration forms for other age groups will be included in the information packets to be mailed to local congregations, church delegates and others upon request.)

Annual Conference Manager

VOLUNTEER HELPERS

I am volunteering my help with conference tasks I have marked below. I have numbered them in order of preference. I plan to arrive at Conference on June _____.

_____ Registration (type badges, collect fees, sort cards)

_____ Ushers (business and general sessions)

_____ Child care services

_____ Children's activities (age 6-11)

_____ Messengers (Standing Committee and conference business sessions)

_____ Tellers (Standing Committee and conference business sessions)

_____ Information desk

_____ Ticket sales

_____ Mail distribution

_____ Annual Conference office

Please circle approximate age: 16-22 22-30 30-40 40-50 50-60 60-70

Name ____________________

St./RFD ____________________

City ____________ State _____ Zip _____

Additional volunteers may indicate on a separate sheet their interest in serving

CHILDREN'S ACTIVITIES

For school-age children, 1st-5th grades. Please enroll my child (children) for the following days at Annual Conference:

_____ Wednesday _____ Friday

_____ Thursday _____ Saturday

Parent: ____________________

St./RFD ____________________

City ____________ State _____ Zip _____

Children	Grade completed
____________________	_____
____________________	_____
____________________	_____

Fee $6 per day per child (lunch not included). Forenoon and afternoon sessions. *$6 pre-registration deposit required per child.* Remainder of fee to be paid when child attends first session. Only children pre-registered will be accepted. Six-year olds must have completed first grade. Pre-registration deadline, May 10. *$5 late fee per child.*

PROGRAM BOOKLET

(Available early in May)

Please send the following:

_______ copies at $4.95 each of the 1984 Annual Conference Booklet (regular binding)

_______ copies at $7.00 each of the 1984 Annual Conference Booklet (spiral binding)

_______ 1984 Annual Conference Information packet. (Add 50¢ for postage and handling)

Name ____________________

St./RFD ____________________

City ____________ State _____ Zip _____

Amount remitted $ _________

(Delegates sending the delegate authorization form and registration fee will automatically receive one program booklet without further cost.)

Pre-conference registration for non-delegates will be received by mail with reservations for University package plans. Please use official reservation form included in Information Packet.

Information about Conference programs and reservation forms may be obtained by contacting your pastor or write:

Annual Conference Manager
1451 Dundee Avenue
Elgin, Illinois 60120

messenger

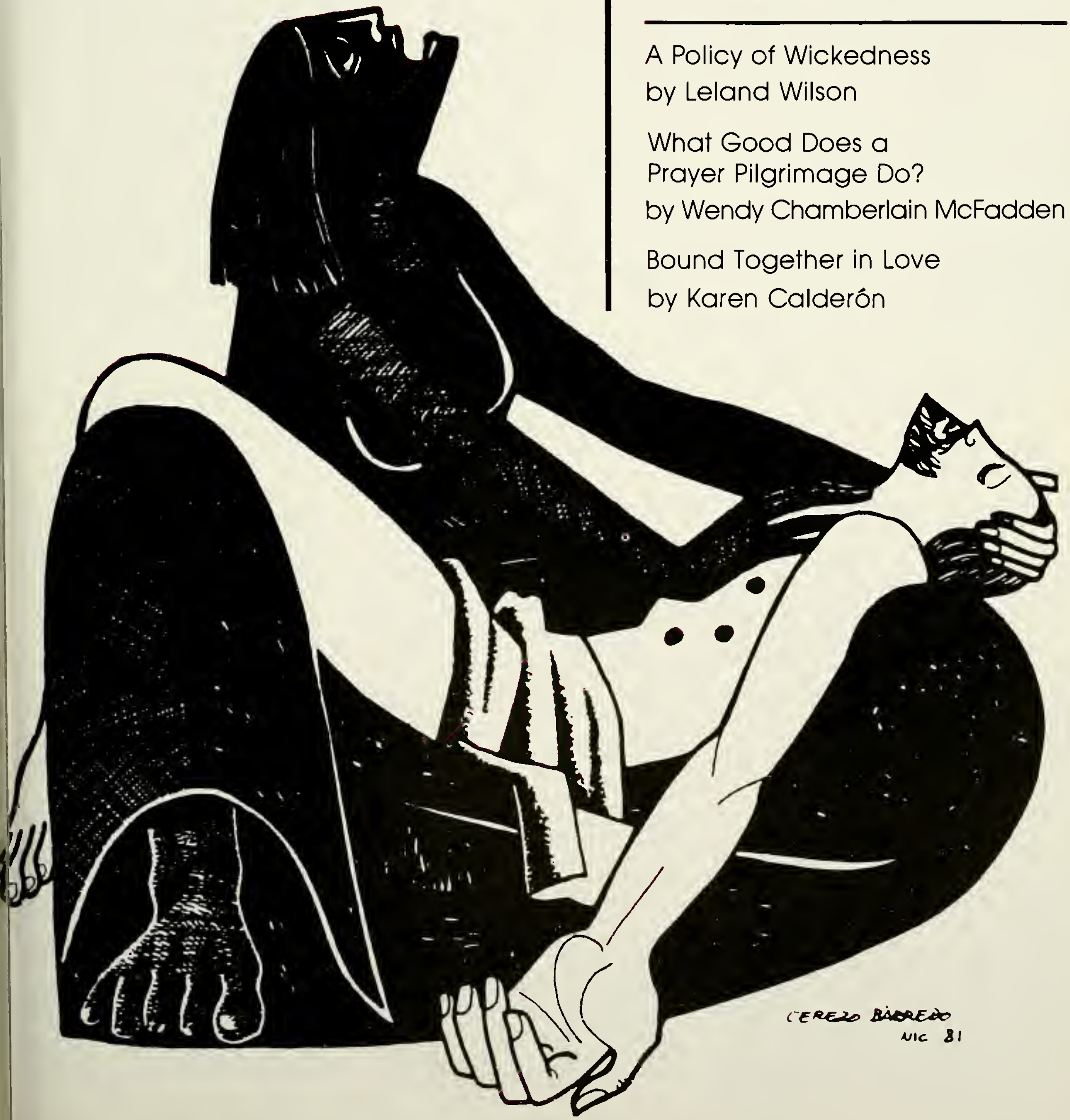
CHURCH OF THE BRETHREN
MARCH 1984

DO BRETHREN HAVE ANY BUSINESS IN CENTRAL AMERICA?

A Policy of Wickedness
by Leland Wilson

What Good Does a Prayer Pilgrimage Do?
by Wendy Chamberlain McFadden

Bound Together in Love
by Karen Calderón



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14 **What Good Does a Prayer Pilgrimage Do?** Ten Brethren were among 150 church women who attempted to pray in Honduras last December. Why did they bother to make a pilgrimage? Was it worth it? Wendy Chamberlain McFadden answers this question and talks about the strongest weapon she knows—prayer.

16 **Bound Together in Love.** Jesus expressed his "solidarity" with humankind by participating fully in human misery and joy. Karen Calderón tells us how we can express our unity with the suffering world today.

18 **Pilate's Hand Basin.** We have an enormous influence over the fate of the world. Yet many times we try to separate ourselves from the responsibility for such power. Ralph Watkins tells us of the man who tried to escape such responsibility and of the man who didn't.

22 **Of Time and the Mennonites.** Randy and Roxanne Ewert, two Mennonite missionaries in Botswana, had a chance to get on the cover of *Time* magazine. But they had a conflict with *Time's* photographers. James Juhnke tells why.

24 **The Play-actor in Us All.** Self-centeredness is a curse of all of us, says Chalmer Faw. Instead of being our true selves, we become actors strutting on a stage. But Jesus gave us a cure in a striking parable.

In Touch profiles Frank Tribbe, Penn Laird, Va.; Phil and Louise Rieman, South Bend, Ind.; and Lowell Wine, Cloverdale, Va. (2) . . . **Outlook** reports on Sanctuary. Refugee bill. Nestlé boycott. Abortion protest. Evangelism. Study/Action Conference. Nicaragua. Acid rain. Anti-war counseling. OEPA staff (start on 4) . . . **Underlines** (7) . . . **Update** (8) . . . **Small Talk** (21) . . . **Windows in the Word** (23) . . . **Opinions** of Henry Solanky, Dennis Rowland, Bob Roach (start on 26) . . . **Turning Points** (31) . . . **Editorial** "Are the Brethren Recognizable?" (32)

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messenger

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letters

GOD FROWNS ON MURDER

God surely wished the given life to be well used. God surely did not wish the given life to be squandered. It is reasonable to expect that God expected the precious given life would be defended as necessary.

Man is the only animal with the skill to indirectly kill. The greater the power, the greater the responsibility. The greater the gift, the greater the Giver. God surely intended his great given power, exercised with great responsibility, would be used to defend the greatest gift, one's life. Might the skill to indirectly kill have been supplied by a devil? Such a devilish giver would be so great he would in truth be a God. There is only one God. There is no devil. Therefore, God gave the skill to indirectly kill and intended it be used defensively.

Under these premises, it is argued that "Church Staff Request Tax Non-Withholding" (December, page 4), is a harmful act of potential indirect kill.

Money is power. Money is the epitome of indirect power. Money is the badge of equivalency. Money is the jewel of literacy of symbols. The literacy of symbols, letters, numbers, words, figures, equivalency, is a gift to man from God, not given to any other animal.

The lack of tax due and expected could mean one less defensive hour by a protective policeman. This failure to defend could result in the undefended death of some person.

The person who machinated the tax resistance is an indirect killer; category, murder.

God frowns on murder.

James M. Burt
Wyomissing, Pa.

HISTORY UPDATE VOLUNTEERED

The 1948 Annual Conference was not the beginning of Brethren Volunteer Service ("Thirty-five Years of Brethren Volunteer Service," December). It only did what many other Annual Conference actions do: It made official and structured something already happening.

In the 1930s Brethren had summer work camps where volunteers paid their own costs to spend a couple of months in various helping projects. Brethren Volunteer Service?

Along came the World War II draft and some of our men, as an alternative to military duty, entered Civilian Public Service (CPS), working at projects without pay. Drafted, yes, but without remuneration. Brethren Volunteer Service?

Not long after CPS was underway, Dan West asked why Brethren young people couldn't be stimulated without a draft to give a year of service without pay in the work of the Church and for peace. Individual young people began responding, and although the then Brethren Service Committee did not have a staff portfolio, those who offered themselves and were accepted were considered to be in Brethren volunteer service. The relief program at the Brethren Service Center in New Windsor, Md., was in the earliest days in 1944 staffed primarily by volunteers. Preceded by others, my wife, Wilma, and I were there in 1945 in what we then understood was Brethren volunteer service, so I personally take umbrage at those who date BVS from 1948.

From its beginnings, one of the hallmarks of our Church has been volunteerism. It would only be fair to go back beyond the examples I have cited above and call the free ministers whom we have had from the earliest days of the Church until now as Brethren volunteer service workers.

If those who ignore the real genesis of Brethren volunteer service want to have anniversaries, let them refer to 1948 only as the year Annual Conference made a modern structuring, but don't put in oblivion all that went before.

Wayne F. Buckle

Falls Church, Va.

AN IMPRESSIVE DECEMBER ISSUE

Warren Groff's "Remembering Who We Are" (December) was superbly written.

The rededication of Mock meetinghouse was a special event for many of us in this area. Mike Klahre did an excellent job with that story. Readers should know that Mike's grandparents and other family members are active members in the Dunnings Creek congregation, which restored the old meetinghouse. His roots do "go deep" in this area.

Other articles on our heritage—the 35th birthday of BVS, and visits of our Brethren to Russia —helped to make an impressive December Messenger. Thanks for your continuing good work.

Mary Jane Felix

New Paris, Pa.

CHALLENGING AND STRENGTHENING

Thanks for "A Living Challenge to 'Christianity as usual'" (January) with Hans de Boer interviewed by Karen S. Carter.

The total message, especially the last paragraph, should challenge and strengthen all of us: What message would de Boer give to the Church of the Brethren? 'Do as you preach. You *say* all the right things—pacifism, reconciliation, love and service, simple living. Now go and *do* it!'"

Wilma A. Snyder

Burchard, Neb.

TOTEM POLES, POTS, AND KETTLES

James M. Hite's letter, "Bowing to a Totem Pole" (January) has far missed the mark. I suspect he is not at all alone in his mistaken assumption. It is likely a widespread misinterpretation by white people. Totem poles may look like idols to James Hite. He likely has not asked an Indian to explain them either.

I was born and raised in the Pacific Northwest. Some 60 years ago, I had contact with one of the few remaining Indian artists who carved totem poles. For the past 20 years I have been a personal friend of one of Chief Seattle's full-blooded Indian descendants. Totem poles are nothing more or less to an Indian than clan identification, done by an Indian artist, telling a story of the family tree.

No white person who reads the Bible should find fault with that. In Numbers 1:52-2:34, are found the instructions to the Israelites, through Moses, for the people to set up "standards" among each of the tribes. Perhaps the Indians with their tribe's totem pole at their camp site, are more literally biblical than whites admit.

A host of Brethren, aware of it or not, could go back a number of generations and find a Delaware tribe grandmother in Pennsylvania. Her clan's insignia was a snapping turtle. It was not an idol for worship.

From the white people's European background, many display their ancestor's coat-of-arms, assigned to the family by royal heralds during the 12th and 13th centuries. Though it has no meaning in America, families display these in their homes with pride. The crest nearly always consists of an animal, often "rampant" to signify higher rank. If the Indians chose to be so unkind, they might accuse whites of idol worship. It behooves the pot not to call the kettle black.

Geraldine Eller

Wenatchee, Wash.

WOMEN MUST BE CALLED

Jimmy Ross' plea for pastors (January, page 21) is timely, particularly since so many talented, dedicated women need encouragement and support in their desire to become pastors. Churches that take seriously their responsibility to call persons should consider *all* their members.

As long as prejudice and traditionalism keep women from realizing their God-given potential to be pastors, such exhortations as this will be met with cynicism and heartache by many Messenger readers.

Evelyn Frantz

Harrisburg, Pa.

MESSENGER CAN BE BETTER

I applaud the new features of Messenger. Since listening and watching far outweigh reading for any reason in our day, interest seems far better than oughts and shoulds when we think of encouraging readership in our churches.

The average lay person probably won't pick up Messenger (or subscribe to it) to learn about theology, to see who is doing what in the Brotherhood, or even to check on how our beliefs are being carried out in the world. There seems to be a need for simple spiritual inspiration to lift and encourage and to which one would return again and again.

There are voices clamoring for our attention on the air waves, and of course for our support. They speak authoritatively for the word of God, they bring us the truth, they tell us so.

If the voices of Schwarzenau and Germantown are to be heard, we have some work to do. I long for the day when Messenger has been read so that it could be discussed in our gatherings, when inspirational material is used for devotions from its pages as well as from the sometimes success-oriented popular religious magazines.

Yes, I think Messenger can be even better.

Sara G. Wilson

Johnstown, Pa.

page one

Airports are excellent places to observe people. And no vantage point is better than the gallery of the international terminal at Chicago's O'Hare Field.

I spent time there the other day, awaiting the arrival of a Nigerian brother, Toma Ragnjiya, general secretary of the Church of the Brethren in Nigeria. He was stopping over in Elgin on his way to enroll at McPherson College.

At O'Hare, you look through glass walls into the customs hall on the floor below the gallery. Before they complete customs formalities, the incoming passengers have no communication with those waiting in the gallery, except through sign language . . . if they are lucky enough to spy each other. When the passengers are cleared, the gallery waiters rush downstairs to the door where they will emerge.

Toma Ragnjiya

Most of what I observed was heartwarming. There were reunions between people—travelers returning to the homefolks, foreigners joining loved ones here in the USA. There were overseas visitors and students being greeted by their US hosts.

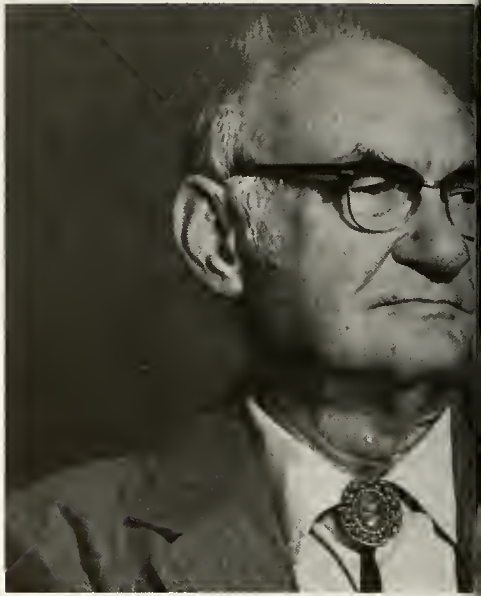
Other scenes touched me differently. A female voice announced the arrival of a flight from Mexico, first in Spanish and then in refreshingly accented English. A scruffy type beside me grumbled to his companion that "she better learn English better than that if she expects people to understand her." His companion laughed lazily, and added his own bigoted opinion about the necessity for everyone to speak English.

But the overall scene conveyed a sense of a happy global family. As I watched the noisy welcomes, heard the babble of many languages, noted the warm greetings between obvious Third Worlders and First Worlders, and as I embraced my own dear friend Toma, I wished that this milling throng reflected the attitude of my country toward its global neighbors.

Which brings me to our March Messenger. The situation we focus on in this issue —what the USA is doing in Central America —would not need to be, if there were understanding and good will between God's people. We hope our message will lead Brethren to work at a better understanding of what's happening in Central America. Can we afford to do otherwise?—The Editor

in touch

Frank Tribbe: Unraveling the Shroud of Turin



As Brethren, we are a paradoxical people—strong in faith on one hand and yet deeply suspicious of anything we can't see, touch, or measure on the other. And, we too readily rely on labels—responding to a word or phrase without knowing what is behind the label. So when one of our own writes a book about the Shroud of Turin, a subject that attracts labels, we are curious to know more about the author as a person.

Frank C. Tribbe, that author, has woven the threads of his religious and spiritual background, a strong biblical orientation, and an intellectual curiosity, into the fabric of his life experience in a way few of us could do. Frank says that while he has been a member of the Church of the Brethren for about 10 years (at Mill Creek, Port Republic, Va.), he is not wedded to a denomination, but has both an ecumenical past and a perspective that is always seeking. A number of Brethren writers and teachers are among those whose works fill Frank's book-lined study, and whose words he quotes.

A retired government attorney, Frank tells of an evolving awareness of the spiritual dimensions of his religious faith that has led him to explore many areas of our lives that are affected and, indeed, can be developed, as part of an intimate and private relationship with God. One example is his recognition of and appreciation for the Brethren anointing service as a healing ministry. He envisions a broader healing ministry within the church that enables us to develop our own consciousness. He would like to see us able to initiate healing, with God's spiritual guidance, moving through barriers of brokenness in personal relationships.

It is Frank's perception and experience

Phil & Louie Rieman: Doing what comes naturally

When Phil Rieman answered the telephone one night, the caller asked for his wife.

He called his wife, Louie (Louise), to the phone, and one of their children's room mothers asked her if she could prepare something for the school bake sale.

"Oh, it's my husband you want to speak to," Louie replied cheerfully, and handed the phone back to Phil.

It's a mistake that happens every once in awhile. When people call for the homemaker, they're surprised to end up with a *man*.

The Riemans shrug it off. It seems the most natural situation in the world for them. While Louie's fulfilling her duties as pastor of the Prince of Peace Church of the Brethren in South Bend, Ind., Phil handles the house and the family, which includes Ken, 14; Tina, 12; and Cheri, 9.

In 1977, when Cheri was two, Louie began asking herself, "What do I really want to do with my life?"

"I was pulled into the ministry," she recalls. "It was like a button was pushed—that's what I want to do."

The family moved to Oak Brook, Ill., so she could attend Bethany Seminary. Phil worked in construction and began picking up classes. For three years, Phil says, they were "full-time students, full-time parents, and part-time employees."

Phil admits he didn't want to be a pastor at the time Louie took the Prince of Peace pastorate. Instead, he wanted to use his ministerial training in other ways. He is particularly happy to have the time to become involved in peace education, volunteer counseling, and the children's school activities.

Both Phil and Louie are comfortable with their roles.

Louie comments, "I would in no way discourage women from being homemakers, but I wouldn't discourage men from being homemakers either . . . as long as they work it out together to meet the needs of both."

Phil and Louie laugh, as if at their own private joke, when they tell how people are always looking for jobs for Phil because they just can't believe he is happy.

"We're not impervious to ridicule, but we don't get hurt, because it feels too right," Louie says, grinning at her husband.

He nods, adding, "We've learned to swim against the stream."—BECKY EMMONS

Becky Emmons is a staff writer for the South Bend Tribune, from which this story was adapted.

PORTRAIT of JESUS?

of the interconnectedness of God's presence in everyday living that has led him to explore the powers to be derived through meditation and prayer, to examine dreams (as was done in biblical accounts), to participate in healing services, to be open to unexplained phenomena, and to search for biblical and scientific explanations that unite experience and understanding, faith and fact, in a holistic way.

Frank recalls his own spiritual development, going back to early childhood, remembering that while his Baptist family was very conservative in practice, there was always an openness to new experiences and a freedom of expression so that he grew up being comfortable with, and accepting of, mystical or spiritual accounts. Likewise, questioning and doubting became a practice that Frank used to strengthen, expand, and affirm his faith.

It was out of this backgound that he was motivated to research and write the book *Portrait of Jesus? Illustrated Story of the Shroud of Turin*, which revealed no inconsistencies in the known history of the cloth, medical knowledge, results of scientific tests, and the biblical story of Christ's crucifixion. Frank concludes that, since no known science or art can explain the image on the shroud, and, in view of its mind-boggling enigmas, the only reasonable explanation is to presume a miracle performed by the greatest Scientist and Artist.

Frank is quick to add that "even if this shroud or other religious relics were proven false, such discoveries would not destroy faith, since faith does not reside in relics. Relics are merely a focus and a symbol for the basic truth or personage (in this instance, the resurrection and the Christ), a possible key factor for intellectualizing, an undergirding for faith. — SHIRLEY C. KIRKWOOD

Shirley C. Kirkwood is a Womaen's Caucus worker and a member of the Bridgewater (Va.) Church of the Brethren.

Lowell Wine: Climbing every mountain

"Looks like another animal trail. Why don't we follow it for a while?" asked my climbing companion. And so we added an animal path to the zigs and zags we were making while heading straight up the steep west face of Virginia's Tinker Mountain.

"I guess when you're climbing the peaks out West, you pretty much have to stick to the trails," I offered.

"Well, I usually do, up to the timber line. After that, I'm pretty much on my own."

And "on his own" is how Lowell Wine, a member of the Cloverdale (Va.) Church of the Brethren, has climbed most of Colorado's highest peaks. By himself, without climbing gear (even ropes), often over terrain unmarked by trails, and at a point in life later than nearly all the other hikers he encounters, Lowell has scaled 54 Colorado peaks over 14,000 feet.

A statistics professor at Hollins College in Roanoke, Lowell began his adventures innocently enough as summer study trips. He found that he could get much more accomplished on manuscripts for books he was writing while far removed from neighborhood and office. But afternoon walks in the forest soon turned to hikes and the hikes to mountain climbing, when he heard at the age of 53 that there were 53 Colorado peaks over 14,000 feet. This proved to be all the incentive he needed to start him on his 12-year quest to climb all of them. (He later found out there were 54 such peaks. Just last summer, he climbed the 54th, Crestone Peak.)

His summer study/hiking excursions provide Lowell with a blend of experiences both refreshing and productive. Each day's combination of the mental exertion of writing, the physical exercise of hiking, and the spiritual experience of beholding new panoramas provides him with a healthy context for living and working.

"Often when I've come to an impasse during my morning hours of writing," says Lowell, "the problem will be resolved in a flash of insight during my afternoon walk. I never want to lose this blend of mental, physical, and spiritual experience."

Other benefits of Lowell's travels are 20,000 slides from which to create multimedia presentations, "classroom parables" about life that draw on his climbing experiences — and the possibility of a book of pictures and narrative describing his hiking expeditions. Besides Colorado, Lowell has traveled in other western states and Alaska.

In a world where the physical, mental, and spiritual parts of our lives are so seldom integrated, Lowell Wine's life suggests that we are at our best when all these are blended in our daily living patterns. As Lowell says, "I wouldn't have it any other way." — DAVID R. RADCLIFF

David R. Radcliff, pastor of the Midland (Va.) Church of the Brethren, shares Lowell Wine's interests in writing, camping, hiking, and photography.

Brethren churches join sanctuary movement

Just a week after declaring itself a public sanctuary, Christ Church of the Brethren in Wooster, Ohio, became the first Brethren congregation to both declare sanctuary and house a refugee family. In a public service Dec. 23, the congregation welcomed a Guatemalan family of four.

The resolution, adopted by the church council by a 78-percent majority, cited the 1983 Annual Conference endorsement of sanctuary and said that "use of the church as a sanctuary is consistent with obedience and faithfulness to Christ's will and way."

Christ church's declaration followed a similar announcement a few weeks earlier by the Wooster Friends Meeting, and both groups are supported in this effort by the community-wide Coalition for Public Sanctuary. Pastor Connie Burkholder stresses the community nature of the action. "We are *helping* to sponsor this family. Any group in this community that has declared sanctuary would not be able to do it by themselves."

Sanctuary is being undertaken by a growing number of churches that believe that the Immigration and Naturalization Service (INS) is unjustly denying refugee status to those fleeing certain countries, especially El Salvador and Guatemala. While the US has adopted as law the United Nations Convention and Protocol on Refugees, which does recognize these people as legitimate political refugees, the US refuses them entrance.

The churches, therefore, say they are obeying a higher law when they choose to break federal law. The Church of the Brethren Annual Conference has encouraged congregations to consider sanctuary as a faithful response to the situation in Central America.

Also on record as having declared sanctuary is Tampa (Fla.) Church of the Brethren, which made the announcement last summer but has not yet taken in a refugee. The congregation is converting several rooms in the church into apartments for housing refugees or anyone else in need.

"We are trying in our own small way to be a Christian church," say pastor John Attaway. "This is part of our awareness of the human need around us."

A recent declaration of sanctuary has been made by the Highland Avenue (Elgin, Ill.) Church of the Brethren. The congregation voted Jan. 29, with almost three-quarters in favor. The church is not yet ready to house refugees.

The first Brethren to declare sanctuary were members of the Brethren Discipleship Group (BDG), a house church in Northern Indiana that made the decision a year ago.

"It seems proper, if we are God's people and if we are to help refugees, we'd better make it pretty clear," says Cliff Kindy, a member of the group. "The step to offer sanctuary is also to encourage other churches who are considering declaring."

Working with the Border Association for Refugees of Central America (BARCA) in Harlingen, Texas, BDG provides bond money for refugees and has helped transport families. In the future, the group hopes to create a revolving bail fund, through which money would be refunded by a community that resettles a family and then used again.

At least one congregation—Trinity (Detroit, Mich.)—has endorsed the concept and support of sanctuary without actually declaring itself a sanctuary. They support a local Catholic church that has made a declaration.

"At this point we give mostly money," says pastor Lowell Witkovsky. "Possibly personnel later, if they are needed and if they are available. The feeling here is that we alone don't have the people, the jobs, or the resources to properly care for refugees."

Not all congregations involved with Central American refugees are involved with public sanctuary—which is illegal. The Sunnyslope (Wenatchee, Wash.) church assists undocumented Salvadorans threatened with deportation. After a rash of arrests last March, members of the Wenatchee community banded together to form the Comité de Apoyo Centroamericano (Central American Support Committee), called Apoyo for short.

Working closely with the Washington Association of Churches (WAC), Apoyo visits Salvadoran prisoners, hears their stories, raises bond money, arranges for medical check-ups, and teaches them English. They try to delay the deportation process to give the refugees time to seek asylum in the US or Canada and to allow some to continue working.

Similar assistance is being given by the Reba Place church in Evanston, Ill. Their program, called the Overground Railroad, helps Central American refugee families get to Canada from detention centers in Texas. These refugees have permission to travel legally through the US, because they have been granted asylum in Canada.

Richard and Ruth Anne Friesen, two

volunteers, arrange the release of a refugee family. Other volunteers take the family north to homes or churches such as Reba Place or Peoria, which are within driving distance of the Canadian consulate in Chicago. Volunteers also arrange for medical examinations, teach them English, and aid in the legal process for asylum in Canada, which takes three to four months.

"This gives refugees and local churches a chance to serve and have personal contact without breaking the law," says Julius Belser, pastor and head of the program. "This shows the churches that these people are in the middle of a mess and they need to be helped. If they don't understand the mess, at least they can understand this."

The Friesens point out that they support those churches offering public sanctuary and consider the two programs to be complementary. "Sanctuary cries out to our government about its policies which create and endanger refugees. Overground Railroad seeks a permanent safe haven for those who choose to go to Canada."

Also assisting Latin American refugees is the Miami (Fla.) First church, which has been aiding Haitian and Nicaraguan refugees for three and a half years. The church is in a low-income area where refugees often first settle.

"In most cases, we come into a situation after the people have found a place to stay," says pastor William Bosler. "We help by setting up their apartments, getting them jobs, getting furniture for their homes. Others we help by taking care of their social needs." Along with this ministry, Miami First has nurtured the formation of a Haitian Church of the Brethren, and has shared love feast with them several times.

Refugee bill provides for deportation delay

A bill described as "an important first step in dealing with the needs of Salvadorans in the United States" has been introduced in the House and the Senate.

The bill, which is the product of work by members of Congress as well as Church World Service and the American Civil Liberties Union, has two thrusts.

First, it mandates the President to study humanitarian and security conditions in El Salvador as they might pertain to those who would be returned. Safe haven conditions in other Central American countries would be studied as well.

Second, during the period of study, the bill provides for the suspension of the deportation of Salvadorans from the US.

In its present form, the bill represents a compromise between the granting of extended voluntary departure to Salvadorans and the current practice of deporting them.

INBC suspends boycott of Nestle Corporation

The International Nestlé Boycott Committee has recommended suspension of the 6½-year boycott of Nestlé products.

In a joint statement issued Jan. 26, Nestlé supported the boycott committee in its efforts to "safeguard the children of the Third World from hazards related to the inappropriate marketing of infant formula." The committee in turn commended Nestlé "for taking the leadership role in industry's compliance with the International Code." Nestlé is the world's largest producer of infant formula.

The Church of the Brethren General Board voted in October to rescind its endorsement of the boycott, citing improvements that the company has made in its marketing practices.

In the US, the boycott has been coordinated largely by INFACT, the Infant Formula Action Coalition, which formed in 1977. Two years later, representatives of more than 20 organizations created the International Nestlé Boycott Committee to coordinate negotiations with Nestlé management.

The boycott committee said it would recommend suspension of the boycott at the International Baby Milk Conference in Mexico City, Feb. 2-5 (see February, page 7). That conference consists of health care professionals, consumer activists, church leaders, and other endorsing organizations worldwide of the boycott.

Abortion protesters march on Washington

Marking the 11th anniversary of the Supreme Court decision legalizing abortion, an estimated 7,000 local churches across the country took part in a national "Sanctity of Human Life Day" on Sunday, Jan. 22. Organized by the Washington-based Christian Action Council, the event is the largest Protestant observance to date against abortion. Earlier President Reagan had issued a strongly worded statement proclaiming the day to be "National Sanctity of Human Life Day.

The following day, a march in Washington attracted more than 75,000 protesters. Particularly large demonstrations were also held in St. Louis and Buffalo.

Offices on Capitol Hill were flooded by marchers, in a blitz that congressional staffers called unprecedented, even though the defeat of the constitutional amendment has left the protesters with no major lobbying objective. Instead, they pressed for a "Paramount" human life amendment, which they admitted has no chance in this session of Congress; further restrictions on federal payments for abortion; and opposition to any Equal Rights Amendment for women that does not contain an amendment making the ERA neutral on abortion.

Evangelism directors meet at consultation

Paul Mundey, Parish Ministries staff for evangelism, was one of more than 40 directors of evangelism (or DOEs, as they called themselves) who met in Washington, D. C., for a mutual sharing of ideas and encouragement. Mundey was one presenter in a panel on "The Personal Life of the DOE."

Participants in the Washington Roundtable on Evangelism represented a wide variety of backgrounds, including evangelical, mainline, anabaptist, and ethnic. Among them were staff members from the Friends, General Conference Mennonites, the Mennonite Church, and the Brethren Church.

The roundtable was helpful because of the variety, noted Mundey. For example, a presentation from the Assemblies of God explained why they are the fastest growing denomination in the country, and it also made Mundey more aware of facets of their style of theology that are not compatible with the Brethren.

Other presenters described evangelistic efforts in religious bodies such as the African Methodist Episcopal Church, the Presbyterian Church (USA), the Reorganized Church of Jesus Christ of Latter Day Saints, and the Salvation Army.

Youth event to study love within conflict

"Conflict is so often overlooked and not dealt with," comments Kathy Ludwick. "Love provides the permanence, the stability within struggle. And that's a promise."

She is volunteer coordinator for the Study/Action Conference, scheduled for Manchester College, North Manchester, Ind., June 22-26. Under the theme "Love Never Ends," youth will examine conflict in three areas: interpersonal and with God; international; and within the church.

Kathy Ludwick points out that Paul was writing to a church in conflict when he wrote the "Love Chapter." The words describe a way of life, not just a feeling or an emotion. Youth groups are encouraged to study 1 Corinthians 13 before the conference.

Keynote speaker for the event is Anna Mow, speaking on Friday.

Patricia Helman and Paul Keller are presenters for the day on interpersonal conflict. Included in that segment are eight workshops—on topics such as family relationships, spiritual peace, and youth and stress.

A day on international conflict, led by Karen and René Calderón, will focus on the current conflict in Central America. Youth from that area will be present to share their experiences first-hand.

The final full day of the event will be a "mini Annual Conference," where each youth will serve as a delegate. Organized by Guy Wampler Jr. and Joan Deeter, the business session will help participants learn first-hand to deal with conflict within the church. At the same time, they will prepare for Annual Conference, which begins the next day in Carbondale, Ill.

Worship sessions will be led by Deanna Brown-Ciszek and Glenn Mitchell. As at previous youth conferences, clowning will be part of the experience.

Other events include a square dance, a talent show, and a concert by Andy and Terry Murray. During free time, youth will have access to the swimming pool and new gymnasium.

A program of the Parish Ministries Commission, SAC is open to anyone who has completed grades 9-12 or is one year out of high school. All youth who register before April 1 will receive a free T-shirt.

The Study/Action Conference steering committee, which met in January, includes (seated) coordinator Kathy Ludwick, Paul Minnich, Nancy Stickel, Stephanie Bowman, Mark Shafer, Denise Clark, and (standing) Tim McElwee, Kathy Gingrich, and Dennis Kreps.

Neff criticizes attack on Nicaragua refinery

General Secretary Robert Neff has written to George Shultz, Secretary of State, to criticize US bombing of the Exxon oil refinery in Nicaragua. The attack "imposes serious hardships on the people of Nicaragua, and contributes to the atmosphere of fear and hostility in that region," wrote Neff. He also pointed out that the Church of the Brethren is a stockholder in the Exxon Corporation.

Actions such as the bombing promote further militarization of Nicaragua, said Neff. "As an historic peace church opposed to militarism of the left or right, we want to discourage resort to arms by either the United States or Nicaragua. The current policy is counterproductive to this goal and depends for its effect on harming innocent persons."

Church groups consult on acid-rain problem

A joint statement urging a united front to fight acid rain has been issued by representatives of 25 US and Canadian religious bodies. Representing the Church of the Brethren was William Eberly, professor of biology and director of environmental studies at Manchester College in Indiana.

Describing acid rain as a major threat to God's creation, the statement calls on both governments to reduce drastically the noxious emissions contributing to acid rain. It calls on churches to fight the problem, and on humanity to return to the "role of responsible stewardship for the earth."

Acid rain is formed when sulphur and nitrogen emissions—mailnly from coal-fired plants—combine in the atmosphere and fall back to earth as corrosive sulphuric and nitric acid.

In addition to attending as a participant, Eberly had been invited as a scientist knowledgeable about acid rain. As a panel member in one session, he responded to representatives from industrial and labor groups.

Since there are well-organized secular coalitions working on the problem of acid rain, the aim of this consultation was to deal with the biblical and theological aspects of the issue. Eberly noted four reasons for church involvement:

—"Our biblical doctrine of stewardship calls for us to care for the earth;

—"Our New Testament doctrine of doing unto others as we'd have them do to us suggests that wherever we see human problems throughout the world we ought to give some concern to it;

—"Many workers and management in the affected industries are church people, and the church ought to be involved in any discussion so we can deal with the situation in a more non-confrontive, more conciliatory way;

—"Where potential solutions for the future call for changes in lifestyle, Christian motivation is the kind most likely to produce the best results."

A Friday night insight session at Annual Conference will give Brethren an opportunity to become more informed and to discuss the problem of acid rain.

Judge rules schools can't bar pacifists

Clergy and Laity Concerned and other anti-war groups must be permitted to counsel public school students on nonviolent alternatives to military service, a federal judge has ruled.

In a suit filed against the Chicago Board of Education last April, Clergy and Laity Concerned charged that school officials allowed armed forces recruiters "free and exclusive" access to high schools while barring their group from presenting alternatives to military service.

Bob Stein, Midwest regional coordinator of CALC, said the organization will ask its 49 other chapters to go to their school boards and ask for permission to counsel and provide information in other ways to high school students.

Eberly named to staff of On Earth Peace

David Eberly of the Flower Hill (Gaithersburg, Md.) congregation has been named program coordinator for the Brethren World Peace Academy, a program of the On Earth Peace Assembly.

Eberly has worked 25 years in the Montgomery County, Md., school system as both teacher and administrator. He is an ordained minister, moderator of two churches, and a former moderator of Mid-Atlantic District. A native of Huntington, Ind., Eberly is a graduate of Manchester (Ind.) College and American University. He is married and has three children.

underlines

WOMAN TO WOMAN ... *Geraldine Z. Glick* of Broadway, Va., and *Jane Shepard* of Portland, Ore., will be part of a Church Women United group visiting the Soviet Union at Easter, as guests of the women of the Russian Orthodox Church. Originally scheduled last fall, the trip was postponed because of the downing of the Korean airliner.

FOR CHILDREN ... "I Can Make Peace," a record featuring songs and stories for children ages 5-10, has been released by the Mennonite Central Committee. General Board staff member *Shirley Heckman* assisted in the development of this Mennonite-Brethren project. The record is available from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.

CAMPUS COMMENTS ... Bridgewater (Va.) College has established the *W. Harold Row* Symposium on Reconciliation and the W. Harold Row Chair of International Studies. Row, who served the General Board until his death in 1972, worked toward international peace and was a leading figure in fraternal exchanges between the Church of the Brethren and the Russian Orthodox Church. . . . *Jerald L. Garland* of the Glade Valley (Walkersville, Md.) church has been appointed director of alumni relations at Elizabethtown (Pa.) College. . . . Elizabethtown's president, *Mark C. Ebersole*, has announced his retirement, effective with the selection of a successor. . . . *Carroll L. Kreider*, associate professor of business at Elizabethtown, has been elected vice president of the Pennsylvania Business Education Association for 1984. . . . For their work in women's soccer, *Owen Wright*, University of La Verne (Calif.) soccer coach, and his wife, *Patricia*, have received the Bill Jeffrey Award, the highest honor given by the Intercollegiate Soccer Association of America. Wright also received a commendation from the National Soccer Coaches Association of America. . . . Family and friends of *Glenn M. Harmon* have established a scholarship fund in his name at Bethany Seminary.

NAMES IN THE NEWS ... At the Pennsylvania Farm Show in Harrisburg, *Claude Hess* was given the Farmer of the Year award and *Kenneth Rutt* received distinction as Master Farmer for 1983. . . . *Karlschule*, written by *Merlin Garber* of Central (Roanoke, Va.) church, relates the story of Brethren Volunteer Service workers rebuilding a school in Austria. The book is available from the Virlina district office for $2. . . . Former Nigeria missionary *Dallas Oswalt* met with Queen Elizabeth II and Prince Philip and took them on a tour of ICRISAT (International Crops Research Institute for the Semi-Arid Tropics) in Hyderabad, India. Oswalt has worked for the institute for nine years. . . . *Myrna Faw Stinnette* of Wheaton, Ill., has been assigned for two years as librarian at Continental Bible College in Brussels by the Foreign Missions Committees of the Assemblies of God.

CONTRIBUTORS TO THE CAUSE ... The Fellowship of Reconciliation has awarded its 1984 Martin Luther King Jr. award to folksinger *Pete Seeger* and his wife, *Toshi*, for "making a significant contribution to the nonviolent struggle for a peaceful and just society."

WORSHIP IN WASHINGTON ... As part of *Central America Week* (March 18-25), all Brethren are invited to gather at the Washington (D.C.) City church on March 20 for a simple meal and an evening program on Central America. Included in the event are a slide set on the World Ministries Commission, by Jim Lehman; participation by Karen Calderon, Yvonne Dilling, several members of the Religious Women's Pilgrimage, and Wilbur and Sandy Wright; and closing worship by Curtis Dubble.

VETERANS FOR PEACE ... An *On Earth Peace Assembly* on "Veterans for Peace" has sparked such interest that the issue will be the topic of the OEPA gathering July 1 at Annual Conference. The December event, which attracted 95 people, broke new ground in the denomination's discussion of peace, say participants. Among the 10 veterans who spoke or had a leadership role were Bob Jones, Wayne Judd, Lonnie Richardson, Harold Hubbell, Phill Carlos Archbold, Earl Foster, Myers Kimmel, Glenn Callahan, Forrest Gordon, and Leland Wilson.

TAXES FOR PEACE ... The *Midland* (Mich.) congregation has voted to withhold the federal excise tax on its telephone bill, saying, "We do not believe that paying for war is loving." The money withheld will be used to buy peace literature for their library. Since the congregation wants its action to be done publicly and submissively, the witness commission will enclose letters with the monthly payment.

SHARING THE COST ... Chuck Boyer, peace consultant for the denomination, is compiling a list of people willing to be contacted when someone faces grave financial need because of faithful witness to Christ. Such instances include Brethren who suffer loss because of conscientious objection to payment of war taxes. To join the list, write to Chuck Boyer, 1451 Dundee Ave., Elgin, IL 60120.

SOLICITING INPUT ... The General Board is preparing a statement in response to the Annual Conference query on *genetic engineering*. The assignment focuses on the development of guidelines for ethical research. All are invited to share information, suggestions, and concerns to be included in the statement. Send material by May 1 to Leland Wilson, Church of the Brethren Washington Office, 110 Maryland Ave., N.E., Box 50, Washington, D.C. 20002.

CHECKING THE CALENDAR ... The first *pastoral seminar for Hispanic ministers* meets April 30-May 4 at Bethany Seminary. The focus is on Brethren beliefs and practices, including their biblical basis and development. . . . District *resettlement coordinators* meet for a workshop March 19-21 at New Windsor. A *disaster coordinators* seminar was held Feb. 6-8. . . . Senior high youth from the districts of Atlantic Northeast, Middle Pennsylvania, Southern Pennsylvania, and Western Pennsylvania are invited to the *Eastern Region Youth Retreat* at Elizabethtown (Pa.) College on March 30-31. The theme is "Bridges--Here to Where?" and Dale Brown of Bethany Seminary is the featured speaker. . . . The *Quinter* (Kan.) congregation and *Western Plains District* are among the sponsors of the Western Kansas Interchurch Conference on Peace and Justice, to be held March 23-24 at the Quinter church.

After 35 yea
seminars sti

by Tim Ritchey Martin

Over the past two years, Brethren celebrated a number of anniversaries, including the 275th anniversary of the denomination. This year brings yet another celebration.

For 35 years now, Brethren have studied the United States government through Christian Citizenship Seminars. With more than 9,000 participants shaped by the experience of observing, dialoging with, and seeking change in their government—from the perspective of faith—there is much to celebrate.

Citizenship seminars began in 1949, when the Brethren Service Commission approved the first two seminars. The purpose, as stated in the April 9, 1949, *Gospel Messenger*, was "to observe our government in action and study methods for effective Christian Citizenship. The program will include visits to Congress and executive departments, addresses by key Washington people, and discussions of current issues."

One month later, the vision became reality, as 51 adults shared the first seminar experience. A few months later, 50 youth joined in the first youth seminar.

During their visits to Washington, D. C., and New York City, seminar participants have heard many well-known leaders. They meet with United Nations officials; in the past that has sometimes meant the late Andrew Cordier, former executive assistant to the general secretary, or Andy Young, former US ambassador to the UN. In Washington they have sat in on meetings of various congressional committees, such as the Agricultural Committee, the Armed Services Committee, the Judiciary Committee, and the Foreign Relations Committee. Among the offices they have visited are those of Howard Metzenbaum, Robert Dole, and Charles Percy.

Visits to the congressional office buildings are a central part of the seminar experience. Here participants have appointments with representatives from their home districts. A significant amount of

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erve a need

Writer Howard Morland, whose hydrogen bomb design outline led the US government to ban publication of The Progressive *magazine that carried it, discusses nuclear armaments issues with young Brethren participants in a Christian Citizenship Seminar.*

time is spent preparing for these meetings, and emphasis is placed on establishing a relationship with the representative. After the meeting, seminar participants take part in a debriefing session that stresses ways of continuing the relationship after returning home.

The groups also have an opportunity to hear well-known Brethren. Frequent seminar speakers are Duane Ramsey, pastor of the Washington City Church of the Brethren; Warren Hoover, former director of NISBCO (National Interreligious Service Board for Conscientious Objectors); and Shantilal Bhagat, Church of the Brethren representative to the United Nations.

The itinerary usually includes stops at several very important governmental departments. The Pentagon, the State Department, and several embassies are part of the experience. Such visits often leave participants reeling, and time is generally designated for talking about learnings, feelings, fears from those visits.

The seminars also delve into the relationship between government and the church by including visits to a variety of churches and church-related agencies. The Washington City Church of the Brethren offers one of these learning opportunities through its soup kitchen. At the Church of the Saviour in Washington, D. C., visitors experience a new form for the church as they hear about this community's many mission efforts. Yet another rich opportunity for learning about the church in mission is a visit to the Washington Office of the Church of the Brethren.

Though the seminars are not advertised as tours, there are a number of opportunities during the week-long trip to visit points of interest, such as the memorials in Washington, the Kennedy Center, and Arlington Cemetery. Sometimes the New York leg of the trip includes time at various community self-help projects.

By the end of the week, it's obvious that the seminars are also an experience in Christian community. The events of the week bind participants together in a closely knit fellowship of caring. That fellowship is celebrated through worship and communion.

The future is bright for Citizenship Seminars. The need for informed citizens, actively participating in government from a faith perspective, perhaps has never been greater. Seminar planners continue to challenge Brethren to become informed and faithful, as they listen and speak to their government. ☐

Tim Ritchey Martin is co-pastor of the Franklin Grove (Ill.) Church of the Brethren.

1984 Christian Citizenship Seminars

The Christian Citizenship Seminar program is administered by the Washington Office of the World Ministries Commission. Staff member Louise Bowman coordinates the program, and she is assisted by regional planning teams. Listed below are the dates for each regional seminar, along with the names of team members.

Pennsylvania. Feb. 26—March 1. Theme: "Central America: Understanding the Situation." Coordinator: William Longenecker, 4 Limerock Rd., Lititz, PA 17543. Team members: E. Paul Weaver, Chris Waltersdorff.

Southeastern. March 3—9. Theme: "What's for Supper Tonight in El Salvador?" Coordinator: Dennis L. Brown, P.O. Box 17, New Hope, VA 24469. Team members: Elizabeth and William Sar, Edith Ludwick, Anna Lee Hisey.

Western. March 17—24. Theme: "Hunger: Living in a World of Unequal Distribution." Coordinators: Sonya Eller, Route 3, Box 222, Adel, IA 50216, and Tim Scofield, 19002 Ponca Dr., Independence, MO 64056. Team member: Wendell Eller.

Ohio/Michigan. March 31—April 7. Theme: "Economics of Jesus." Coordinator: Ron McAdams, 7690 S. Peters Rd., Tipp City, OH 45371. Team members: Ted Powell, Charleen Thompson.

Indiana/Illinois/Wisconsin. March 31—April 7. Theme: "Swords or Plowshares?" Coordinators: Dennis and Carol Horn, Route 5, Box 65, Wabash, IN 46992. Team members: Gary and Jean Zimmerman, Tim Ritchey Martin. ☐

A policy of wickedness

Even the humanitarian and economic aid the US gives Central America is used as a military tool. We are devastating our sisters and brothers there, while steering toward our own self-destruction.

by Leland Wilson

From Nov. 8 to 22, last fall Leland Wilson, director of the Church of the Brethren Washington Office, visited Central America with an ecumenical delegation from denominational Washington offices. This study trip emerged from the work of the Task Force on Foreign Policy and Military Spending, a work group related to the Washington Interreligious Staff Council.

Also participating in the trip was Donna Derr, administrative assistant in Church of the Brethren's refugee and disaster program, New Windsor, Md. Other members of the delegation represented the Mennonite Central Committee, the Presbyterian Church (USA), the American Baptist Churches, the United Church of Christ, and Church World Service/Lutheran World Relief.

In the following article, Leland Wilson interviews himself.

What was your purpose in going to Central America?

We wanted to experience the policies of the United States in action in Central America. We read about those policies. Dan Rather introduces us to that area with two-minute blurbs. But to see and hear and feel the effects of the policy—to talk with the people directly involved—that was our intent.

We also wanted to learn from the church in those nations. . . .

Which nations?

We visited El Salvador, Honduras, and Nicaragua.

And in those nations we felt it important to gain an understanding of what it means to be the church in such a time and place. Henri Nouwen has said that our spiritual destiny is linked with the church in Central America. I believe that he is right.

Did you envision any specific results from the trip?

Yes. We all have responsibility for advocating to government the policy concerns of our churches. We are convinced that Central America requires greater attention by concerned citizens, especially the church, if we are to avoid further disaster. Most of the churches are on record with resolutions critical of current Central American policy.

Now, the task that our delegation faces is that of finding ways to witness to the Administration and the Congress of our deeply held convictions about the evil that is taking place there and our role in that evil.

Evil? That's a rather strong word.

No. It is much too mild to describe what is taking place.

Can you be more specific?

Yes. The specific was there in El Salvador with death squads that terrorize the citizens, appearing in the middle of the night and abducting people for torture and death. Matched with that is an Administration that vetoes a provision that El Salvador must make progress in human rights to continue receiving our aid.

The specific was there in Honduras with joint military exercises, sending 1,800 US Marines and 500 Honduran soldiers storming ashore the Caribbean coast of Honduras in mock invasion. A US military officer told us the purpose of these exercises was "defensive" for Honduras. The President, weeks earlier, when he sent war ships to the area and announced the exercises described it as a "message." The military exercises were widely interpreted in the countries we visited as a threat and as a practice for invasion of Nicaragua. A physician reflected on this US military presence, "We feel we are an occupied country. We used to be a nation. Now we don't feel that we are a nation."

It is not simply those exercises. It is the militarization of whole societies that we are engineering. As a bishop told us, "The

BELIZE
HONDURAS
EL SALVADOR
GUATEMALA
NICARAGUA
COSTA RICA
PANAMA

CENTRAL AMERICA

Leland Wilson's fact-finding trip took him to El Salvador, Honduras, and Nicaragua.

Leland Wilson keeps a statuette of Will Rogers on his Washington Office desk, but the political humorist/homespun philosopher's famous opener, "All I know is what I read in the papers," is scarcely the advice Wilson gives to Brethren who want to understand US foreign policy.

arms come from outside El Salvador. But the dead are Salvadorans."

There would be killings there even if the US were not involved at all, wouldn't there?

Probably. The genes of Cain seem to be bred into the whole of humanity. But our weapons have increased the violence in geometric proportions. We provide the planes for the Salvadoran military to bomb their own villages that guerrillas have occupied, or that are suspected of aiding guerrillas.

The Central Intelligence Agency has organized, funded, and armed the "contras" of Nicaragua, those who wage war against the revolution that was successful four years ago. So, our tax dollars paid for a plane that bombed port and oil facilities at Corinto, destroying vital oil resources and endangering the lives of 20,000 residents of that coastal town. Corinto, which does 80 to 90 percent of the port activity of the nation, was damaged irreparably.

But when you talk about this violence, what about the violence of the communists? And don't you agree that the US has legitimate security concerns because of the Sandinista government in Nicaragua. What about the Cubans and the Soviets? What about the threat in our own backyard?

Whatever communists there are in the region are probably a part of the violence—no one escapes. But as in this country, the tag "communist" is used as a tool of repression. One church leader told us, "Calling people communist has been the most deadly weapon in Latin America." It seems that if we can just tag the opposition as "communist," that means we do not need to take account of their right to live and determine their own ways of living.

The threat of Nicaragua? Somehow, I fail to feel threatened by the Nicaraguans. But then, I was so naive that I did not even feel threatened by Grenada.

I do not know the extent of the presence and influence of Cubans and Soviets in the country. I do know that Nicaragua has had to turn elsewhere for financing its development and has turned to Third World countries and socialist bloc countries. The Cubans have provided military training, much of it taking place in Cuba. And many Cubans have gone to Nicaragua to provide humanitarian services.

As for the "backyard," it is a funny thing about those Central Americans. They do not seem to appreciate being referred to as someone's "backyard."

Surely you see that Nicaragua cannot be permitted to export its revolution.

A sound principle in international relations is the self-determination of all nations, with no nation, including Nicaragua *and* the United States, imposing its will on another nation.

The charge has been that Nicaragua is supplying the guerrillas in El Salvador. But the CIA can provide no evidence of that. Embassy officials acknowledged to us that Nicaraguan supplies to El Salvador are now minuscule, if anything.

It would surprise me if Nicaragua did not assist the revolution in El Salvador. They identify with the struggle that is taking place there. They see it as Salvadorans going through the same struggle they had to free themselves of tyranny.

If a nation violates another nation's security, there are ways of addressing that issue rather than assuming that the United States must have control and has the right to determine what is permitted and what is not.

How did you find the churches in the midst of all this?

Vigorous. They are in a time of crisis. They face persecution. They face division. But they are alive, and they are a vital force in people's everyday lives and in national life.

Division?

Yes. Not unlike some of the divisions of thought and action that we know. In El Salvador, for example, there are congregations and members of churches that carry out ministries of compassion that involve them in literally risking their lives. When they provide medical care or housing to someone that may be suspected of being in contact with a guerrilla, or of being a relative of a guerrilla, they can easily become a target for arrest, or death from the "death squads."

When I heard about the risk of Christian ministry and witness there, I recalled some of the debate in our congregations about offering sanctuary to Salvadoran refugees, and the fears of some that it was too great a risk for us to take. Beside the risk-taking of Christians in Central America, any risk we have been called to take is almost laughable.

There are also those churches and members, both evangelical and Roman Catholic, in El Salvador who believe that the church should not become involved in such ministries, but rather should be in prayer and study of the Word.

One bishop was critical of his priests' becoming seduced with Marxist aims. He said, "It is with the Bible that many have been fooled—especially with Isaiah and Luke." He suggested that the priests should avoid those books and study rather the Book of Romans.

But another Christian leader put it, "If you just read the Bible and say prayers, there are no problems. But if you begin to act, to defend human rights, to protest the death squads, then you are in trouble because you are 'mixing in politics.'"

In Nicaragua, the various denominations of the Evangelical, or Protestant, Church, have embraced the revolution enthusiastically. They believe the revolution has liberated the people. They believe the Sandinista government is genuinely concerned for the welfare of the people. They point to the achievement of 75 percent literacy in just four years. They point to health care and cooperative housing projects. They speak of the land reform, a reform that is quite conservative and based upon productivity rather than distributing land in small parcels, and thus has the support of almost all of the population.

And the question that the Evangelical Church seems to be asking is, "How can we assist this revolutionary process?" They have posters and banners with slogans in the churches supporting the government, its programs and aims, including a new military draft law. Thus, churches are in the position of urging its members to comply with the conscription law.

Some Catholic churches are also "with" the revolution. We attended mass in Managua where the murals around the church walls depicted various revolutionary figures and events as the faith pilgrimage. It was not unlike what the cathedrals of Europe have done with kings and generals and admirals and knights.

On the other hand, the Catholic bishops of Nicaragua, who were traditionally silent on political life, but who opposed Somoza at the end, who welcomed the revolution at first, now stand in opposition. Again, they express fear of communism. They have taken a strong stand against the military draft law in the name of conscientious objection.

When the bishops speak of this conscientious objection, they partially mean what the Brethren mean by the term, and they cite Vatican II as authority. Thus, they are giving open encouragement to Catholic youth to be nonviolent conscientious objectors. But, even more, they mean by conscientious objection that they are conscientiously opposed to serving in an army that is for a particular party and not for the nation. The army is the one that won the revolution and it still bears the same Sandinista. As long as it is the Sandinista army, the bishops say, Catholics cannot in conscience bear arms. This is based upon one of the principles of the just war theory.

What impression do you take from this situation with the church?

A first impression is that the church is complex, and much as we might yearn for unity, the unity we realize will be in spirit and not in how we understand our world and our ministry.

The church in Nicaragua has tragic aspects for me. While it is an exciting time for the Evangelical Church—they have been recognized at the center of power—I am fearful of the degree to which they have embraced the revolution, the government, and whatever military forms emerge. At this point, there appears to be little critical appraisal—not unlike what happens here when our people put God and country together and unfurl Old Glory in the sanctuary. In fact, some of the pastors there speak of acting for God and country.

The Catholic bishops' position seems to deny the aspirations of the people. It denies the achievements of the revolution. Yet, I take some encouragement from the bishops. They have identified Sandinista abuses. They have supported the Contadora process of negotiations for settlement. They believe that Nicaragua entered the East-West game, and is now paying the price. They have criticized the censorship that exists. They oppose financial aid used as a weapon—when the United States gives support to the contras, it simply means more suffering for the people. And when they now oppose the military draft, they speak a language that sounds very familiar to me.

With all of the diversity of the church, they seem to almost universally oppose United States policy in the region. They see those policies as their greatest source of suffering.

Did you meet anyone who defended the US policy?

Oh, yes. We met with the diplomatic, aid, and military staffs of the US in the three countries. And, there were government and military personnel in El Salvador and Honduras who affirm what our government is doing.

Weren't they convincing?

Thomas Pickering, the ambassador to El Salvador, is a very able and gifted man. He is a strong communicator. He gives the best face possible to our policy, and I believe that he is genuinely interested in peace and concerned for human rights. He seems to think much as President Reagan, but when he talks, it doesn't sound as bad.

What were your impressions of the US military personnel you met in Central America?

They are capable men. And a few women. The military were probably the most skilled and disciplined of those involved in the various briefings we had. They spoke diplomatically. All military exercises and efforts were for "defense." They never sounded bellicose. They were more the "gentlemen's army" than the "Rough Riders," speaking of the need to relate to human needs and to win the confidence of the people. After one of them briefed us on the military exercises with Honduras, a member of our delegation said, "It sounds like just a big Boy Scout Jamboree."

With all of the arms and military presence, isn't it true that we are also helping the people—feeding them and housing them?

Yes. We are spending millions of dollars to help. Providing employment. Building roads. Building schools. Buying books. Giving medical care. Offering family planning. In El Salvador and Honduras—not Nicaragua. Some of the money is a loan; some of it is a grant.

But nothing was more disillusioning to me than the role of the US Agency for International Development (AID).

Why, when they are doing all those good things?

Because the aid is used as a military tool. It is used as a club to enforce desired policies. They work as a team with the military. If I were in favor of the military approach, of the military objectives, then I would favor the development aid program.

In fact, this is so mixed that the military itself is involved in giving aid as a way of pacifying, of making the military acceptable. In Honduras, for example, the US military is carrying out a program of nationwide inoculations, and they are using military helicopters to do it.

Even the good that is done by AID has mixed perceptions. AID officials told us that voluntary sterilization is the most popular form of birth control in El

Salvador. But a Roman Catholic sister described the sterilizations as coerced, with women being told they have no choice. True, Catholics have not been known for their official support of birth control programs. But this perception of a program involving AID illustrates how good intentions are not always perceived to be such.

I know that my church and most of the churches have supported development aid to countries, while we have opposed military aid. But as I see it in operation, I would oppose all aid. All of it is being used to control. The only aid that is worth supporting is aid that is not bilateral, from one government to another government. It might work to have aid channeled through some international agency. And certainly I affirm the expressions of compassion that the churches have made. Even with the churches, we need to resist what might be a temptation to control.

Now, after the event, what images remain strong with you?

There are several scenes.

A Baptist church with the leadership in a circle with three of our delegation. A woman speaking with tearful emotion, "We do not understand. Why do you send us bread and bombs at the same time?"

A Honduran air force base, transformed into the American command post, complete with a portable, inflated hospital that covered two acres. They brought that hospital from Colorado and presumably will take it back or send it to Beirut. That hospital, with fewer than two dozen patients, was burning 4,000 gallons of jet fuel a day to keep it inflated and air conditioned. Your tax dollars at work!

A women's prison. Talking to three political prisoners. Their stories are of terrible, torturous atrocities.

A Roman Catholic church in San Salvador that houses 400 refugees, half of them children. They live there as a sanctuary—they cannot leave the church without endangering their lives. Some who have helped them are now in prison.

Out of this experience, what do you think the church in this country should do?

To answer, I might begin with reporting what people in our host countries told us we should do.

A parish pastor in El Salvador said, "The first and best help you can give us is no military aid. Aid comes best not through government."

Another pastor, same country, "Come and live with us and work with us. Serve by our side."

The Defense Minister of El Salvador cautioned us, "Give us a chance to live. We are going through an internal crisis. You are members of the church so you know how hard it is to make all of the people be good."

The bishop of San Vicente, "Your job is to pray. If the government here asks your government for help, do not say 'yes' and do not say 'no.' That is political. For the religious, we are just to pray."

A church leader in Nicaragua, "Because we expect an invasion, we hope your church will exercise a prophetic ministry."

The coordinator of the Nicaraguan junta, "Convince President Reagan to seek a negotiated settlement."

A church official, "Tell the story of what you have seen."

But what do you think are next steps for the church in this country?

First, we need to continue to learn about the situation. We can read about it. We can see it on television. But the more first-hand knowledge we can get, the better it is. Therefore, I think a good strategy is to encourage people to travel to Central America to see what is happening. Invite people from those countries who are in the United States to speak in our churches.

With the greatest vigor, we must oppose the present policy that is devastating to them and self-destructive to us. We will need to discover the legislative opportunities where the issues can be addressed.

Above all, we need to identify with the church in those countries, to express the unity we have in Christ. It is crucial to seek that unity with all segments of the church. One of the hopeful things in Central America is not only that the American church is present, but the European churches are also there, and are supporting several ministries. Several expressed the view that the World Council of Churches' position on Nicaragua has helped to at least delay the US invasion. It is important, I believe, for us, as members of the Body of Christ to act in concert with all who share the concern for God's peace. ☐

Leland Wilson is director of the Church of the Brethren Washington Office.

CENTRAL AMERICA WEEK

March 18—25, 1984

COMMEMORATE the fourth anniversary of the death of Salvadoran Archbishop Oscar Romero on March 24.

ORGANIZE rallies, worship services, vigils, teach-ins and processions in your local community to publicize the need for peace in Central America.

RESPOND to the witness for peace and justice of the religious community of Central America by participating in the National Religious Convocation, March 19, in Washington, D.C.

JOIN with representatives from the religious and labor communities to ask our legislators to end intervention in Central America on the National Day of Advocacy, March 20, in Washington, D.C.

Susan MacMurdy

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What good does a praye

by Wendy Chamberlain McFadden

Eleven Brethren were among some 150 church women who tried to make a religious prayer pilgrimage for peace to Honduras in December. (See February, page 8.) They planned to pray peacefully at military bases there, in an effort to present a religious option to the problems of Central America. Their concern was that the US is presenting only military solutions. The women were not allowed into Honduras because of a two-day-old regulation barring all "religious persons" from entering the country.

"Since the creation of time, there has been turmoil. What good would a peace vigil do?"

We were standing in the office of the Honduran consul-general in New Orleans, trying to understand why we weren't allowed to fly to Honduras. The official was probably as frustrated as we were, since he—like us—had known nothing about the new regulation barring all "religious persons" from his country.

His question seemed to be a sincere attempt to comprehend the determination of this group of church women. And the question is likely the foremost one that any observer would have.

What good *does* a prayer pilgrimage do? Is it a waste of money? And isn't it just a radical, political action—as the Honduran government charged?

I can't speak for the rest of the 150 women who tried to pray in Honduras out of concern about the rapid militarization there. I can't even speak for the 10 other Brethren who took part. But I can explain my reasons for going.

Yes, I'm concerned about the massive military aid that has been given to Honduras. I believe there are better ways to deal with the problems there. And I believe there's an obvious relationship between a beefed-up military and the extreme poverty of that society. (Except for Haiti, Honduras is the poorest country in the Western Hemisphere.)

The idea of a prayer pilgrimage appealed to me because it provided an opportunity to act from a faith commitment. That doesn't mean that going to Honduras to pray couldn't be construed as "political." That is inevitable. It simply means that I knew why I was going.

Which is crucial. When I step into the complicated world of politics, I want to act out of conscience, rather than political persuasion; out of prayer, rather than rhetoric; and as a Christian, more than as an American. It's painful—though not unexpected—to be misunderstood by other people. But it's far more important that I be able to square my decisions with my Christian commitment.

Perhaps the misunderstanding comes about because few people believe that one would make a journey simply to pray. Surely there are other motives. There must be plans to blockade roads and demonstrate and rouse the rabble. Even church people are skeptical. Can't we pray at home?

Yes, we can. But part of our purpose was to pray *with* the people there, to witness to our faith. We wanted to express our deep hope. The pilgrimage was undertaken in a spirit of prayer *for*, rather than protest *against*.

Still, why bother? The question remains: The problems of Central America are so large; what good does a prayer pilgrimage do?

That's underestimating the power of prayer, I say. It's time to consider prayer to be as appropriate and powerful as any other solution to a problem.

It's also misunderstanding the task of the church. No one questions a journey made to administer a program, to study, to dig wells, or to feed the poor. The church is called to pray. Prayer must become a lively, creative, and integral activity of the church.

Perhaps it is naive to think that a prayer pilgrimage does any good at all. But Christians have been called worse things than naive. And Christ-centered hope—as opposed to mere wishful thinking—has always been difficult for the secular world to understand.

The total cost of the week for all 150 women was less than half of what the US military spends in one day in Honduras. I maintain that that is a worthwhile expense.

Of course there's nothing to measure, no accountable returns on the investment. But the church does not use worldly standards to measure its success. At times it does count wells dug and bushels of food given, but it invests itself most richly in the nurture of souls, in commitment to the worth of the individual, in invitations to join the family of God. How does one measure faithfulness?

The situation in Central America is desperate—much too desperate to relegate to the political arena. As someone said to me recently, "If someone is drowning, we save his life first. Then we ask who pushed him in."

I would not stand idly by if my brother were killed on my doorstep. I cannot, in good conscience, stand idly by when unseen brothers and sisters are killed on my country's doorstep. And it is in keeping with my Christian faith and pacifism that I fight back with the strongest weapon I know: prayer. ☐

ilgrimage do?

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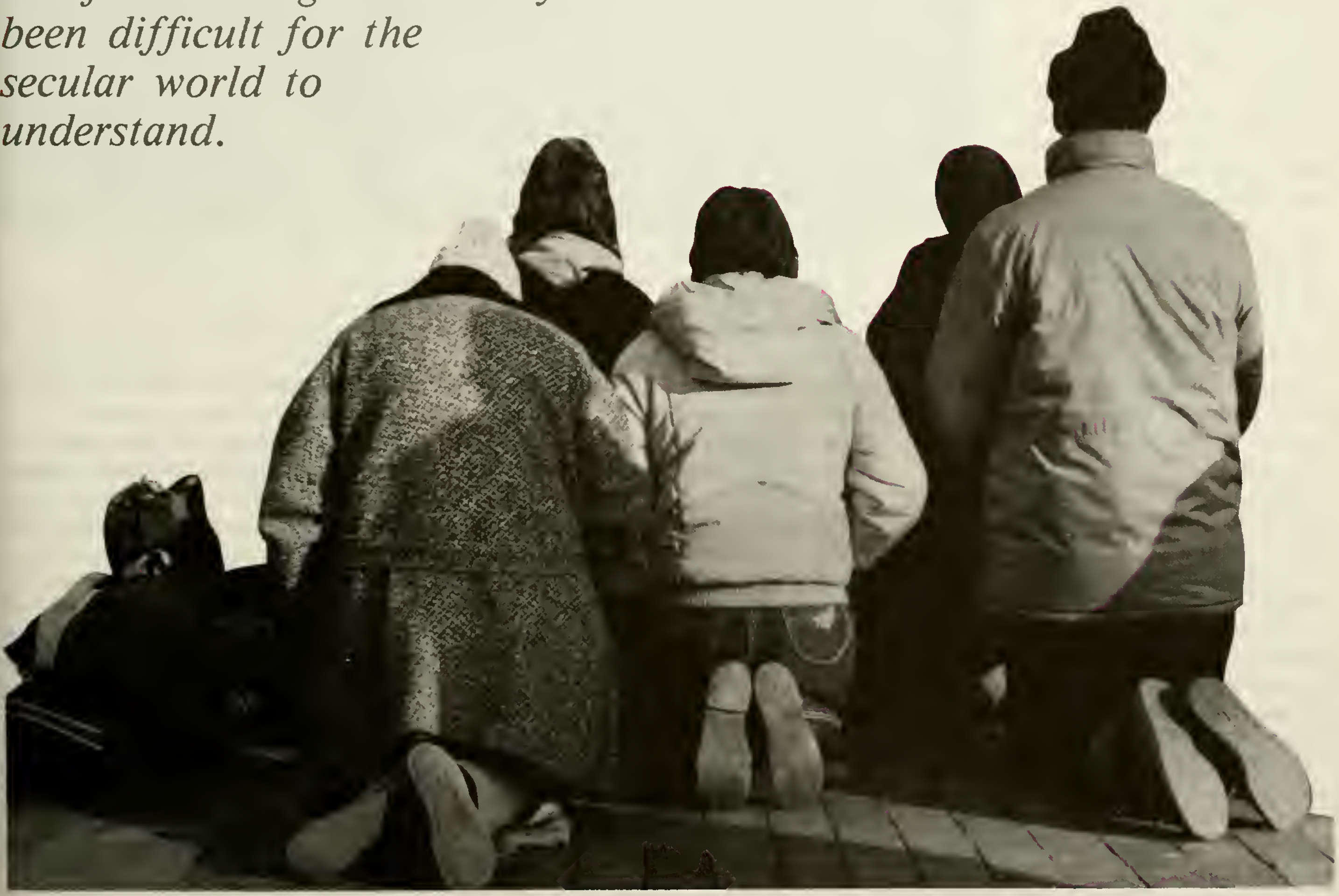


Bound together in love

by Karen Calderón

A biblically based study on the word "solidarity." Read Luke 4-7.

The Roman civil and Scots laws allowed for an obligation to be accepted by a number of parties who were then bound together jointly for the entire debt, damages, performance, or object of the obligation. They called that in *solido*.

We have incorporated the same ideas into our law. Let me give an example:

If we wish, my neighbors and I could mutually agree to buy, maintain, and share a snowblower. Or we might buy a piece of property for a community center, each family committing so much toward the monthly payment. Or we might decide to pay the medical bills for a family that has no hospital insurance. In each of these cases, all parties have an obligation to be jointly responsible.

One neighbor may decide to pay entirely for the snowblower, or buy the community center, or take over payment of the medical bills. That person could then write a receipt or sign a release relieving all other parties from any legal responsibility. The solidarity that had been present is no longer needed.

The word "solidarity" is based on this idea. We have heard the word increasingly over the past few years, and it evokes strong emotions. For some people it conjures up ideas of secret meetings, subversive activity, labor unions—of being *against* something. For other people, it represents sacrifice, standing with people, understanding. One cannot hear and use the word "solidarity" and remain indifferent or apathetic to the images that come to mind.

The word can be used to describe the ministry of Jesus. The gospel reminds us that God took human form and shared in all aspects of human life. Jesus was born into humble surroundings. He participated in his parents' Jewish religion and culture. He became an adult.

Much more remarkable is his ministry. Luke and the other Gospels tell us that he walked from town to town, from synagogue to synagogue, teaching and preaching (Luke 4:16-32). He cast out demons (Luke 4:33-35). He laid his hands on the sick and healed them (Luke 4:38-40). He touched lepers (Luke 5:13). He ate and drank with sinners (Luke 5:29-30). He argued with Pharisees (Luke 6:2-5). He conversed with women (Luke 7:48-50).

He had compassion. He wept. He chose to bind himself to the rest of humankind, joining them—and us—in the responsibility and obligation of living life.

Jesus assumed the debt of obligation for all people by dying innocently on the cross. Through his resurrection he released humankind from the bonds of death.

But the promise of life after death did not remove the suffering from people's lives, and Jesus prepared disciples to continue his ministry on earth. Three times Jesus told Simon Peter to take care of his lambs and sheep (John 21:15-17). The Great Commission is found in both Mark 16:15-18 and Matthew 28:18-20: "Go therefore and make disciples of all nations."

Jesus Christ is calling us to be responsible with him to continue his ministry. The call is to go *to* the people. In order to take care of the lambs, one must go *to* them and stand among them. In order to heal the sick and feed the hungry, one must move among the sick and the hungry, showing them compassion, touching them, being with them. These are acts of Christian ministry, and Jesus Christ is the example.

These acts of ministry are also expressions of *solidarity*. The law on which this concept is based describes "parties who are then bound together for the entire debt, damages, performance. . . ." Jesus bound himself to human suffering. He participated in the human experience so completely that he himself experienced a full gamut of human feelings—including joy, sorrow, anger, and pain. His example teaches us to participate fully in life and to experience the feelings of others, just as completely as he did. It calls us to join in responsibility in Jesus' ministry and to participate differently perhaps than we have done before.

Some respond to the call to go *to* the people. Brethren Volunteer Service workers of all ages go to work in soup kitchens, to teach others about peace, to live among homeless refugees. Others go to dig wells, to develop health care, to be involved with people.

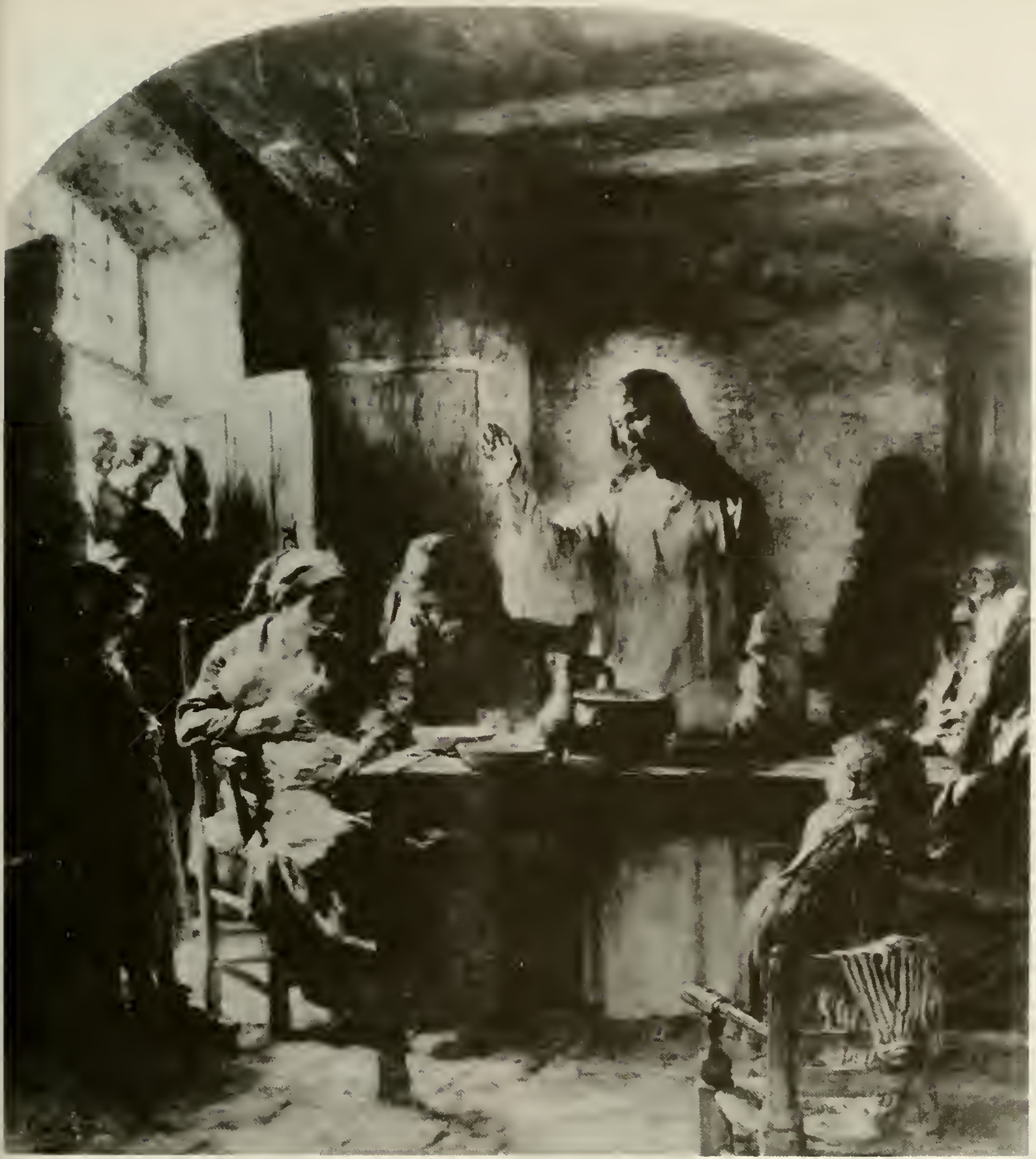
Sometimes mere physical presence is the most valuable ministry. Such is the case in Central America. Sixteen staff members of CONCAD, a Christian, ecumenical relief agency in Guatemala, have had to leave their country because their lives have been threatened. In El Salvador, many religious workers, including Archbishop Oscar Romero, have died. The present Monsignor Rivera y Damas has had his life threatened many times. Many others are persecuted, harassed, threatened.

The Caribbean and Latin America Office of the National Council of Churches has been asked to send people to live among the people of Central America. By the very presence of light-skinned people from the north, local people are protected. Pastoral ecumenical visits have also been requested to give the local churches a sense of support. Both are acts of solidarity asking us to go to the people and stand among them.

Many of us cannot go physically to live with and minister to suffering people. Yet we respond out of deepest feelings to stories such as the one about Pedro, who pastors a church in Guatemala. Until about two years ago, 500 people attended his services. Now he has five families left in a congregation numbering about 50. All the rest of the children, men, and women have been murdered by the armed forces in that country. His life also is marked, but he does not want to leave his ministry there.

Esperanza, from El Salvador, has another story to tell. She left her fatherless home at a very early age to work as a maid, laboring from 6:00 in the morning until 10:00 at night. Returning to her rural home, she harvested coffee for a large landowner who exported it. She married at 14 and bore 7 children. Esperanza became a church and community leader in her village.

When military oppression started, those involved in pastoral work were especially



"Christ Among the Lowly," by Leon Augustin Lhermitte.

Jesus is calling us to be responsible with him to continue his ministry. The call is for us to go to the people. In order to take care of the lambs, one must go to them and stand among them.

persecuted, being accused of teaching dangerous things in worship services. Although seven months pregnant, Esperanza escaped with her family and now lives in a refugee camp in Honduras.

We respond out of emotion to the stories of Pedro and Esperanza. These newly aroused feelings can serve as a springboard to active ministries of compassion, love, and solidarity. Some may write letters of protest to selected authorities. Some may decide to read more, to become better informed about complex issues. Some may feel called to aid people who have fled and are living in our own communities.

There are many responses to need. Each of us finds the appropriate one. Each of us is called by Jesus' example to respond in some way.

All can pray. Jesus often went apart from the people to pray, but he went understanding the people's situations and needs. Prayer too is an act of solidarity.

A volunteer working with refugees in Honduras writes:

It's a dark time.
It is hard to see.
I am confused— What is right?
What is Truth?
How to be brave?
There are bright examples before me
But in fear I look more at the dark.
Sometimes I feel alone.

Lord, is this the time before the dawn?
I pray that it might be so.
Light the whole sky, Lord.
Let the darkness hide dark deeds no more.
Let us walk out into the light on a pilgrimage to peace.

Solidarity. Learning about others and their situations. Praying for them. Showing compassion. Weeping. Being bound together in Christ's love.

Solidarity. ☐

Karen Calderón is Latin America representative for the World Ministries Commission.

by Ralph Watkins

Pilate's hand basin

"Then he poured water into a basin, and began to wash his disciples' feet and to wipe them with the towel" (John 13:5 NEB).

"Pilate could see that nothing was being gained, and a riot was starting; so he took water and washed his hands in full view of the people, saying, 'My hands are clean of this man's blood'" (Matt. 27:24 NEB).

Two basins of water, two simple ceremonies of washing, two starkly different meanings.

In actions that are overtly similar, the evangelists have highlighted deeply spiritual dynamics of the human encounter with God in Jesus Christ. And as the symbolic act of feetwashing has been repeated among Christians to teach and re-live this lesson from the gospel, so the story of Pilate's handwashing must also be retold to open our eyes to our own repetition of the sins of irresponsibility.

Jesus took responsibility for his disciples' physical needs. Pilate showed the crowd he wanted no responsibility in the death of an innocent man. While Jesus lowered himself to the role of a servant, Pilate sought to elevate himself from the crowd and to preserve the dignity of his position. Each sought completely opposite goals through similar actions.

The stark contrasts between these two actions bring to light the radicalness of the Christian doctrine of incarnation. While Christians believe that God is beyond our understanding, mysteriously above and apart from creation, we also confess that in Jesus Christ, God became flesh, an intimate part of our world. The paradox of the incarnation is that the holy is found in the common, the highest of powers is revealed as a servant, and union with God is achieved in the ordinary tasks of kindness to neighbors.

The retelling of the story of Jesus washing of his disciples feet has been a shaping and enriching influence in the church.

Building on the tradition of feetwashing, many Christians have sought to exemplify the life of service, taking up the dirty, mundane tasks of helping others. The ecumenical movement drew much of its strength from roles of service to refugees, disaster victims, and the poor.

The story of Pilate's basin can be retold as well to counter the temptation to avoid responsibility for the fate of others.

Pilate recognized that Jesus was innocent, and he tried to convince the crowd to approve his release. He tried to divide his responsibility with King Herod. He wanted to avoid doing wrong, but at last the basin was brought out and he washed his hands of responsibility. The riotous crowd was a threat to his political career, the tranquility of his rule. Faced with a difficult decision, Pilate chose to cling to power while avoiding responsibility for the just use of that power.

American Christians, like Pilate, have enormous political power. In a nation whose missiles can destroy the whole of human civilization in minutes, whose political alliances make or break the destinies of other nations, common individuals have been entrusted with the power of choosing who will rule. No qualification beyond citizenship and age is necessary. The power and the responsibility for the exercise of that power are offered to all citizens, regardless of their own interest in holding that power.

Christian response in the face of this power has been uneven.

One result has been that many Christians have decided to wash their hands of the whole dirty business. Many others seek to separate their religious commitments from worldly, political decision-making, with the common result being that their political decisions are guided by self-interest more than a commitment to righteousness. Many assert that government, a human institution, is not a proper focus of religious concern.

But the story of Pilate's basin reminds us that in these flawed human institutions we encounter God. Pilate's decision was an institutional one, involving one mere human, but for Christians that decision can be seen to have a terrible ultimacy.

Political decisions are seldom clear-cut, and there are troubling difficulties in implementing religious values in the secular world. But this is no different from any other aspect of life where we are called to be saints in the midst of sinners and the midst of our own sins.

We cannot wash our hands of responsibility for our political power. Part of the life of God's people is political life, and Christians are called to be active in the midst of those rough-and-tumble decisions that affect the whole human family.

Reflection on the new meaning of many scriptures will be a constant need, as Christians seek to be responsible in political decisions. Politics will continue to offer disappointment, temptations, and confusion, as well as hope and love. There will ever be the temptation to wash our hands of the whole affair, to rise above the petty scheming of the human world, and to hold ourselves apart and not responsible for the actions around us.

But these two stories will remind us that God is not one to shy away from the world, but to dive in and seek to serve. Perhaps our service will not appear outwardly religious, perhaps we will be in the company of sinners and publicans, perhaps our goals will be temporary and imperfect. Remember that Jesus washed only his disciples' feet, despite Peter's request for a complete bath, and surely their feet got dirty again.

Our service may be common, imperfect, and flawed, but it is in serving this flawed and broken world that we have union with a God who did not wash his hands of our world but stooped to serve. ☐

Ralph Watkins is a legislative aide in the Church of the Brethren Washington Office.

Thinking on our knees

Feeling and faith, experience and reason, emotion and thought must strive for a unity of purpose and integrity of life. Churches at the forefront of living the gospel mandates do their thinking on their knees.

by Richard L. Landrum

My family and I saw a man along the road as we drove to the county fair. He stood beside his car, on which there was a big Bible. He smiled and waved a large white glove which, when he opened his palm, displayed the bold words, SMILE, JESUS LOVES YOU!

The traffic was heavy, so many people saw that same fellow along the Fairgrounds Road. I imagine they had many reactions: Some kind of Jesus freak! Or, what's that nut think he's doing? Or, isn't that nice. Or, praise the Lord! Maybe some people said nothing and just waved back and smiled.

My response was mixed. It's hard to fault smiling. Certainly nothing is wrong with the testimony "Jesus loves you." Better high on Jesus than on some things! But something doesn't sit right with me when I reflect on a happy guy always smiling and calling the whole world to always smile with him.

I think of some people who passed down the road who might find it hard to smile because a friend died or a spouse was laid off work with the bills unpaid. As the man opened his white, good-news glove, maybe the radios in passing cars spouted news of Africans starving, Palestinians fighting each other, and right-wing death squads killing innocent people in El Salvador.

Sometimes Jesus wept, though I'm sure he smiled too. So smiling isn't the only response of honest, hopeful faith in a world of joy and tragedy. "Smile, Jesus loves you" for all those people who passed by seems superficial.

On the other hand, we may need to smile at the irony in life. Maybe he was a prophetic clown with a profound message instead of another shallow soul with good intentions. I smile a lot; in circumstances where tears are close, I may smile some and cry some. Life creates many ironies and mixed emotions. And smiles are frequent faces.

So it is not smiling, believing, or witnessing that bothers me about the man with the white glove along the Fairgrounds Road; it is lack of serious thought that so often goes along with such gestures. People with a great faith sometimes are so eager to share it that they impose it on others.

Dale Brown tells about a preacher at a large Brethren conference on the Holy Spirit in Valparaiso, Ind., who warned about the tendency of enthusiastic Christians to force the Spirit to make things happen again in exactly the same way for others. He told the story of a man who fell in a well. He prayed desperately, promising God that he would live a different life if he were rescued. He was found. A rope was tossed down to him and he was hauled up from the deep pit a new man. He was so thrilled about what happened to him that he began to go around pushing anybody he could into wells.

That's a problem for most of us. You just have to go to my college if you're going to get the best education. You just have to be with my friends if you really want to have fun. You just have to use this method if the job is to be done right. You just have to vote my way if you are going to be responsible. You just have to have my religious experience if you are going to find God.

Well, the Spirit is free and blows where she wills, but when we have a good thing going for ourselves we overstate the case for our experience, trying to force it on others.

Enthusiasm is not a substitute for careful thought. Some excited believers easily become mindless bigots. Movements that bring new life to dead faith may deteriorate into anti-intellectualism. Testimonies often downgrade learning and theological reflection. The importance of dedicating reason in the service of a deeply experienced faith is overlooked. Faith without reason is a dangerous monster. It may do terrible things to people in the name of some mighty impulse from the gut. Episcopal theologian Urban Holmes says:

> You cannot argue with a mad dog or an adolescent in love. You can shoot the dog and hope the adolescent grows up. Congregations that are suffering from madness or infatuation are just as blind and self-destructive as the dog or the teenager. They are in no position to exercise ministry of any kind, much less see God.

The ability to make sense out of our feelings and convictions calls for working out a congruous and mature theology with our minds. The ability to transcend ourselves rests not in losing ourselves in our feelings but in using the intellect. Wisdom, prophecy, and teaching are given high status as gifts of the Spirit in the New Testament. Love is the greatest gift of all, the "more excellent way," about which Paul speaks—"And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing" (I Cor. 13:2).

Infatuation with faith is the powerful

feeling of a new believer, but something more mature grows into a wise faith. A mad faith—the bigoted enthusiasm that does terrible things to people—is the religious impulse gone beserk. So real, powerful, spiritual faith and renewal will not come to any person or congregation without a renewal of serious theological search for faith with integrity. Strong feelings do not guarantee good faith. The spirits must be tested by the experiences of others and examination of the Scriptures in the community of faith to seek out the mind of Christ.

Just as useless as mindless faith, however, is feelingless faith. Nothing is more lifeless and sterile than intellectual games. Religion without the spirit of joy and impulse of hope is like the valley of dry bones in Ezekiel where thousands perished in ancient wars, full of death. We are not fully alive without our feelings.

Many who have discovered a new freedom in a powerful religious experience are quick to point out that over-intellectualizing and rationalizing are ways people defend themselves against God. Tight intellectual systems may close out creative thinking and show people's need to be in control. But the spirit of truth opens the mind with sighs too deep for fancy words. The spirit of truth makes space for new ideas, so that God is in control, making us free rather than our trying to control God and thereby existing in bondage.

Cold intellectualism often betrays itself as a problem of feeling, not mind, often a method of trying to control people or maintain distance, which is at root a problem of fear or insecurity. I've often heard bright minds attack an idea with great feeling, all the time denying that feelings have anything to do with the matter, when in fact anger bubbles out of them. We cannot engage in rational process if we are out of touch with our own feelings, nor can we relate to others. Our feelings either block or facilitate our life together.

How can we, who discuss a theology of the kingdom of God and the cross and resurrection of Jesus, be of any use to God without being in touch with our feelings? How can we celebrate without joy? How can we truly hope without exalted vision or serve without anguished tears? How can we bear one another's burdens and share each other's joys without emotion? We simply are no good to God or to one another without gut and heart!

Salvation is the wholeness of the inner person that comes with wholeness between ourselves and others and the world about us. In the last day the whole creation is reconciled to God. Nothing is left out.

Neither is any part of our inner self left out. Mind and emotions serve God together. "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind," Jesus said. And just as important, "You shall love your neighbor as yourself" (Matt. 22: 37-38). If we are going to serve God and neighbor we need our mind and affections, so that we feel what we think and think what we feel, so that we work at consistency and integrity, so that we respond appropriately to life situations because we are in touch with others and with ourselves.

Recent research describes great differences between the two sides of the brain. The left cerebral hemisphere works like a computer, stringing together messages and memories in linear sequence, and filtering out sensory messages. Linear logic or mathematical logic centers on the left. The right hemisphere of the brain operates more intuitively. It is the center of vision, imagination, creativity, mystery, and feelings.

Much of our world's terrible trouble is that we have left-headed leadership and left-headed systems, good at cold, mathematical deduction but poor at the reason of creativity, value, vision, and hope. We can calculate enough power to blow up the world, but reason that pleads to calculate for caring, feeding, and serving people is called soft thinking.

Such cold reasoning for bombs and systems instead of human hope is hard-headed and ultimately absurd. The left side calculates its own ultimate destruction by cancelling out the creative, compassionate, and poetic right side of the brain. Cold logic is ultimately, insanely driven to self-destruction.

Saint Paul found the Corinthian church just as split as the modern world between the two sides of the brain. The congregation was bent on its own destruction, fighting and alienated from one another. "Speaking in tongues" was the extreme side of one group who called for the freeing of emotion, the being in touch with the chaotic mystery of our being, the creative potential when we move out of cold calculation and ordered control. The other side of the congregation wanted good order and understandable faith.

Paul did not deny either side. He called for many gifts of the Spirit, so the church would not be a lifeless thing without creativity and feeling nor a mindless mob without ordered reason and sound doctrine for the building up of the church. So he said, "I will pray with the spirit and I will pray with the mind also; I will sing with the spirit and I will sing with the mind also" (1 Cor. 14:15).

We need the joy and frightening freedom of the Spirit that transcends all thought and order and touches the very awesome creativity of God. But without the mind that reasons and orders toward consistency, we cannot love God and neighbor. We cannot build up the church nor serve the world.

"Sing the old hymns that move our hearts," people say. I, too, like the familiar tunes that awaken memories of people and faith, but I have trouble singing some of the lyrics because they are mindless theology. I do not believe all of what some songs say. It does not check out with the mind of Christ in the community of faith and the witness of scripture.

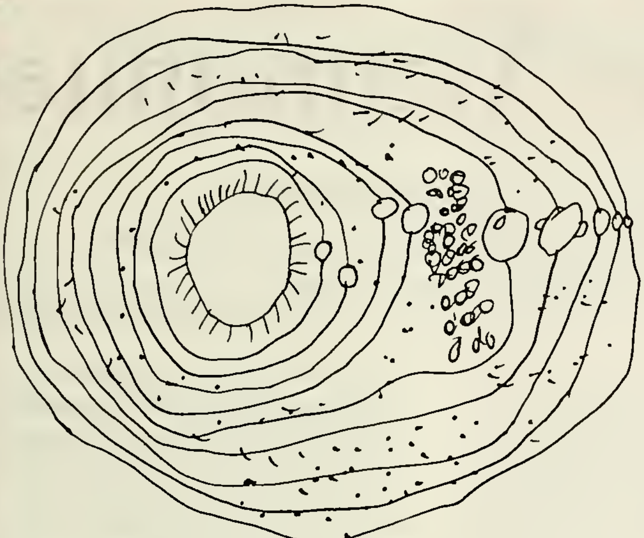
Feeling and faith, experience and reason, emotion and thought must strive for a unity of purpose and integrity of life. Urban Holmes comes up with a beautiful phrase. Christians from five congregations were sharing the problems of working back home for reconciliation between the races. This gathering was in the deep South during the late 1950s. One man from a parish in a poor neighborhood said that, if they took Christ seriously, Christians "had to be at the forefront of racial justice." One of the parish pastors later told Dr. Holmes: "There is a parish that thinks on its knees."

That would help us, too—thinking on our knees, so that we pray with the spirit and with the mind also; and sing with the spirit and with the mind also. Brethren, we are called to know the great joy of the gospel with integrity of thought and action. Urban Holmes says, "People who say thinking destroys faith are confusing faith with baby talk." But thinking without feeling is lifeless and sterile. ☐

Richard L. Landrum is pastor of Pomona Fellowship Church of the Brethren, Pomona, Calif.

Small talk

by Karen B. Kurtz



The fourth day

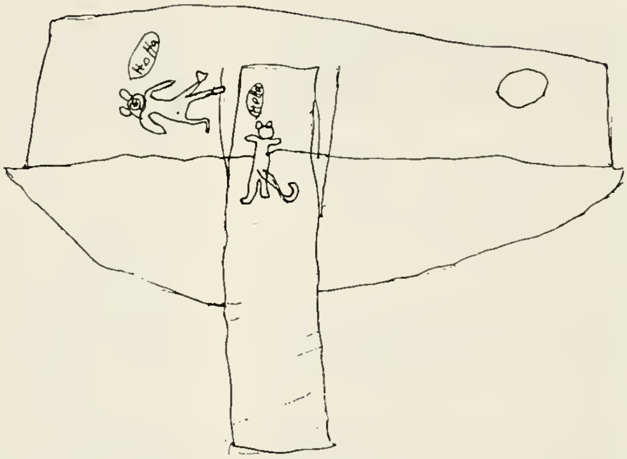
On the fourth day God created the sun, moon, stars, planets, and the asteroid belt. This is a picture of the solar system. The sun is in the middle. Out from the sun there is Mercury, Venus, Earth, Mars, asteroid belt, Jupiter, Saturn, Uranus, Neptune, and Pluto. The dots in the picture are stars.

Brian Rappatta, fourth grade
Goshen City Church of the Brethren
Goshen, Ind.

The ark

Noah rounds up the animals. Not all the animals wanted to come. Monkeys are trouble.

Jason Sumpter, fourth grade
Goshen City Church of the Brethren
Goshen, Ind.



To do: wordsearch

Find and circle these places in the Bible. Words may be horizontal, vertical, or diagonal, and may be spelled either forward or backward.

ARARAT
BABYLON
BETHANY
BETHEL
BETHLEHEM
BETHSAIDA
CAESAREA
CAPERNAUM
DAMASCUS
DEAD SEA
EDEN
EGYPT
EMMAUS
GALILEE
GETHSEMANE
GOLGOTHA
HEBRON
ISRAEL
JERICHO
JERUSALEM
JORDAN RIVER
JUDEA
NAZARETH
NINEVEH
PALESTINE
RED SEA
SAMARIA
SEA OF GALILEE

(Answers are on page 28.)

X H K J N Q C T I G Y P N O J E R U S A L E M
R Y V U S I A Z J N W J Z O H D S J A E Z T C
T H C D Q L K H Z O U O E W R K O R M W D D F
B B L E A R S I J N E D E J P B I S A J U F Q
J E Y A B J H E E L I L A G O V E Y R W V T Z
W C T O U O Q S X N U K U H S K S H I R M B O
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H E N G U R T D J R C D R H K H T E R A Z A N
T W Z V E I S U A A C A L A T Y Q B Z W S N L
O U R R S V E B O S B M P E G Y N Y D I W O D
G B E T H E L Q M E D A B E M U Q A O K Z L H
L M H M E R A D W A Z S T Q R V W E H V K Y C
O H B Y V R P Y W C C C D E N N A E C T P B S
G Y H E V E N I N F O U S E M M A U S O E A R
I F L L V E Y X N E Q S C Z W N N U O B M B E
I S E A O F G A L I L E E N O R A Y M E O K T
E F T Z E Y T R T Q M E N A M E S H T E G S S

Small Talk is a monthly page for displaying children's art and writing, and for suggesting ideas for fun. All children are welcome to take part. Send your items to: Kurtz Lens and Pen, 65523 Washington Road, Goshen, IN 46526.

Of *Time* and the Mennonites

The Time *team wanted a "good" photo of the Mennonite missionaries with the Botswanan "natives." Randy and Roxane Ewert wanted something different, and that cost* Time *a cover photo.*

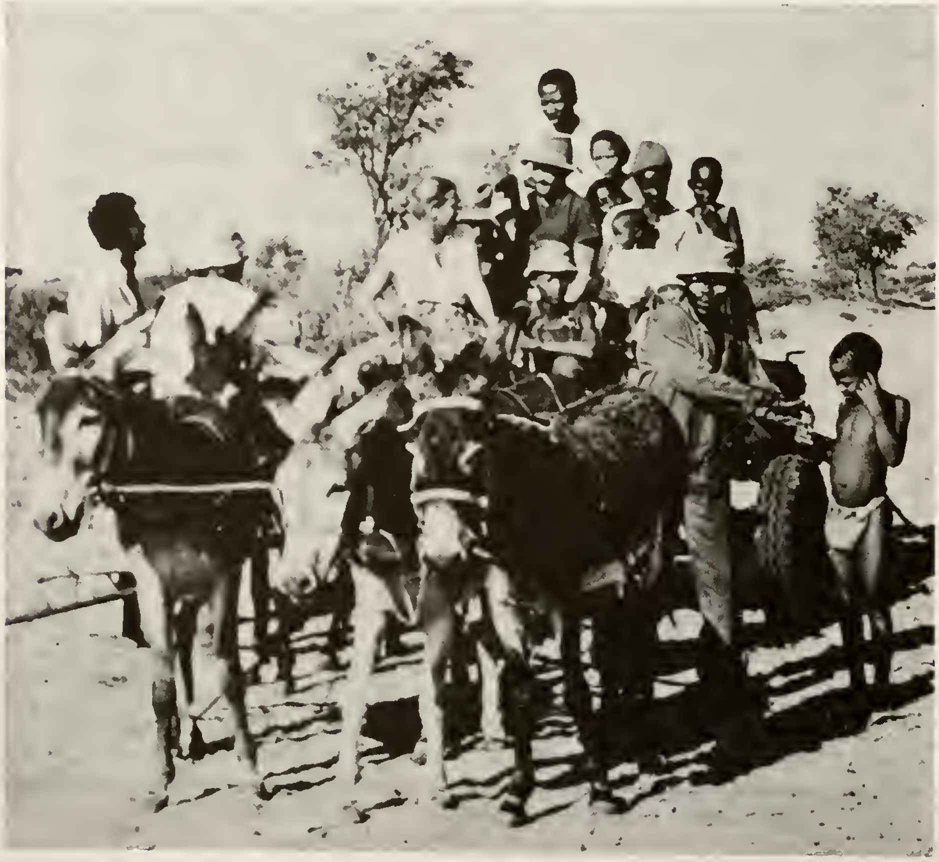
Attention from the secular mass media can be a heady experience for a small religious group such as the Mennonites. It can also be a corrupting and disillusioning experience.

Witness what happened in December 1982 to Randy and Roxane Ewert, originally from Bingham Lake, Minn., Mennonite Ministries workers in Botswana. A photo team from *Time* magazine arrived at their far corner of the Kalahari Desert to get some pictures for a Dec. 27 feature article titled "The New Missionary."

It was an unhappy meeting since a conflict arose between the Ewerts and the *Time* team. The Ewerts felt that the picture *Time* wanted did not accurately portray the missionary situation in which they worked.

A picture showing Randy and Roxane on a donkey cart in the center of a group of Africans did appear in the Dec. 27 *Time* magazine. Many Mennonites were pleased that Mennonite Ministries was getting international coverage. But both the Ewerts and the *Time* team were upset.

The Ewerts thought they had posed Botswanan pastor Joshua Seitlheko (behind Randy) so that he would appear as their equal partner, but the photographer outsmarted them.



The *Time* team had clear objectives. They were competing with *Time* teams in other parts of the world to get a cover photo. A "good" photo, in their view, was one in which the white missionary appeared as the dominant figure.

"We're an American magazine," they told the Ewerts, "and we're interested in getting photos of Americans."

Time is in the business of selling magazines. On Dec. 6 the *Time* cover featured a movie star; on Jan. 3 it featured the "Machine of the Year," a computer. And, on Dec. 27, it was to an image of the "great white American missionary."

But Randy and Roxane Ewert have a very different agenda. The Ewerts, seconded by Mennonite Ministries in Botswana to a Black Dutch Reformed development program in Xanagas, on the western edge of the country, are performing a holistic ministry addressing economic, spiritual and social justice needs. They work together with an African pastor, Joshua Seitlheko.

There were two points of conflict between *Time* and the Ewerts. First, the Ewerts hoped to tell the story of the injustices suffered by the people of the Basarwa tribe--a vital water supply, developed by the mission, had been taken away from them.

But the *Time* reporter did not seem interested in the justice issue. He said that his story was to be about Americans, not the Basarwa.

Second, the Ewerts refused to pose for the kind of "great white missionary" photo that *Time* wanted. They insisted that Seitlheko be portrayed in the photo in his proper position as an equal member of the development team.

The frustrated *Time* team did not want the pastor in the picture, and blamed the

by James Juhnke

Ewerts for wasting the $30,000 that the expedition cost. Their hopes for a cover photo were dashed. (They were outdone by another *Time* team in New Guinea who succeeded in finding a missionary posing with a Bible above a band of natives.)

A compromise produced the picture that eventually appeared on page 50 of the Dec. 27 issue. The Ewerts hoped that the donkey cart scene would show two things: their solidarity with the people around them and their close working relationship with Seitlheko. They did not realize that Seitlheko's photo would be slickly manipulated so that he appeared to be one of the "natives."

The African pastor was not mentioned in the *Time* story. But the Ewerts, the story said, "camp under canvas for days at a time while crossing the forbidding Kalahari desert, bringing modern farming methods to impoverished nomadic Bushmen."

The Ewerts say that it was a "sad day" when the *Time* issue arrived. "The article was a real blow to our colleague, Joshua. He was disappointed that his American brother and sister—who talk about solidarity with the have-nots of this world—would allow themselves to be used to portray Western supremacy."

As it turned out, the text of the *Time* article was more sensitive than the photographs. It contained a reasonably balanced assessment of the missionary enterprise. If *Time* had also had a commitment to photographic honesty it could have better complemented the text.

Today, the Ewerts are back in Botswana for their second term. Theirs is a lonely post, many miles from the benefits of what Americans call civilization. But they have friends there.

And this term they say they would rather get along without the attentions of *Time* or any other representatives of American mass media. They prefer instead to let the kingdom grow in Botswana like a mustard seed. ☐

Reprinted with permission from Mennonite Weekly Review, *Dec. 1, 1983.*

James Juhnke is a writer for MCC News Service, Akron, Pa.

Windows in the Word

Precarity

by Timothy K. Jones

The tacked-up advertisement caught my eye. Someone had posted it beside an automated bank teller in a shopping center near my home. "Is your home safe from burglars?" the flier queried. It suggested the company's security and home watch services, and clinched appeal with the company motto: They were the "peace of mind people."

A few days later, my wife recalled to me a similarly oriented magazine article she had run across in her reading. The magazine's cover spotlighted a feature probing "How to Get What You Want and Protect What You Have."

Then, just a week or so later, there was the bumper sticker framed by an unfurling American flag. Its caption read, "Three things that made America great: Guns, God, and guts."

There is another image that needs to shape our stance in the world about us. For alongside these blatant appeals to protectiveness and fear is the quiet portrait of Jesus we glimpse in the Gospel of Luke. "The Son of Man has nowhere to lay his head," Jesus cautioned his followers. Next to society's high-pitched promises of safety, Jesus paints a picture of homelessness. Birds of the air have nests and foxes have holes. Surely we expect no less for ourselves.

Until the note of contradiction from Jesus' lips. While the world offers security, Jesus speaks of what Dorothy Day calls "precarity" or precariousness.

Following Jesus will not settle all uncertainties. Sometimes it will multiply them. Jesus, we will recall, owned no stock, hoarded no savings, guarded no property. He was less well off than the foxes and birds. The poor and destitute saw in him a colleague.

What my possessive heart and grasping ambitions will realize is that Jesus could stay insecure in everyday possessions because he was secure in lasting riches. Jesus learned to trust God's provisions within life's precarity, perhaps because of it.

For behind the image of the Jesus with nowhere to lay his head, beyond the picture of precarity, is another, even more compelling portrait of dependency. Jesus did not risk and dare for adventure's sake, but because he trusted in resources beyond his own. That was the root of his radical dependence.

Someone with nowhere to lay his head uttered words of profound trust: God numbers the hairs on our heads (Luke 12:7). The one with almost no earthly possessions said, "Do not be anxious." He pointed to ravens who did not sow or reap, lilies that did not toil or spin, but were well provided for.

But then the shaping and molding images of our time flash across the mental screen within me. I realize that I have many things that I want to keep and protect. Sometimes the peace of mind promised by security companies is tempting; it even seems authentic.

There is something more, that much is clear. I do not believe, at least right now, that the image of the homeless, precarious Jesus is a clarion call for all Christians to sell their tennis rackets and living room sofas. I *do* know that I need to be moving toward greater precarity, more radical dependence. I should be orienting my choices around open-handed generosity, not tightly clasping possessiveness. Trust, not a mania for protective defenses, must be the hallmark.

Paul said in Ephesians 1:14 that Christ is our peace, not our paychecks or iron bars on our windows. The "peace of mind people" are looking in the wrong places. The paradox for us is that we find true security most in following one who had nowhere to lay his head. ☐

Timothy K. Jones is co-pastor of the new church development project in The Woodlands, near Houston, Texas.

Listening to the Word

The play-actor in us all

by Chalmer Faw

He prayed thus with himself (Luke 18:9-11).

Look at this striking cartoon-parable, one of Jesus' finest. Two men stand before us in sharp contrast.

The one looks suspiciously like ourselves. There he is, in church on time, and praying. He may even be up in front as he "prays thus with himself."

The first painful thing about him is that he has *himself* so much on his hands. Even prayer for him is not opening up to God, but an exercise with self! *Self-centeredness*, that's what it is, the curse of everyone of us.

Stop and think about it. "Me first" is an important part of our policy and our program, from our personal lives to our family to our job and on into public affairs. It is not just grabbing everything for ourselves—that is too crass for most of us—but subtler forms like seeing everything primarily from our own point of view, indulging our own biases, gauging everything by ourselves.

By the time we get done with our insistence that "this is where I am coming from" and our recital of "God helps them who help themselves," we have very little time left to ask where *God* is coming from, or who is going to help not me, but my *neighbor*!

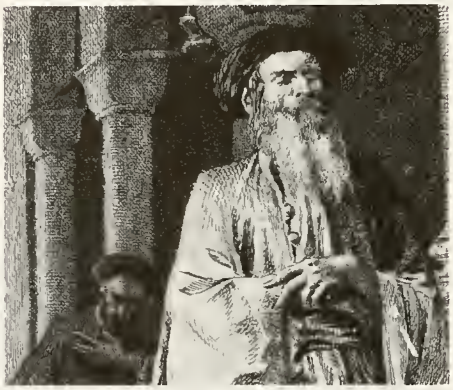
The word "hypocrite," found so often on the lips of Jesus in describing people like us, simply means "play-actor." When we are self-centered we are merely acting a role. It is not our true self, but a broken self out there on the stage acting a part. The Bible speaks of this universal character split as the result of the fall, a brokenness with the true self and with the God who created us to be whole. So, unless we are "born again" and put together again in a "new creation" we simply *play* at living, putting on an act—maybe just acting up.

Out of his self-consciousness, the first man in the story—ourselves, if you please (or even if you don't please)—begins by *comparing himself to others*: "Thank God I am not like other men." It is the carcass of a prayer, stuffed full of ego-centric self-analysis.

The game of comparisons is endless and deceptive. We always pick as our subjects people who rate lower than we do on the particular points that we select. Then we play our game. "This person is a terrible so-and-so." "That one is a hopeless such-and-such." "Thank God I don't have those problems." "I'm not perfect, I know, but at least I don't act like so and so."

It is the game of the speck and the log so neatly described by Jesus in Matthew 7:3. Why do you do this? asks Jesus. Yes, *why*? We know why! It is just so much *fun* to compare ourselves to others to our own advantage.

So this other Pharisee, the one in Jesus' parable, goes on to pick on the "extortioners, the unjust and the adulterers" and then, being more specific, the unholy man seen sneaking into the temple behind him. *We* pick on our spouses, the kids, our parents and get all the ego mileage we can out of our one-sided comparisons.



"The Pharisee and the Publican," by Bida

Then there is the *posturing* we carry on. "How am I doing?" "Wonder if they'll thank me for what I did for them?" "Boy, would my dad be proud of me now!" On and on we play theater with ourselves. "The world's a stage," and we are the actors out there strutting and fretting our time on it.

By the time we have put on our psychological make-up and have run through our lines, looking out over the footlights to see the reactions of our audience, we have pretty well measured up to what Jesus so often called us: scribes, Pharisees, play-actors.

But is there no hope? Oh yes, *great* hope! Without saying so, Jesus goes on to give the cure. It is the tax-collector that shows us hope. Now let's not imitate his habits or his style, but look very seriously at his spirit. He didn't know how to pray as he ought. (We don't either—see Romans 8:26).

All he was aware of was the greatness of God and his own unworthiness. "God, be merciful to me a sinner!" was all he could say. *There* is the solution. Begin with God, the great God. Then be honest with yourself. "I'm nothing but a sinner and a son of a sinner." This is not putting yourself down. In fact, it is the only way to put yourself *up*! "Humble yourselves under the mighty hand of God and He will exalt you" (I Pet. 5:6). But watch out! Even humbling oneself can be a bit of play-acting. Do it in reality because you desperately need to do it. Only then will it be genuine.

Most of us who have practiced religion for a number of years need outside help, the kind of help Jesus himself would give if he were here among us. Look at what he did again and again for Simon Peter, or even for Simon the Pharisee in Luke 7:39-47, or the Samaritan woman in John 4, and the woman taken in adultery in John 8:1-11.

If he were here, we say! Well, he *is* here, not only among the two or three gathered in his name, but by the power and presence of his Holy Spirit! Let us call in those filled with the Holy Spirit and able to counsel, lay on hands, and pray for us. "Confess your sins to one another, and pray for one another, that you may be healed" (Jas. 5:16). Only God can change a play-actor into a real person, who after it is all over, "goes down to his house justified (i.e. made right)." ☐

A retired Bible teacher and missionary from Quinter, Kan., Chalmer Faw and his wife, Mary, are helping with the expanded ministry at the Antelope Park Community Church of the Brethren, Lincoln, Neb.

In some of our churches, leaders of Sunday school classes or other study groups use MESSENGER as a study resource. Beginning with this issue, MESSENGER offers each month a study guide to the main articles of the issue. In it are suggestions and questions to stimulate reflection and discussion. Not only study groups, but individuals may find the guide a springboard for meditation and action.

The guide is printed in the issue this month as a tear-out feature. Hereafter, it will be available upon request.

messenger study guide

CONSIDERING CENTRAL AMERICA

Pages 10-17. Three articles, "A Policy of Wickedness," by Leland Wilson; "What Good Does a Prayer Pilgrimage Do?" by Wendy Chamberlain McFadden; and "Bound Together in Love," by Karen Calderón focus attention on events in Central America. Consider them together for class discussion.

1. What is the main point each of the writers is making? (Find statements or phrases in the articles to support your choice.)
2. Each of the writers approaches the subject of Central America from a different point of view. How do these different viewpoints support and/or conflict with each other?
3. Did any of the articles help change your mind about something? Be specific.
4. What is your reaction to this statement by Leland Wilson? "Central Americans . . . do not seem to appreciate being referred to as someone's 'back yard.'"
5. What is your own understanding of the source of violence in Central America?
6. Do you agree with Leland Wilson's comment, "I would oppose all (US) aid. All of it is being used to control"? Why, or why not?
7. Which of the answers to the question about what the church in our country can do (page 13) do you feel best about?
8. What questions would you have asked Leland Wilson?
9. Compare your reaction upon first hearing that a group of US church women had tried to fly to Honduras for a prayer pilgrimage to your reaction after reading Wendy McFadden's article. Do you feel differently now? If so, in what ways?
10. How would you answer the question raised by the title, "What good does a prayer pilgrimage do?"
11. Comment on this statement: "The situation in Central America is desperate -- much too desperate to relegate to the political arena."
12. After reading Karen Calderón's article, how do you understand the term "solidarity"?
13. What is your reaction to the stories of Pedro and Esperanza?
14. Karen Calderón and the writers of the other two articles suggest some possible responses to the Central America situation. What can your church do to respond? What will you do personally?

THINKING ON OUR KNEES, by Richard Landrum (Pages 19-20)

1. What is your reaction to slogans such as "Smile! Jesus Loves You!"?
2. Which is the more serious problem in your congregation, excessive enthusiasm or cold intellectualism?
3. Illustrate from your personal experience or from church life where you have seen "thinking" and "feeling" combined with purpose and integrity.

THE PLAY-ACTOR IN US ALL, by Chalmer Faw (Page 24)

1. Who are the "Pharisees" and "publicans" of our day?
2. Chalmer Faw says the three problems of the Pharisee were self-centeredness, comparing ourselves with others, and posturing. Which of these three is the most difficult for you personally?
3. With whom are you fond of comparing yourself?
4. If you had stopped the Pharisee and the publican on their way out of the Temple, what do you think they might have said? (This question lends itself well to role-playing. Have members of the class play the roles of interviewer, publican, and Pharisee.)

ARE THE BRETHREN RECOGNIZABLE? Editorial (Page 32)

1. Do you agree with the three "distinguishing marks" of Brethren that Desmond Bittinger outlined in his 1958 address? What others would you add or substitute?
2. What speeches or sermons have influenced you? What specific effect did they have? (In a discussion group, allow each person to give an answer to this question by small-group conversation and then by reporting to the total group.)
3. What "great Brethren speeches" would you like to see included in the proposed anthology?
4. Do you agree with the editor that "the simplest and most important fact stated in the Bible is that God is love"? If you disagree, what would you put in its place?
5. When was the "last time you were recognized?"

To order your free monthly single copy of the MESSENGER Study Guide, send your name, address, and name of congregation to MESSENGER Study Guide, 1451 Dundee Ave., Elgin, IL 60120. Your guide will be mailed to you each month ahead of MESSENGER's arrival.

On reconciling dissidents, accepting homosexual

Henry Solanky

An Indian speaks on church split

The articles on India by Lila McCray and Howard Royer in the October MESSENGER made exciting and thought-provoking reading for me and others concerned about the problem of division in the India church. Still, they left some questions unanswered. Then the January MESSENGER carried "Opinions" by Chalmer Dilling and Glen Campbell, which further explained the situation in India. But even with their assessments, there remain points to be made and questions to be raised.

I am an Indian, with my family roots deep in the Church of the Brethren in India—three generations deep. My parents worked throughout their lives with the pioneer Brethren missionaries, helping with the spade work and making outstanding contributions toward the growth of the church (October, page 20). From my childhood the church has been one of my deepest concerns. I worked with it before the merger that birthed the Church of North India, after that merger, and now, for the past four years, with the "break-away" Brethren. I feel qualified to suggest answers for some of the still unanswered questions and to help clarify some of the issues.

Most of my American friends have the misconception that all the denominations in North India went together to form the Church of North India. There were over 30 denominations, the Catholics, Methodists, and Anglicans being the largest ones. Of those 30 denominations, only five joined to form the CNI. That five included the Anglicans, the Baptist Church of the North India, the Church of the Brethren, the Disciples of Christ, and the Irish Presbyterian Church.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can only print a sampling of what we receive. All "Opinions" are edited for publication.

Those denominations joining the CNI covenanted to join with all their assets and properties. But the Irish Presbyterian Church, before joining, transferred its assets and properties to the Gujarat Christian Service Society. And through an old agreement, Anglican assets and properties had to be transferred to the Indian government. So, in Gujarat, the only property that went to the CNI was the comparatively insignificant property owned by the Church of the Brethren in India. The only property that is held by the Gujarat Diocese of the CNI officially is a recently built church building in the capital city of Gujarat.

It is often mistakenly thought that the Methodists joined the CNI, but they did not. Until last year they shared the responsibility for the Gujarat United School of Theology with the CNI. Then, for an unknown reason, they withdrew and now have their own seminary at Vasad, in North Gujarat.

I fully agree with Howard Royer, that lawsuits and conflicts are not limited to the CNI. But they are in other denominations too (in America as well as in India). But one has to notice the intensity and seriousness of these, and the way they are handled. When bishops initiate these conflicts and take their flocks to the courts of law as a means of coercion, threat, and economic pressure, one doubts whether everything is right with the system.

The "break-away" Brethren, though they are eager to retain their identity as Brethren and to be recognized as Brethren, and no matter how much they are persecuted for leaving the CNI, are ready—for the love of Christ and for their attachment to their community—to forget the differences and wash each other's feet and demonstrate the true love of Christ that is in their hearts. I am sure that, given an equitable chance, they would be willing to withdraw any lawsuits for which they are responsible. The only thing they want is to stick to a "live and let live" policy and to be recognized as Brethren.

The church activities described in the October MESSENGER are correct to the letter. One of the main reasons for this is the Brethren background of all those who are active in this work. The second reason is the Friends Missionary Prayer Band, a group of young missionaries from South India who have been working in this area.

In Ahwa-Dangs, near where, according to Howard Royer's report in the October MESSENGER, a lot of evangelistic work is being done, there is a Brethren congregation that was completely unknown to both the Gujarat Diocese and the Bombay Diocese of the CNI before 1979-80. Even the congregation itself did not know its own fate until the split took place in Bulsar. However, we must praise the Lord that this area is now known to the CNI and efforts are being made to make up for lost time.

It is not quite in order to say that family and personal differences are involved in the leadership of both sides in the church division, particularly among the "break-away" Brethren. If one looks at the names of the leaders among the "break-away" Brethren, one finds they are the sons and daughters of all those leading families who, at one time or another, had some family differences and leadership conflicts. But, at this time, they are all working hand-in-hand with each other for the Church of the Brethren in India.

In 1980, when the "break-away" Brethren presented their future plans and program for the development of the church, there were those in the Church of the Brethren in America who thought them highly visionary and created solely for their consumption, and not something to be implemented. However, the "break-away" Brethren meant business.

The Bulsar "break-away" Brethren have more than 450 members on their roll, the ones who were active in the church from the beginning and who have given pledges to stay with the Brethren. This is about half the former congregation. Their contribution to the church in the last four years is as much and, at times, even more than what they received from the whole congregation before the split.

Youth and women's fellowships, besides helping in the congregation, Sunday schools, the community, and evangelistic

ceiving refugees

work in the villages, help support a pastor and an evangelist in the rural areas.

In the Vyara area, four churches (out of six) and about 20 mission centers are being cared for by four paid pastors, five paid evangelists, and about 35 volunteers who help these pastors and evangelists . . . at their own expense.

Chalmer Dilling mentions the three high schools the "break-away" Brethren have begun. I hear the government has offered help, if the Brethren will begin a fourth high school in the distant village of Bandharpada.

Two of the five mission centers opened in the Dangs by the "break-away" Brethren have begun building houses of worship. In Surat, a big town in Gujarat, a mission center has been opened for Christians settling from rural areas. A Vyara pastor holds regular Sunday services there.

There is a congregation in Champavadi with 625 members. They are building a new church, which they hope to have ready this year.

It is not right to blame the present situation of "dividedness" for the lack of young people being prepared for church leadership. This is universal problem, and in Gujarat, one that existed before the split. Presently, the "break-away" Brethren have a number of young people

The First Annual
Leona Z. Row Eller Peace Lectureship

Theme: "The Things that Make for Peace"

Speaker: Colman McCarthy, *Washington Post* columnist and lecturer

Location: Washington City Church of the Brethren
4th Street and North Carolina Ave., S.E.
Washington, D.C.

Date: Sunday, May 6, 1984

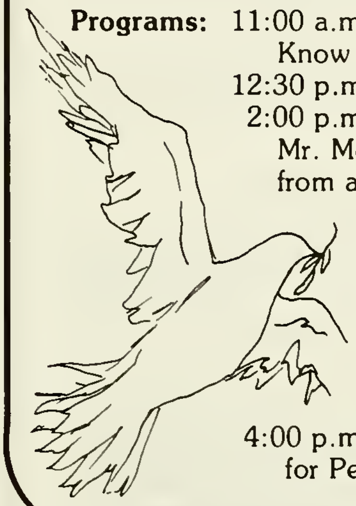
Programs: 11:00 a.m., Colman McCarthy—"Getting to Know Our Enemies"

12:30 p.m., Carry-in Dinner

2:00 p.m., Talk Back Session
Mr. McCarthy will respond to questions from a distinguished panel:

Kermon Thomasson, editor, *Messenger*
Leland Wilson, director, Washington Office, Church of the Brethren
Gretchen Eick, Washington Office, United Church of Christ

4:00 p.m., Colman McCarthy—"Strategies for Peace in the 80s"



CLASSIFIED ADS

FOR SALE—"Tilted Halo," delightful autobiography by Merlin E. Garber. Readers comment, "A smile and a tear on every page," "Most requested book in our retirement home library," "An extension of an outstanding ministry." Supply diminishing. $5.95 plus $1 postage & handling. Commonwealth Press, Inc., P.O. Box 3547, Radford, VA 24141.

INVITATION—Spending winter in Florida? Consider sunny gulf coast. Attend Good Shepherd Church of the Brethren. Florida's fastest growing Brethren congregation welcomes you. Many social activities, great music by 45-voice chorale, enthusiastic worship celebration. Located between Bradenton and Sarasota. Call collect for information/schedule of services. Dr. Don E. White, Pastor. (813) 758-0988 or 792-9317.

INVITATION—New congregation now forming in Venice,Florida. Meeting at Ewing Funeral Home, 140 E. Venice Ave. 10:30 Sunday mornings. Call Rev. Harold Miller (813) 493-4861 for more info.

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SCHOOL—Scattergood School, West Branch, IA 52358. Openings for students grades 9-12. Approved co-educational Quaker college preparatory boarding school; simple lifestyle. Emphasis given to peace issues and social concerns. Students, faculty together clean buildings, do laundry, care for pigs and chickens, work in orchard and garden, bake bread, and cook meals. Small personal caring community that promotes individual growth. Write or call. Tel. (319) 643-5636.

TRAVEL—Grand tour of Europe with Oberammergau Passion Play. June 4-25 and June 25—July 16, 1984. Scandinavia and Oberammergau Passion Play July 16-August 4. Annual Conference by air-conditioned bus from Elizabethtown to Carbondale, Illinois. Rooms included. Brochures and information J. Kenneth Kreider, 1300 Sheaffer Road, Elizabethtown, PA 17022.

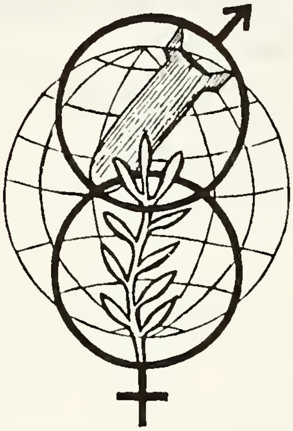
TRAVEL—Cruise the Arctic: June 14-12 days from Southhampton to Fjords, North Cape, Copenhagen. Option to Greenland & Iceland. Oberammergau & Passion Play 15 days to Germany, Austria, Switzerland: $1498 land with all meals. Weimer-Oller Travel, 405 Penn St., Huntingdon, PA 16652. Tel. (814) 643-1468.

TRAVEL—Russia this spring. Peace & Culture Tour. 3 weeks, April 22-May 12 $1795 all expenses NY round trip Finnair. 6 concerts/3 meals/1st class hotels. Moscow/ Kiev/Baku/ Novosibirsk/Leningrad/Peace Committees/ schools/seminars. Rev & Mrs. Richard Rodes, 5250 Patriot Ln., Columbia, MD 21045. Peace educators & lecturers on USSR. Tel. (301) 730-8296 or 997-1048.

WANTED—Coordinator of work-adjustment program in gardens, grounds, forest management, maple syrup production, green house at ecumenical residential rehab facility serving psychiatric disabilities. Salary, medical, insurance, housing and utilities, food. Berkshire Hills, vacation & ski area. Kent Smith, Gould Farm, Monterey, MA. 01245.

As the World Turns:
Feminism and Nonviolence

A conference for children, women, and men
sponsored by the Church of the Brethren
Womaen's Caucus



Elizabethtown College
Elizabethtown, Pa.
May 25-27, 1984
Registration: Friday, 4-6 p.m.
Adjournment: Sunday, 5 p.m.

General Session leadership

Shantilal Bhagat, author, *What Shall It Profit?*
Yvonne Dilling, coordinator, Witness for Peace
Melanie May, In Dialog on Connections: Feminism and nonviolence
Andrea Warnke, Sexism and Militarism
June Alliman Yoder, "A Passion for Peace," a dramatic collage

Three tracks within the conference from which to choose:

A. **Children in the Nuclear Age:** Peaceable activities for ages 6-13.
B. **A Directed Retreat:** Silence, ritual, and conversation for discovering the movements from despair to empowerment, and from violence to reconciliation in ourselves and in our culture.
C. **Issues and Action Workshops:** Strategies for nonviolent living. Topics will include:
  - Biblical Roots for Feminism and Nonviolence
  - Power With vs. Power Over
  - Between Men (film)
  - Psychic Numbing
  - Conflict Resolution/Mediation
  - My Role in the Peace Movement
  - Practical Steps to Nonviolent Living
  - Parenting for Peace and Justice
  - Links with Third World Women

Fees:	Registration, lodging, meals	$65
	Registration, lunches, dinners (for commuters)	45
	Registration deposit (balance due on arrival)	25
	Some scholarship assistance available	

Registration Form

Complete and mail by May 1 to Claire G. Ulrich, treasurer, Route 1, Box 4, Bridgewater, VA 22812.

Name ____________________

Others in family attending ____________________

Address ____________________

____________________ Phone ____________________

Reg. deposit enclosed ($25/person) Total ____________

____ full reg. ____ commuter ____ ages

____ I want to learn about cost and requirements to earn 1-2 college credits through this conference.

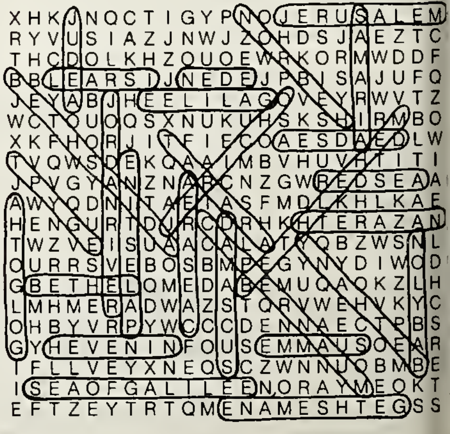
wanting to enter the Gujarat United School of Theology, but they cannot gain admission. The reason? They are not CNI members.

What I have described shows that the "break-away" Brethren have a firm Christian commitment, a sincere love for their Lord, and a deep concern for all their people and for the church. The path they are following is not smooth. They have their difficulties, failures, shortcomings, and persecutions for not being in the CNI. Yet they have done commendable work in these five years with the limited resources they have at hand. This has been possible because most of the members are seasoned Christian workers, active in the church for years. They have their roots in the Church of the Brethren. They are proud of their Brethren heritage and, as Glen Campbell puts it, "they yearn and seek to be recognized as Brethren" and to regain the love that was shown to them in the past by the mother church. They are well aware of the value of reconciliation and are ready to cooperate to gain a reconciliation that will help them retain their identity as Brethren and yet bring about cooperation, love, and peace among all the Christians, no matter what denomination they belong to.

But one things must be clear. These Brethren have no intention of returning to the CNI. They want to be the Church of the Brethren in India. They expect to continue carrying out a viable program of evangelism and spiritual nurture and, the Lord willing, to expand.

Most Indian Brethren, whether they are with the "break-away" group or without, strongly feel that the responsibility for an amicable solution to this problem lies with

(Answer to puzzle on page 21)



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the leadership of the Church of the Brethren in America. It supports the CNI and hence could and should request the CNI leadership to restrain from acts that deter a peaceful solution, and try to create a favorable environment for an amicable solution. The spiritual lives of more than 3,000 people in the Church of the Brethren in India are at stake.

To say, as Glen Campbell did in his October article, "We cannot accomplish reconciliation for the people of the Church in India. They must work it out themselves. We can join with them in prayer . . ." is a passive, ineffective action. I believe in prayer, but at the same time proper direct action on our part is also necessary in achieving what we pray for.

The Brethren in India, whether they are with the CNI or with the "break-away" Brethren, are part of the universal church, and they need our attention. I join with Glen Campbell in asking, "Are we to disown them and leave them to drift and shift for themselves?" Let us reopen the channels of love so that healing can flow fast. ☐

Henry Solanky, formerly of Bulsar, India, now lives in Richmond, Va.

Dennis Rowland

Church the place for homosexuals

I came home from Baltimore Annual Conference with a new hope. It is a hope that is calling me back to the Church of the Brethren, which is *my* church. This hope comes from the support and love of people in the church—

—people I grew up with . . . who were unaware of my homosexuality until they confronted me at the vigil on Saturday;

—people who are friends of my parents, who said that finding out I was gay would certainly bring our families closer together, that a deeper and more special kind of love would be felt between us;

—people who are ministers and who were classmates of my brother at Bethany Seminary, who embraced me warmly and since have written me letters thanking me for my "courage in living publicly as the person God created me to be";

—(and, yes,) people who were a bit hostile and didn't know what questions to ask but wanted to dialog.

These are the people I want to be united with, to feel a oneness with.

In a conversation with a pastor friend, he told me not to be disappointed at the decision on the Human Sexuality Paper. He shared with me some observations of his about the Church of the Brethren: "The center of the church is in the individual congregations. When enough people in the individual congregations realize that gayness is a good creation of God, that group will change. It will happen gradually. Adopting the paper as we have is a positive start. Decisions come from the grass-roots in our denomination—not from the leadership of the church." He cited, for an example, our acceptance of letters of membership by transfer from another denomination without rebaptism.

If the Church of the Brethren makes decisions in the way my friend described, then homosexual Brethren should be working in their local churches, getting to know *individuals*. We need to give these people the chance to realize that we are

WHAT DOES IT PROFIT . . . ?

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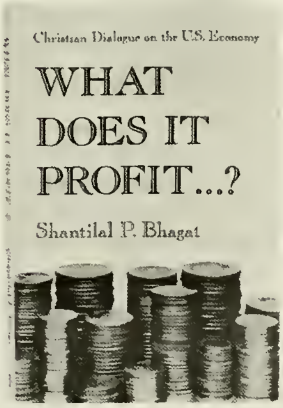

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(as Troy Perry says) "not creatures of the outer darkness, but humans with flesh and blood," their brothers and sisters, cousins, mothers and fathers. Our visibility is important in our local church on Sunday morning and at choir rehearsal on Wednesday evening.

I have always hurt when I have gone to church. I would come home saying, "That woman greeted me so warmly. Would she have done so if she had known I were gay?" (I have gone to church with the attitude that I was going to be rejected.) Yes, I am finding more and more, the warmness *would* still be there, the same radiant smile, a little broader perhaps, because she understands that I may be feeling some loneliness. I may be unsure. I may be needing a little extra warmth. She may go a little out of her way to "give" me something special. It is a change of attitude on my part, one of being open to and able to accept love. A positive mental attitude—giving non-gay church-goers a chance.

A minister in the Metropolitan Community Church said to me seven years ago, "Someday we may not need MCC as we do now. Someday we may all be able to return to worship in the churches we were reared in, and be open and accepted and loved." Such a statement made no sense to me then. But now I want to return to my church and give the Brethren a chance to know my spiritual side. I want to return, and share my dreams and give of my talents.

In the book *Our God Too* (the story of the Metropolitan Community Church) Thomas Swicegood describes a young church holding some of its first services in a local theatre. Church-goers were encouraged to make posters describing their faith, to hang on the walls of the lobby.

"One poster showed a ring of flowers within a ring of flowers and between the two concentric circles was the word: ME. Beneath, in cutout letters a caption read: *They drew a circle to exclude me, so I drew a circle to include them."*

Since Annual Conference last summer, I feel ready to "draw a circle to include them, to embrace them—the Brethren, my people, my sisters and brothers. I encourage all people who have felt alienation from the church to adopt this as their motto. And I invite my gay sisters and brothers to embrace the church and claim it as their own. ☐

Dennis Rowland, of Harrisonburg, Va., is a woodcarver, and attends the Harrisonburg Church of the Brethren.

Bob Roach

From Brethren duty to God's blessing

As a fairly new Brethren, I felt I should be doing more in the area of service and volunteered to teach English to refugees in transit to new homes in the United States. What started out at the beginning of the summer as a duty, God changed to a blessing.

There are many stereotypes of refugees. We have all heard about "dirty foreigners" who come to our country to take jobs away from unemployed Americans. These outcasts swell our already-overburdened welfare system. These "ignorant refugees" often don't know the routine of daily "civilized" life.

Though I don't hold to the above ideas concerning refugees, I must admit that I had found partial truth in most of them. My preconceived idea of refugees was changed this past summer at the New Windsor Service Center in New Windsor, Md.

The people with whom I worked came from a variety of countries—Cambodia, Romania, Ethiopia, Poland, Vietnam, Czechoslovkia. They came as singles and with families. Most of the families had only one parent. Most came because of political, religious, or prejudicial reasons, and left family, friends, and jobs behind. A large majority had to sneak out of their native land. All left the security of their native land, many with just the clothes on their backs and, if they were lucky, a couple of photos of loved ones.

A few could speak some English. Most spoke two languages, and there were several who spoke five. I found most to be very intelligent, yet unaccustomed to many of our American ways. While shopping, for example, many were surprised that there was no limit on buying food.

My own personal stereotype of a refugee proved to be wrong. I found most to be very caring individuals. The sense of community among a multinational group as well as the feeling of family soon developed.

We ate several international dinners together, and I became excited about bringing my own family to share in this. While the dishes were strange and our ears unaccustomed to the languages about the table, the atmosphere of a peaceful world family prevailed and I felt that I truly had gone "to all the nations." My barriers soon melted away.

Many of the refugees came highly skilled, and others were unskilled. Yet all were eager to start again in jobs that many of us would consider demeaning. They hope to become self-supporting.

I found myself easily befriending these people. Though their experiences were drastically different from mine, I soon became very involved in their problems and joys. Most of my teaching came not in the classroom, but in our sharing and eating meals with one another. We enjoyed time spent traveling on our field trips to different stores, swimming, and to the supermarket.

A wide range of denominations and faiths was represented. Being able to share my faith has not been easy for me. Nor was I, as an English teacher, to "evangelize" (this made for a good "safe" job). Yet, many times the refugees brought up the subject during class.

They were often surprised that my job was a non-paying one, and I frequently was asked why I did it. I then had the opportunity to share what Jesus meant to me and what I felt about the Church of the Brethren. I also found out a great deal about other world religions.

The two things that surprised me most about the refugees were the trust and the hope they had. After going through what most of them had to deal with, I think I would have been very leery of strangers. Yet, after one or two days, complete trust was given to me.

For example, a Cambodian family had a baby with an infected foot. We had to clean it daily and apply a clean bandage. Though the baby didn't like it, the parents gave their child to me to take and have the foot tended. The openness of their questions and the concerns they shared were ones that aren't normally shared with a "stranger."

The refugees' outlook on the future was a constant amazement to me. While we often wonder what tomorrow will bring, they eagerly looked forward to it. (What a lesson for a Christian here.) The freedom that I take for granted was to them a new-found jewel. The anticipation of starting their lives anew and being able to work was a joy to them.

What started out at the beginning of the summer as "Brethren duty" became an inspiring growth period for me. Being a volunteer definitely broadened my sense of brotherhood. It has taught me to be more receptive and loving toward all of God's children.

When a refugee left for his new home, the mixed feelings of his joy combined with the sadness of leaving a friend also became my joy and sadness. It enabled me to share more of my time, my talents, and myself. Yes, God changed a duty to a blessing.

Mother Teresa of Calcutta was once asked why she worked with dying Hindus. She replied, "Because I see Jesus in the eyes of those suffering people." I now understand what she meant. ☐

Bob Roach of Black Rock Church of the Brethren, Brodbecks, Pa., teaches elementary school in Westminster, Md., and volunteered three days a week last summer at the New Windsor Service Center.

turning points

Do you have information for Turning Points? For anniversaries, please give the first name of husband and wife, town and state of residence, and number of years married (50 years or more only). For deaths, give the name; town and state of residence at time of death; age; and month, day, and year of death.

Send information to MESSENGER, Turning Points, 1451 Dundee Ave., Elgin, IL 60120.

Licensing/ Ordination

Alexander, James, licensed Nov. 20, 1983, Bethel, W. Plains

Benesh, Gary Lee, ordained Nov. 13, 1983, Friendship, Southeastern

Bowser, Roy, ordained Nov. 20, 1983, Center Hill, Western Pa.

Boyer, Bryan L., licensed Nov. 13, 1983, LaVerne, Pacific S.W.

Brockway, Wayne Eugene, licensed Dec. 11, 1983, Center, No. Ohio

Crago, Florence, licensed Nov. 18, 1983, Colorado Springs Fellowship, W. Plains

Ford, Charles Wesley, ordained Dec. 18, 1983, Melvin Hill, Southeastern

Freeman, Wendell Lee, Christian Church ordination received, Oct. 29, 1983, Southeastern

Hicks, William Frederick, ordained Dec. 4, 1983, Mountain Valley, Southeastern

Lenker, Charles E., ordained Nov. 20, 1983, Newville, Southern Pa.

Marsh, Robert Joseph, licensed Nov. 6, 1983, Panther Creek, Ill./Wis.

Miller, Jerry L., ordained Nov. 13, 1983, Jennersville, Atl. N.E.

Oxenreider, Kirby L., ordained Dec. 11, 1983, Myerstown, Atl. N.E.

Pfeffer, Mary Lou, licensed Oct. 30, 1983, Natrona Heights, Western Pa.

Ritchey, Dorothy, licensed Nov. 13, 1983, Mexico, So./Central Ind.

Sheaffer, Charles, ordained Nov. 6, 1983, Tuscarora, Southern Pa.

Slothour, Wilbur M., ordained Oct. 16, 1983, Upper Conewago, Southern Pa.

Tyner, (Ira) Larry, licensed Dec. 11, 1983, Arbor Hill, Shenandoah

Pastoral Placements

Branson, Merrill C., from Oakdale, Western Pa., to Bethel/Greenville, Western Pa., youth pastor

Brockway, Wayne, from secular, to East Nimishillen, No. Ohio, part-time

Day, William, to Rockwood, Western Pa.

English, Curtis, from Danville, Emmanuel-interim, Virlina, to Danville, Emmanuel, Virlina, full-time

George, Ivan, from Imperial Heights-interim, Pacific S.W., to Imperial Heights, Pacific S.W., full-time

Masser, Glen, from other denomination, to Ross, No. Ohio, interim part-time

Noffsinger, Ross, from retirement, to Clovis, So. Plains, interim

Rhen, James H., to Mill Creek, Shenandoah, part-time assistant

Snyder, Kurt, to Mountain View, Mid-Atlantic

Anniversaries

Breidenbaugh, Lewis and Edna, Long Green, Md., 50

Eshleman, Earl and Miriam, Elizabethtown, Pa., 62

Garrison, Charles and Cora, Palmyra, Pa., 74

Gibble, Emmert and Elva, Elizabethtown, Pa., 53

Morphew, Alvah and Carol, Clarence, Ohio, 50

Rieley, John and Lois, Blue Ridge, Va., 50

Wiest, Samuel and Carrie, West Ephrata, Pa., 64

Witmer, Marlin and Sarah, Mount Joy, Pa., 54

Deaths

Balm, George Vernon, 78, Natoma, Kan., Oct. 15, 1983

Bomberger, Sally, 78, Leola, Pa., Nov. 13, 1983

Breidenbaugh, Lillie, 94, Long Green, Md., Dec. 6, 1983

Brumbaugh, G. Edwin, 93, Gwyedd Valley, Pa., Nov. 29, 1983

Burkhart, Mary, 80, Leola, Pa., Dec. 1, 1983

Cupp, Sadie Caricofe, 87, Bridgewater, Va., Dec. 14, 1983

Dorcas, Mary H., 75, Iowa City, Iowa, Aug. 20, 1983

Eckhart, Henry, 90, Long Green, Md., Nov. 6, 1983

Fink, John William, 90, White Cottage, Ohio, Nov. 22, 1983

Fitzwater, Frank William Jr., 54, Harrisonburg, Va., Nov. 28, 1983

Fox-Hair, Carrie E., 86, Waynesboro, Pa., Dec. 26, 1983

Gardner, Nancy D., 53, Bridgewater, Va., Nov. 22, 1983

Geib, B. Katie, 93, Mount Joy, Pa., Nov. 13, 1983

Green, Linda H., 43, New York, N.Y., Dec. 16, 1983

Haines, Andrew R., 90, Elizabethtown, Pa., Oct. 18, 1983

Haldeman, Grace S., 57, Annville, Pa., May 28, 1983

Harbaugh, Betty, 64, Waterloo, Iowa, Oct. 26, 1983

Hertzog, Levi, 64, Leola, Pa., Nov. 27, 1983

Hoffman, Carrie, 75, Harleysville, Pa., Dec. 27, 1983

Hollinger, Rhoda, 69, Lititz, Pa., Oct. 1, 1983

Jenkins, Ellis, 78, LaVerne, Calif., Nov. 27, 1983

Larsen, Dorothy Dell, 69, McPherson, Kan., Dec. 19, 1983

Longanecker, Forrest, 96, Pomona, Calif., Nov. 26, 1983

Neely, Ada, 83, Hollidaysburg, Pa., Dec. 1, 1983

Pettit, Ralph Edgar, 55, Dayton, Va., Nov. 1, 1983

Pitsenbarger, Myra Foster, 66, Montezuma, Va., Feb. 15, 1983

Reesor, Hoffer, 83, Brethren Village, Pa., April 26, 1983

Reitz, Harry, 96, Akron, Pa., Dec. 11, 1983

Rohroback, Cora, 89, Blissfield, Mich., Dec. 21, 1983

Shonk, Lorraine, 67, Lafayette, Ind., Nov. 20, 1983

Shutt, David, 80, Huntington, Ind., Nov. 4, 1983

Smith, Clarence R., 75, San Diego, Calif., Dec. 3, 1983

Stover, Fannie McFaffey, 86, McPherson, Kan., Dec. 19, 1983

Timmons, Gail, 87, Mercersburg, Pa. Nov. 27, 1983

Wiley, Herman, 93, Huntington, Ind., Aug. 8, 1983

Zinn, Leila Esther, 74, New Carlisle, Ohio, Nov. 6, 1983

Are the Brethren recognizable?

One day recently, Howard Royer—our former editor, now director of interpretation—wondered aloud if anyone had ever thought of pulling together an anthology of "great Brethren speeches." As an example of what he had in mind, Howard cited Desmond W. Bittinger's 1958 Annual Conference moderator's address, "And How Shall the Brethren Be Recognized?"

Howard was startled to hear me say that that speech had been a turning point in my life.

It was my first Annual Conference. I was sitting on the front row in the auditorium in Des Moines. Desmond Bittinger, then president of McPherson College, was already a hero for me. He had been a resource person at two Thanksgiving Brethren student conferences I had attended. I had been aware of him as editor of *The Gospel Messenger.* And I had been in his home in McPherson, Kan., and seen the leopard skins, spears, drums, and other artifacts from his missionary years in Nigeria. I had read *Soudan's Second Sun-up.*

As I sat there listening to the moderator's address, I never imagined I would ever be a Nigeria missionary or editor of MESSENGER (as now I don't imagine I shall ever be president of McPherson College!).

But as the gentle speaker presented us with the marks whereby Brethren of the future would be recognized, I was touched and moved. I came home from Des Moines resolving to put on as nearly as I could those distinguishing marks. I entered Brethren Volunteer Service as my first overt act of dedication to service for the church. Continuous Brethren involvement has followed. And while no stranger yet has called out in a crowd, "Hey, that guy's Brethren!" I have not forgotten, in the quarter century since that Conference, Desmond Bittinger's "burned-in, inerasable marks of the follower of Christ."

You are eager to be reminded of what the marks were. Brother Bittinger held up these three:

—A praying, searching, open mind engaged in a continuous searching for the will and mind of God.

—A loving heart; a prayerful yearning to be immersed in love, to grow to be like God.

—Serving hands, engaged in a compelling outward thrust that makes us share all we know and have with others, in order that the peace of God might come to us all.

Living in that ominous-sounding year, 1984, we Brethren of today are clearly the people Desmond Bittinger had in mind back there in 1958. Are we *recognizable?*

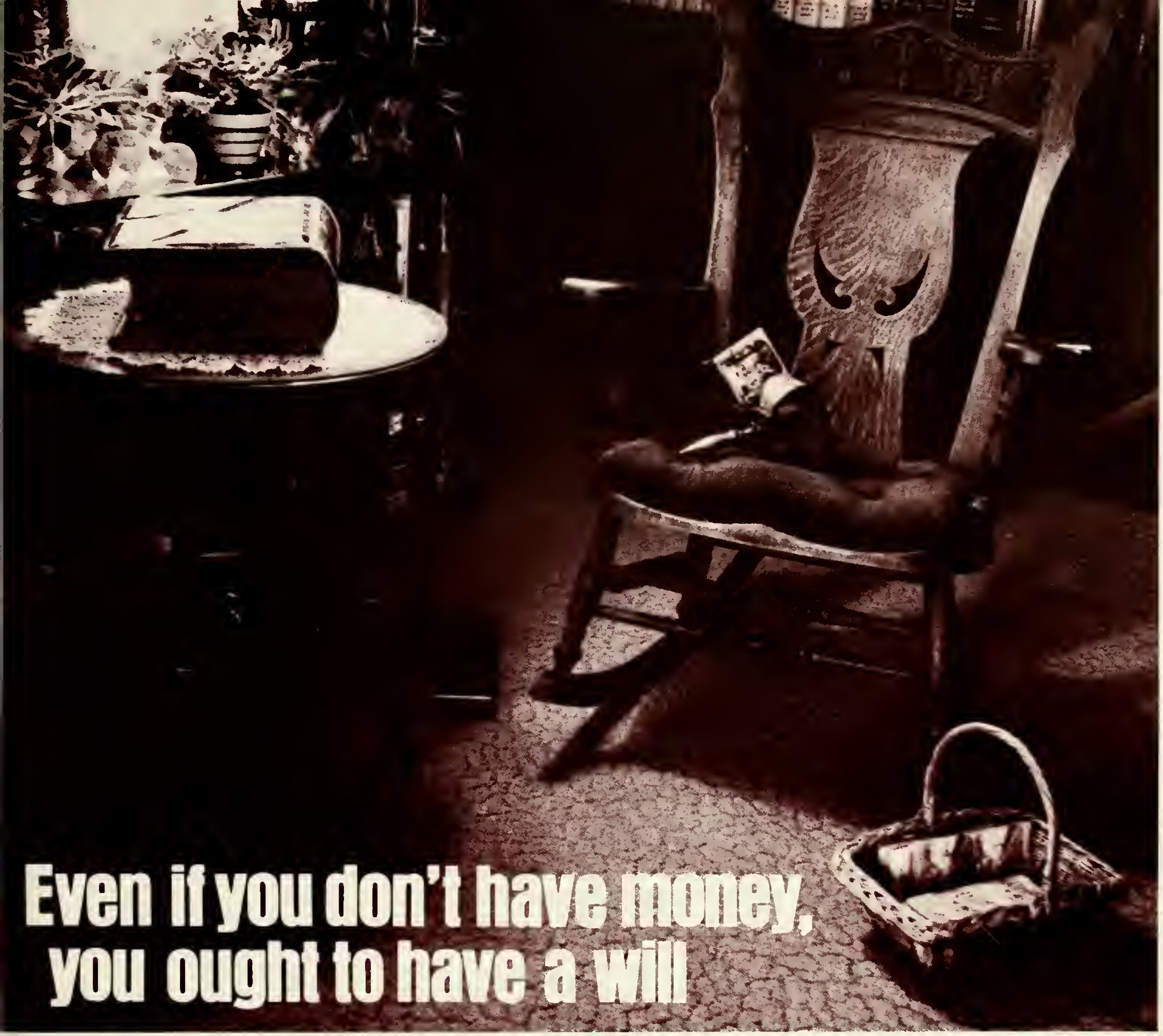
Alexander Mack and the others of the Schwarzenau Eight attached great importance to exploring the Scriptures, being open, seeking the will of God for their lives, not being locked into rigid, tradition-bound biblical interpretation. Today, do we *explore* the Bible, or do we erect a fence around it and post signs, "No trespassing. Explorers will be prosecuted"?

The simplest and most important fact stated in the Bible is that *God is love.* Love seeks not its own. Love goes the second mile. Love knows no stranger or enemy. Love lays down its life for another. Are Brethren a loving people today? Do we have love for those our government tries to teach us to hate? Do we have compassion for Salvadorans and Guatemalans and offer sanctuary to them? Do we try to understand what the sisters in our church are saying to us? What Brethren who are black, Hispanic, Korean, or Haitian are saying to us? What brothers who are war veterans are saying to us? Are we even willing to *dialog* with homosexual Brethren? Do we hear the cries of the world's oppressed and deprived? Do we hear the pleas of the hungry in our own neighborhoods? Or do we confine our real loving for folks just like us in appearance, lifestyle, and thinking, and sooth our consciences with token gestures to people far removed from our sight and hearing?

Our tradition of service goes back to days of early Brethren history. Our world vision of service has grown: For over a hundred years we have been going overseas to serve humanity and witness to the gospel. Hundreds of us have served in BVS, on mission fields, in hospitals, in disaster relief—all sorts of ways. But are we distinguishable from any other denomination in our fervor for offering serving hands? Is our record for financial support of the Brotherhood Fund anything to crow about and thus heap burning coals of shame on others?

As I say, I don't remember a stranger ever picking me out in a crowd as a Brethren. Someone asked Alexander Mack, "And how shall your members be recognized?" The Brethren pioneer shot back, "By the manner of their living."

When was the last time *you* were recognized? —K.T.



Everyone has seen the classic "will" scene on television. The lawyer droning on about how the deceased has left incredible sums of money to his wife, son and favorite sheepdog. Maybe that's why many people think only the very rich leave wills.

In real life everyone should have a will. Even if they are not going to leave one red cent. Because everyone leaves something besides money.

Sentimental things like great-grandfather's clock, the old family Bible, mother's china, dad's violin. Without a will everything is up for grabs. With a will you can specify who gets what.

If you are going to leave some money and you don't leave a will, the emotional and legal entanglements can be devastating. A will can make sure your money and other possessions are handled responsibly, in keeping with your Christian faith. Before you say you don't have an estate to leave, check out things like company insurance, pension plans, or any stock or property you may own. You may be worth more than you think.

But after talking about money and property, you get to one of the most important reasons to have a will. Your children. If something were to happen to both parents at the same time and there's no will, who gets the children may be the last person you would want to have them. A will is a legal statement as to who the guardian will be.

Getting a will is easy, but it is not a do-it-yourself job. First, make a record of your affairs—your estate—and consider seriously how you want it distributed after your death. Then go to a lawyer and prepare a will in keeping with your desires and faith.

Everybody needs a will. Your first one may not be your last. But you ought to have one.

Please send me without obligation the following booklets:

___ MAKING YOUR WILL

___ A RECORD OF PERSONAL AFFAIRS

Name ____________________

Address ____________________

City ____________________

State ________________ Zip ________

Stewart B. Kauffman
Church of the Brethren General Board
Office of Stewardship Enlistment
1451 Dundee Avenue, Elgin, Illinois 60120

Multiply a miracle

Over the past 35 years One Great Hour of Sharing has become a major outlet of Christian concern. Through this yearly Lenten observance, churches join hands in far-reaching ministries of relief and development.

The 1984 appeal comes at a time when drought, hunger and dislocation affect almost unprecedented numbers of people in Africa, the Middle East, and Latin America. Natural and human disorders are rampant. Multitudes stand in need of shelter and food, compassion and love.

As one denomination's response, the Church of the Brethren deploys workers and other forms of assistance to Sudan, Nigeria, Lebanon, Honduras, Nicaragua, Haiti, Belize, and India. Each year it dispatches more than 120 Brethren Volunteer Service workers and 450 disaster and child-care workers to relate to the impoverished and the victims of disaster at home and abroad. It resettles several hundred refugees each year and sponsors agricultural exchanges with Poland and China. It assists Church World Service and other ecumenical agencies in collecting clothing, food, and medical supplies for distribution to 102 countries—supplies which last year totaled nearly 4.5 million pounds and were valued at $13 million.

The story of the loaves and fishes in the gospels describes the miracle of feeding—the theme of this year's One Great Hour of Sharing. The story has particular meaning for those whose allegiance is to One who not only broke bread with his followers but who said, "I am the bread of life." The miracle that you multiply is the miracle of people sharing in the body of Christ, sharing Christ's love and compassion.

Give generously through your congregation's One Great Hour of Sharing offering. Or send your gift earmarked for One Great Hour of Sharing to the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, IL 60120.

Give and help keep the miracle of love alive.

ONE GREAT HOUR OF SHARING

Sunday, March 25, 1984

messenger
CHURCH OF THE BRETHREN
APRIL 1984

Truly, this man was the Son of God!

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messenger

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letters

PRACTICING AND PREACHING

Someone asked a matriarch of the church about her son, a doctor, "Where is he practicing?"

"Oh, he's not practicing anymore."

"He's not?"

"Oh my, no. He's a *real* doctor now."

One can be amused at this true story, but the amusement turns to horror when one learns that Atlantic Northeast District recently decided that "avowed practicing homosexual ordained ministers and/or pastors should not function as such within (the district)." Setting aside the defiance of Annual Conference, what is a *practicing* homosexual? What, pray tell, is a *practicing* heterosexual?

Would Atlantic Northeast District be willing to accept an avowed *non-practicing* homosexual?

The district's action is just one more attempt to sweep the issue of homosexuality under the rug, just like Annual Conference Central Committee refusing again in 1984 to assign an exhibit booth to the Brethren/Mennonite Council for Gay Concerns (BMC).

BMC is *not* "opposed to the position of the Baltimore Annual Conference," at least not any more than the Brethren Revival Fellowship (BRF), which has been opposed to half the Annual Conference decisions and statements of the last several years. Will BRF be allowed to have an exhibit booth at Carbondale, staffed mainly by people from Atlantic Northeast District? (The Brethren/Mennonite Council represents people from all over the United States and Canada.)

Homosexuality is a much more *vital* issue than the cause of the Fellowship of Brethren genealogists . . . or is it? Where are our values? Are we Brethren because of who are *are,* or because of what we *do?* Are we gay because of what we *"do,"* or because of who we *are?* The witness of Annual Conference and of the medical establishment is to the latter.

So who is really bucking Annual Conference? Is Atlantic Northeast District "welcoming all inquirers who confess Jesus Christ as Lord and Savior into the fellowship of the church," according to the Annual Conference Statement on Human Sexuality? Is the Church of the Brethren "engaging in open, forthright conversations with homosexuals"? Is the Annual Conference Central Committee "challenging openly the widespread fear, hatred, and harassment of homosexual persons"? Are you *practicing* "Christ-like comfort and grace"?

Sometimes I think the Brethren need a lot more *practice.*

NAME WITHHELD

BRING GAYS BACK TO THE FOLD

I am not a highly educated man, but it does not take an education to read and understand Romans 1:27-32. Are we Christians getting so far away from the basic teachings of Christ that we are overlooking the basic requirement for Christian living?

How can any homosexual minister or layman counsel the youth or get non-believers into the amily of God, when they are what Romans :27-32 says they are? (See February, page 20.)

If we are to be "whole" children of God, we annot overlook any of the precious words of Jod. We all sin but we ask forgiveness for these ins. Homosexuals consider their life as just dif-erent. This is the work of Satan, the deceiver.

Gays speak out openly, and I can keep quiet o longer. We must pray for these misguided eople. We must use the power that the Lord ave us in the name of Jesus Christ, to bring hem back into the fold.

Richard Yohe
outh Whitley, Ind.

IOMOSEXUALITY NOT GOD'S WILL

To the writer of the February *Opinion* on omosexuality, I say this:

I come to you in the Spirit of Christ and in his ove. I am not trying to judge you, but to hold ast to the Word of God and to speak to you in he love of Christ. You are a real person to me, ut I cannot agree with your lifestyle since it is ot consistent with the Word of God. You said hat the Bible does not speak to you on your omosexuality, but the Word of God states: "All cripture *is* given by inspiration of God, and is rofitable for doctrine, for reproof, for correc-ion, for instruction in righteousness: That the nan of God may be perfect, throughly furnished nto all good works" (2 Tim. 3:16-17 KJV).This neans that we are to follow the Word of God ince we cannot trust our own emotions. God's evelation has been given through his word and is nly confirmed through the actions of other peo-le, even at Annual Conference. We must check ll things with the infallible word of God. This is lso true of inspirations which we receive from Jod. They will always line up with his word.

It is not God's will that you are gay, since God as instructed against it in the Word (the Bible). Iowever, it is the power of Jesus Christ that can ring you back to the natural affections and stablish you in his Word if you will repent and urn again to Him with this sin.

We have been entrusted with the ministry of he gospel of Jesus Christ, but God will judge us ven more than others since we are to be the hepherds of his flock. But let us be faithful and ot lead God's people down the ditch of despair nd to hell because of not following the Word of Jod ourselves.

Marvin C. Phillips
'ittsburgh, Pa.

IBLE TRUTH OMITTED

The anonymous writer of the February Opin-on, "Finally Admitting That I am Gay," seems o want our sympathy and approval for continu-ng in his sin. He doesn't seem to want forgive-ess or deliverance. The fact that he must hide imself from us suggests some guilt. How can he unction in the Body of Christ without help from is brothers and sisters?

Our church leaders should give him some ounsel. I would like to know him personally, so could pray for him more specifically, and give some spiritual advice.

He speaks of depending upon his own moral judgment, and looking to God for direct inspiration. This would be conflicting. He is omitting Bible truth. He cannot depend upon his own moral judgment. Only God, through his Spirit, can direct here. I pray that our dear friend will read Romans 8:5-13. We are not in a position to judge him, but I believe this scripture will.

I am praying for him.

E. Myrl Weyant
New Enterprise, Pa.

CAN GAYS BE REFORMED?

There are reformed alcoholics but are there reformed gays? Can there be? (See February, page 20.)

Whether or not there is depends somewhat upon whether they are born gay or are the results of circumstances.

I would have no objections to a reformed alcoholic as a pastor but I would not want a gay pastor, in or out of the closet.

My reaction to the gay minister's confusion is that of pity. I wish it could be something more constructive.

Chauncey H. Shamberger
Fruitland, Idaho

IMPRESSED TO MAX

Thanks for the February "Opinion" piece, "Finally Admitting I am 'Gay.'" I was impressed to the max, and would love to meet the writer.

Whoever it is, tell him there are lots of Brethren folks who support him. I am still "in the closet," but that article nudged me another step closer to the door. Even though the writer, like me, did not use his name, he still has a lot more guts than I do.

Tell him to "keep on keeping on." Although I don't know him (or maybe I do), he's got my friendship forever.

Name Withheld

(We have received numerous letters since running the February "Opinion" piece by an anonymous licensed minister (not pastor, *as some assumed), who is homosexual. Some of the letters are supportive. Others are critical—a few, unfortunately, to the point of being unprintable.*

It is useful, from time to time, to remind our readers that "Letters" and "Opinions" do not necessarily reflect the views of the editor. While some of the opinions expressed may dismay you, remember that the purpose of "Letters" and "Opinions" is to foster open dialog among members of the church, and that we should, in love, allow each other to express viewpoints that oppose our own, knowing that we also appreciate the freedom to "speak our piece."—Ed.)

HOORAH FOR FAW

Chalmer Faw's Bible studies really minister to us. Thanks for printing the inspiration he has of God's Word. Chalmer Faw has a beautiful spirit.

S. Alva and Evelyn Price
Waterford. Calif.

page one

We are working now on plans for Messenger's marking of the 100th anniversary (1985) of women's organizations in the Church of the Brethren. There is a committee planning the year's events, with which we are consulting. But we will be glad for input from our readers, as well.

We are tentatively planning a kickoff article this August, with other articles to follow from time to time during the next several months. Some of the articles will be historical. Some will be personality features. There will be Bible studies by women, and perhaps a selection of poetry by women.

Empowered
By Our
Birthright

100 Years of Women's Organizations in
The Church of the Brethren, 1885-1985

One of the ideas that intrigued me was a suggestion that we have a collection of short articles *by men,* about women "heroes" they have revered. When asked if I knew men who could name a woman as a personal "hero," I thought right off the bat of general secretary Bob Neff. I well remember going with him in Bulsar, India, to the grave of his "hero," Ida Shumaker. Then I thought of Bethany Seminary professor, historian, and Brethren Encyclopedia editor Don Durnbaugh. Wasn't historian Gladys Muir a "hero" for him? Probably many of us could name Anna Mow as our "hero." Asked if I had a woman for a "hero," I realized I could easily answer "Yes." There is a bunch of us (both men and women) running around the Brotherhood in various capacities of leadership and service, who are all from the Bassett, Va., community and could name Ethel Stone Koger as a "hero." A beloved high school teacher, she inspired us all to be our best. I wrote a newspaper tribute to her upon her death a few years back. She was one of several women who have been "heroes" for me.

We would be glad to hear from other men who have a woman as their "hero." Suggestions from both men and women of women living today whose stories would make good "personality features" in the coming year would be appreciated also. And if you have other ideas for how Messenger can appropriately mark the anniversary, feel free to write us. But do it soon, because we are already commissioning some of the articles.—The Editor

in touch

John Bather: Preserving the CPS record

Each Thursday morning, John Bather arrives early at the Brethren Historical Library and Archives, pulls on a pair of special white cotton gloves and begins poring over stacks of faded photographs. The retired Brethren Press proofreader volunteers this day each week to identify and sort pictures of World War II Civilian Public Service camps and CPSers. John figures it could take 10 years to go through the accumulation of CPS material in the archives.

"Eighty percent of the photographs have nothing written on the back," sighs John. Many people would not be too concerned about that loss of information, but John recognizes the photographs' historical importance. He has found 15 members of his congregation, the Highland Avenue Church of the Brethren in Elgin, who are former CPSers. He is talking with them, getting help filling in some gaps. For John, this is a labor of love because he too has memories of alternative service.

Drafted in 1943, the then 24-year-old Iowa Baptist decided not to fight. After taking a one-year deferment, John stood before his draft board as a conscientious objector. "They had never had one before and they didn't want one," he remembers. Through the Fellowship of Reconciliation, he had already contacted the Society of Friends, which was forming ambulance units for Europe and Asia. The draft board allowed John to serve with the Quakers.

He hitchhiked to Philadelphia and worked with them a short time, processing relief clothing. He also worked at a garage, gaining experience in servicing cars and trucks. After training with a Canadian unit at Pendle Hill in Wallingford, Pa., John left the United States in April 1945 for Kun Ming, China.

Four months after John arrived in China, the war ended, and the Quaker ambulance unit John was working with became a medical team, temporarily running a mission hospital. His training as a civil engineer was put to use when he was sent to nearby Chung Chow to design and oversee construction of a mud and brick addition to a hospital. He also helped build homes for herdsmen and schoolteachers.

In April 1946, John worked with the United Nations Relief and Rehabilitation Administration in supervising local labor during the building of a dike on the Yellow River. His work in China ended in April 1947.

A few years after leaving service, John began working for The Brethren Press, where he stayed for 28 years. At Highland Avenue church he has served at various times as board member, deacon, and witness commission member. He continues to work with Meals on Wheels and also visits patients at the Elgin Mental Health Center.

Now, after more than 35 years, he has turned back to those days that were a major highlight in his life. He hopes "somebody, someday, will want to look at these photos and perhaps produce a book about Civilian Public Service, or write an article about a person at a camp or about a camp itself." When they do, they will find the photographs to illustrate their work carefully identified and classified by John Bather.—M.K.

Dean Egge: Home is whe

Dean Egge owns an art gallery. It isn't a little shop in Greenwich Village or Beverly Hills. And it isn't a huge building with miles of corridors lined with paintings and sculpture.

Dean's art gallery is his own home in Roanoke, Va. A former high school art teacher, his second career involves sculpture, painting, silversmithing, and landscaping.

Dean is the husband of former General Board member Doris Cline Egge. They are members of Roanoke's Williamson Road Church of the Brethren.

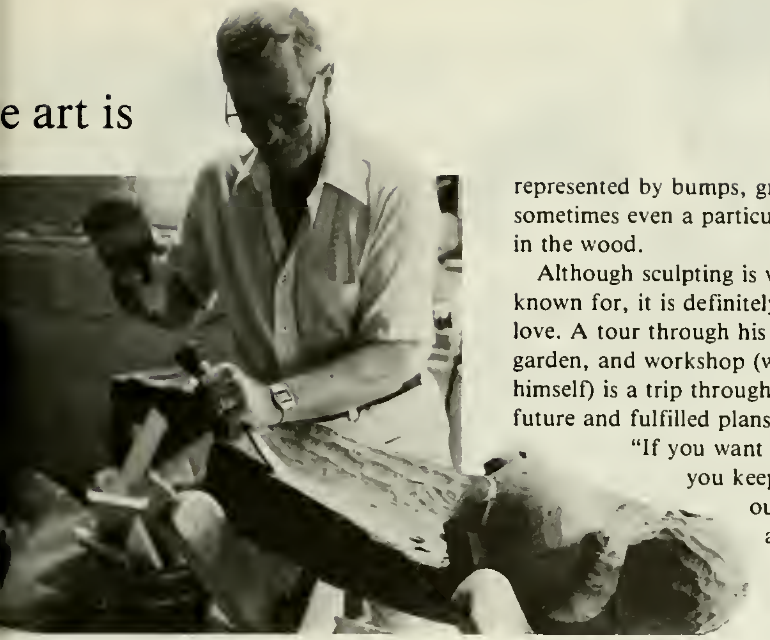
Dean is probably best known among Brethren as the wood sculptor at Annual Conference. He works exclusively in hard wood, and his sculptures are usually abstract to some degree. He focuses on three main subjects: men at worship, women at worship, and children holding balls. Most of his major works are in the first two categories. "I decided to work at these because I wanted a strong religious emphasis in my work," explains Dean.

When he selects a particular log or stump, Dean looks it over carefully, trying to find a figure already suggested by the shape of the wood. He firmly believes in Henry Moore's statement that there is more to a piece of sculpture "than just the outside surface."

I'm just modifying a log," says Dean. "I try not to force a design on it."

The result of his efforts are sculptures that simply suggest a subject. The wood is smoothed, and the natural grain is allowed and encouraged to show through. Dean usually hollows out the center of a sculpture, exposing more of the wood's surface and suggesting a garment like a dress, shirt, or robe. Exact features like noses, mouths, arms, and hands are

e art is



represented by bumps, grooves, and sometimes even a particular grain or flaw in the wood.

Although sculpting is what Dean is best known for, it is definitely not his only love. A tour through his backyard, garden, and workshop (which he built himself) is a trip through a land of both future and fulfilled plans.

"If you want to stay young, you keep all these plans out in front of you and slowly they come true," Dean philosophizes.

His dreams include a meditation and prayer garden, a root cellar next to the studio, a potter's wheel and kiln in the studio, a pool in place of the vegetable garden, and new terraces to replace the ones he constructed a few years ago.

If all this seems like work, Dean agrees. But after 29 years of teaching people about art, he's doing some of it himself. "I don't really work at all," Dean confesses. "This is fun." — JUDD BLOUCH

Judd Blouch, of Millersville, Pa., served in 1982-83 as editorial assistant with MESSENGER.

Ella Brightbill: 'We can't all be doors'

In 1903, when Ella Brightbill of Lebanon, Pa., was only 10, she gave up playing with dolls. She had found something infinitely better — a *real* baby, her new brother, Alvin.

Ella recalls how her Pennsylvania German-speaking mother, Katie Frantz Brightbill, "made everything from scratch." Ella, the third oldest of nine, helped her mother by assuming responsibility for much of Alvin's care. "And so, he became 'my baby.' I always felt very close to him."

Ella, had to quit school at 13 to go to work to supplement the family budget. "Those were poor times for almost everybody," she recalls. And the growing family of David and Katie Brightbill was no exception.

For 12 years, Ella dutifully worked at a variety of unskilled jobs — in a hosiery mill, a handkerchief factory, a chocolate factory, a box factory.

"My mind was always running faster than my hands. I couldn't concentrate. I just knew I didn't belong. 'This is not my work!' I'd say to myself."

But what was Ella's work? Small of stature, yet great of intellect; formally uneducated, yet inherently wise; almost stubbornly shy, yet insatiably curious, Ella presented a "mixed bag" of problems and possibilities.

Ella's unusually strong, close relationship with Alvin — and her five other brothers — nurtured her dreams. In fact, inspired and encouraged largely by Ella, Alvin completed both high school and college, graduating from Elizabethtown's premed program in 1923.

Ella still recalls one particular chapel talk at Elizabethtown. Dr. C. C. Ellis said, "We can't all be doors. Some of us must be the hinges." She remembers thinking, "My niche may not be at the top. The bottom must be filled, too."

Against odds that would have dampened a lesser spirit's enthusiam, Ella determined to become a registered nurse. Among her more amazing feats was passing a prerequisite chemistry course at Elizabethtown Academy (now Elizabethtown College) — this without a high-school education. Finally, at 29, Ella was admitted to Philadelphia's Blockley School of Nursing.

Shortly after graduating, Ella moved to New York City, where for 20 years she worked among the "poorest of poor." Despite 12-hour shifts, she always managed to continue her self-education.

By then, Alvin had become professor of homiletics at Bethany Seminary. And frequently, his involvement with the National Hymn Society brought him to New York City for meetings. Then brother and sister made up for time apart, attending plays, concerts, operas. Always, they found time for those long talks, so essential to their mutual closeness and individual creativity.

Alvin died in 1976, noted for his musical contributions all across the Church of the Brethren. Ella, less well-known in the denomination, at age 90 lives alone and is an active member of the Lebanon Church of the Brethren. She reads voraciously and volunteers regularly at a local nursing home. "I don't know what 'lonesome' is," she declares.

If Alvin was a door, Ella was a hinge. "Oh, perhaps just one little screw on that hinge," she adds, laughing. — NANCY KETTERING FRYE

Nancy Kettering Frye, a freelance writer from Lebanon, Pa., was raised in the Annville (Pa.) Church of the Brethren.

Refugee survey finds self-sufficiency high

The vast majority of refugees resettled in the United States since 1980 are becoming self-supporting, and most of those receiving public aid use it only as transitional assistance, says a report by Church World Service (CWS), the relief and development agency of the National Council of Churches.

The agency surveyed 4,500 refugee cases handled during fiscal years 1980 through 1983 to learn how well the refugees were doing in achieving self-sufficiency. The findings appear in a new 135-page report, "Making It On Their Own: From Refugee Sponsorship to Self-Sufficiency."

"The results were dramatically better news than one might have expected from the general impression one hears nowadays," said Dale S. De Haan, CWS's director of immigration and refugee program.

The survey found that the most commonly used public assistance programs are food stamps and medical assistance. Most refugees using public assistance do so as it was intended by the Refugee Act of 1980—as transitional assistance for a relatively short period of time, the CWS report said. Only two percent of refugees are reported by sponsors to be unwilling to work, and only one percent are reported to be not looking for work because they are on public assistance.

De Haan noted that the survey comes at a time of growing concern within the US Administration and Congress over long-term "welfare dependency" among refugees, and of perceptions that the private sector is slack in its help to new arrivals in local communities.

He said that Phillip N. Hawkes, director of the Office of Refugee Resettlement in the US Department of Health and Human Services, has cited a refugee welfare dependency rate of 54 percent.

CWS estimates that sponsors and churches across the country contributed more than $69 million in cash and material donations and some $64 million in donated time from 1980 through mid-1983. CWS member churches resettled 14,000 refugee families in that time period.

The survey was conducted by CWS in collaboration with Calculogic Corporation in New York. A total of 1,666 sponsors and 523 refugees returned questionnaires.

The Church World Service survey found that most resettled refugees reached self-sufficiency very quickly and that "welfare dependency" is almost nonexistent.

CWS aid to Vietnam gets Treasury okay

The US Treasury Department has granted Church World Service a license to ship nearly one-quarter million dollars of medical supplies and other equipment to Vietnam. CWS, the overseas aid and development agency of the National Council of Churches, is now seeking $235,900 from its member churches.

The Treasury Department's approval of the projects was required because transactions between the United States and Vietnam are prohibited by the so-called Trading with the Enemy Act. Exceptions to that prohibition may be granted by the Treasury Department when the aid is for humanitarian needs.

"If Church World Service didn't help, these needs would go unmet," said Robert L. Turnipseed, director of CWS's Southern Asia office. "It's not a matter of allowing Vietnamese government funds to be diverted for other purposes. It's aid to the people, not to the government."

Ten projects were approved, and discussions are still underway on three other proposals. The projects include medicine and laboratory supplies for a maternity hospital in Ho Chi Minh City, drugs for the Institute of Opthalmology in Hanoi, materials for an anti-cancer institute, vaccines for a mass inoculation program, and aid for an institute on nutrition.

Other projects will supply weaving looms, sewing machines, and cloth for a school for the deaf; Braille typewriters and other materials for schools for the blind; vitamins, condensed milk, and drugs for a social welfare center; and equipment for a rehabilitation center for polio victims.

Church World Service has been providing aid to the people of Vietnam for more than 20 years, both in Vietnam and to more than 70,000 refugees who have been resettled by CWS and its member churches. This assistance "is an effort to respond to human need and give witness to the faith of the church in God's love for all people," said Paul F. McCleary, CWS executive director.

"Plus we see this as a way of reconciliation between former enemies. We want to be a witness to that type of Christian reconciliation."

NCC Middle East aide is Baptist clergyman

A better relationship between the National Council of Churches and leading Jewish organizations may be one effect of the appointment of a new director at the NCC's Middle East office.

Dr. Charles Kimball is a Southern Baptist clergyman and has extensive ties with the Jewish community, both as the former director of the Fellowship of Reconciliation, a prominent peace group, and as a grandchild of a Jewish refugee from Poland.

He sees his new job as speaking and acting on the spiritual aspects of Middle East issues so that the NCC's member churches will better understand the area.

"My feeling about Kimball is very positive," says Rabbi Howard Singer, director of interfaith affairs for the Anti-Defamation League of B'nai B'rith, an organization that has been very critical of the NCC's Middle East policy. "I know him as a very decent and fair human being," the rabbi said. "This is a man who has a very broad education and eagerness to understand the other point of view."

Rabbi A. James Rudin, national interreligious affairs director of the American Jewish Committee, said he believes Kimball's appointment signals the NCC's intention to steer its Middle East policy away from a pro-Arab line. "He has a chance to change the direction of the (Middle East) committee," he said, "and I hope he does."

While some Jewish officials are optimistic about Kimball's role, others are warning colleagues that they still should not expect too much from the ecumenical organization.

There is a limited amount of progress that one can expect the council to make," said Annette Daum, of the Union of American Hebrew Congregations. "The best that we can expect from the NCC is an even-handed policy."

H. Lamar Gibble of the Church of the Brethren's World Ministries Commission is chairman of the NCC Middle East committee. In March he traveled with Kimball to the Mideast to orient the new director to the church and religious leaders of that region.

Arms surpass food in Third World spending

The value of arms imports into the Third World has now climbed above that of grain imports, contributing heavily to the overwhelming Third World debt, says the Worldwatch Institute.

The institute added that the rapid increase in worldwide military spending during the past four years was made possible only by reducing civilian consumption.

The report, "The State of the World 1984," is the first of what the institute said would be annual "report cards" measuring international progress toward development of an ecologically sound society. Other topics covered include the future of the automobile, the economics of nuclear power, forest protection, development of renewable energy, soil conservation, oil dependence, and population growth.

Military expenditures climbed more than 4 percent annually, while the world economy grew at a rate of only 1.7 percent. The trend could be reversed either by the International Monetary Fund and the World Bank insisting that debtor nations reduce arms spending or by the emergence of a strong international figure to lead nations away from militarization, the report says.

Congress gets appeal from church leaders

In response to the Kissinger Commission report on Central America, a group of denominational leaders has appealed to Congress to "repudiate" current US policy in that region. The leaders—who include Robert W. Neff, general secretary of the Church of the Brethren—say they speak out of a long history of unity with the churches in Central America, out of concern for the well-being of the people there, and out of "passionate zeal for the moral integrity of our own nation."

The message, entitled "A Moral Appeal to Congress from Religious Leaders," cites three beliefs of the signers:

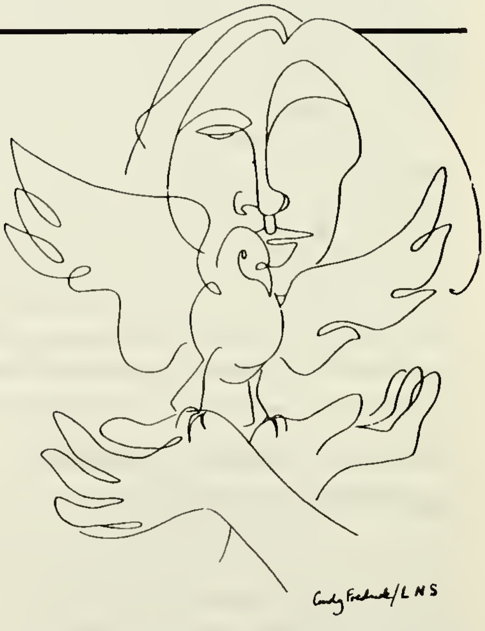
—that the current policy of providing military assistance to a Salvadoran government that brutally slaughters its own people is immoral;

—that current policy is based on false premises and a distorted reading of current history;

—that current policy increases the likelihood of direct US military intervention in Central America.

The group notes that the US administration has called the Salvadoran government's tortures and killings to be "totally repugnant to the values of the United States." Surely, says the group, it is "morally repugnant for the United States to assist in such brutality. . . . No end, however 'strategic,' justifies the torture of one little child."

Peace, justice week resources available



A coalition of religious organizations is issuing an invitation to the second "Peace with Justice Week," to be held May 4-13. The event includes the traditional Peace Sabbath, May 4-6. Last year, more than 20,000 congregations participated.

The theme is taken from Isaiah 32:16-17: "Justice will dwell in the wilderness, and righteousness abide in the fruitful field. And the effect of righteousness will be peace. . . ."

Organizers include Protestant, Catholic, and Jewish groups, as well as local community organizations. Among them are New Call to Peacemaking, the Fellowship of Reconciliation (FOR), the American Friends Service Committee, Baptist Peacemaker, Evangelicals for Social Action, the National Council of Churches, and Sojourners.

Participants are being encouraged to address the following seven areas in their activities: Bible study, worship, and theological reflection; domestic consequences of foreign intervention; hunger/poverty; human rights; economic justice; the arms race; and national security.

Descriptions of these issues, along with a poster, bulletin flier, list of resources, and other information, are part of a resource packet that costs $3. Packets are available from sponsoring organizations, including the FOR, Box 271, Nyack, NY 10960.

Participants at the January meeting on mental health were (sitting) David Rutherford, Ralph McFadden, Frances Greaser, Carl Good, and (standing) Dean Bartel, Harold Lowen, Anita Buckwalter, Wilmer Heisey, Conrad Wetzel, Donald Rowe, James Poling, Jay Gibble.

Mental health work planned with Mennonites

Creation of a joint Brethren-Mennonite mental health program was discussed at a January meeting of representatives from the Parish Ministries Commission (PMC), district executives, the Brethren Health and Welfare Association, the Mennonite Central Committee (MCC), and Mennonite Mental Health Services (MMHS).

The representatives committed themselves to work toward jointly sponsored mental health services, and working toward interpreting that to their various bodies. The Parish Ministries Commission is formalizing a relationship with MMHS by appointing a Brethren representative to the board of directors.

The representatives also agreed to encourage the cooperation of Brethren districts with two MMHS facilities—Oaklawn Psychiatric Center in Elkhart, Ind., and Brook Lane Psychiatric Center in Hagerstown, Md.

Jay Gibble, Parish Ministries staff for health and welfare concerns, and Carl Good, MMHS executive director, will help coordinate the joint efforts.

In May the Brethren and Mennonites will study the implications of a joint mental health program, discuss how they can extend current programs to their denominations and beyond, and plan a conference on mental health.

Brethren representatives are Anita Smith Buckwalter, Warren Eshbach, Jay Gibble, Ralph McFadden, James Poling, Donald Rowe, and Dennis Rupel.

Women planning events for 100th anniversary

Brethren women are gearing up for a series of celebrative events and projects to mark the 100th anniversary of women's organizations in the Church of the Brethren.

Three conferences or workshops have been planned for the next year and a half. In May, the Womaen's Caucus is sponsoring a conference called "As the World Turns" (see December, page 9). A meeting just prior to Annual Conference in Carbondale, Ill., will provide an opportunity to meet with women authors of an upcoming *Brethren Life and Thought* issue on women's ministry and mission. The two-day meeting is entitled "Conversations: Women in the Church of the Brethren."

The third event is the culmination of the anniversary celebration. With the theme "Empowered by our Birthright," the First International Women's Conference for the Church of the Brethren will take place August 1-4, 1985, at Bridgewater College in Virginia.

One way people across the denomination can become involved in the celebration is to contribute to the "She Will Be Remembered for This" roll call at this year's Annual Conference. The planning committee is asking people to "remember" a particular woman by writing a paragraph of about 100 words and sending it with a donation of $25 to the 100th Anniversary Committee, 1451 Dundee Ave., Elgin, IL 60120. The project will continue throughout the entire anniversary year, but those who want to be included in the Annual Conference roll call this year should respond by May 1.

In addition to a slide-tape show that highlights the various women's activities in the church, women's organizations will be lifted up by a cluster of four booths at Annual Conference—Global Women's Project, Womaen's Caucus, women's fellowship, and the 100th anniversary committee.

Among publications that have been planned are *She Hath Done What She Could,* by Pam Brubaker (to be published by The Brethren Press in the spring of 1985); a series of children's books on Brethren women; and a collection of hymns written by Brethren women and compiled by Nancy Faus.

The planning committee for the 100th anniversary is Pam Brubaker, Mary Cline Detrick, Martha Dubble, Mary Eikenberry, Shirley Kirkwood, Fran Clemens Nyce, Lucille West Rupel, and Anna Warstler.

Women clergy salaries still lag behind men's

A special report on clergy salaries and income in 1982 in 11 US denominations shows that clergy salaries have not kept pace with inflation and that women clergy are paid consistently less than men clergy.

Average salaries vary greatly among the 11 church bodies, ranging from a high of $24,420 in one to a low of $12,670 in another, the study shows. The average salary for all 11 bodies was $20,790.

For pastors, the median salary for men was $20,000 to $22,000. For women it was $14,000 to $16,000. Women clergy were shown to be compensated at below the median salary range for clergy who have completed college only—$16,000 to $18,000—even though 90.8 percent of the women surveyed have a seminary degree and 9.2 percent have an advanced degree.

Clergy salaries have not kept up with inflation. Salary data for 1973 showed a median salary of $10,348, and in the current study it was $20,790. For clergy salaries to have kept up with inflation, they would have had to rise to $22,569.

The study was arranged by the National Council of Churches and resulted in the first definitive data in nearly a decade on salary and income of a wide sample of Protestant clergy. Out of a scientifically selected sample of 5,400, 1,983 clergy responded. Of those, 4.3 percent were women—which closely parallels the actual percentage of women clergy in denominations that ordain women to the full ministry.

Two change positions at national offices

James S. Replogle has resigned from his position as general manager and publisher of the Brethren Press, effective no later than July 12. He joined the staff in December 1978 as production manager, and was promoted to plant manager in 1980. Under his direction in 1981, the financial, editorial, and marketing units were centralized, and he was named general manager.

Replogle will move to Harrisonburg, Va., where he has accepted the position of vice president of administration at Good Printing.

A native of Bridgewater, Va., Replogle holds a Master of Management degree from Northwestern University and an undergraduate degree from Manchester (Ind.) College. Prior to employment with the General Board, he directed the college printing operation at Berea College in Kentucky.

Carol Sherbondy White has been appointed as staff person in personnel relations/development in the Office of Human Resources. She began her work in March.

White holds an undergraduate degree in human relations from National College of Education in Evanston, Ill. Employed by the General Board since September 1972, most recently she has been administrative assistant for the Parish Ministries Commission and secretary to the PMC executive.

In her new position she replaces Karen Klein, who resigned in February.

James S. Replogle

Carol Sherbondy White

ON THE JOB ... *George P. Polk* has been named director of pastoral care at Bethany Hospital in Chicago. A member of the American Baptist Churches, he was honored by that organization as "Chaplain of the Year" for 1983. He has been chaplain supervisor for eight years at St. Elizabeth's Hospital in Washington, D. C. . . . *L. William Yolton*, former head of the United Presbyterian Peace Fellowship, is director of NISBCO (National Interreligious Service Board for Conscientious Objectors), a coalition of 47 national religious agencies. He succeeds *Warren Hoover*, of the Church of the Brethren. Yolton is the first director not from one of the three historic peace churches that founded the board in 1940.

REACHING RETIREMENT ... *Joel Petre*, well-known director of food service at the New Windsor Service Center, retired in February after 39 years of General Board employment. . . . *Betty Young*, manager of the International Gift Shop at New Windsor, retired March 30 after 22 years of service. . . . *Vernon Rhoades* of Rocky Ford, Colo., was given a commemorative plaque upon retiring from more than 22 years on the governing board of Pioneers Memorial Hospital, which is operated by the Mennonite Board of Missions. . . . When *William L. Gould* retired as pastor of the Mechanicsburg (Pa.) congregation, he received citations from Pennsylvania Governor Dick Thornburgh and the mayor of Mechanicsburg.

NAMES IN THE NEWS ... An experiment designed by *Scott Thomas*, of the Arbutus (Johnstown, Pa.) church, was on board the space shuttle Challenger in February. A sophomore at Utah State University, Thomas designed the experiment to study the side effects of weightlessness. A previous project of his was used during the fifth mission of the Columbia space shuttle in November 1982. . . . *Larry Ulrich*, dean at DeAndris Institute of Theology, Lemont, Ill., was the first Protestant to address the Roman Catholic-sponsored International Conference on Pastoral Care in Dublin, Ireland. He also gave the 1984 Pastoral Formation Lectures and was visiting professor at All Hallows College, a theological school in Dublin. . . . *Dorris Blough Murdock*, General Board member from Nampa, Idaho, has written *Journey Into the Light* (Prentice-Hall), which is described as "lessons of pain and joy to renew your energy and strengthen your faith." . . . *Earl Fisher* has been named "Distinguished Citizen of the Year" by the Fruitland, Idaho, Chamber of Commerce. . . . Former General Board staff member *Stewart Hoover* is chairing the new editorial board of "Media&Values," a quarterly magazine specializing in media issues from a Christian perspective.

CLARIFICATION ... *Claude Hess* and *Kenneth Rutt* were two of six farmers who received the Master Farmer award at the Pennsylvania Farm Show. Last month's MESSENGER described them as receiving different awards.

REMEMBERED ... *Nevin W. Fisher*, 84, died Feb. 12 in Sebring, Fla. A college music teacher for more than 50 years, Fisher was also a concert pianist and composer. He served as editor-in-chief of the 1951 Brethren Hymnal, and was music director at five Annual Conferences.

update

FOR COMMUNITY KIDS ... As an outreach program, the *Winter Park* (Fla.) congregation will open a Child Development Center in September. Director Sandra Mardino Heaney says they aim to provide a setting where people of various religious and ethnic backgrounds can work together to promote quality early-childhood education. The center will be a playful, educational environment for three- and four-year-olds to grow physically, intellectually, socially, emotionally, and spiritually. The congregation is raising money to help cover start-up costs of equipping two classrooms and a playground.

HANDLING HUNGER ... Because of federal budget cuts in 1981 nutritional programs, McPherson (Kan.) church-related relief organizations have more than doubled their funding for nutritional services, according to a study conducted by the *McPherson Hunger Watch Committee*. The report is being forwarded to Bread for the World, a Christian anti-hunger lobby, and to local political representatives.

SHARPEN YOUR PENCILS ... To promote the study of Brethren history, the Brethren Historical Committee announces the *Alexander Mack Historical Essay Contest* for students in high school, college, seminary, and graduate school. Each year the committee will award prizes for the best essay in each of three categories: seminary or graduate school, $100; college, $50; and high school, $25. Any student may enter, regardless of denominational affiliation, but essays should be related to one of the various Brethren groups. For more information or to enter the contest, write to Kenneth I. Morse, Coordinator of Historical Resources, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, IL 60120.

BUTTONS FOR PEACE ... The *Peace Museum* of Chicago is looking for peace buttons to be donated to a major exhibition called "5000 Buttons for Peace." Opening next month, the show concentrates on the history of the US peace movement. Especially needed are buttons on major demonstrations and campaigns before the Vietnam War. Send buttons to Peace Museum, 364 W. Erie St., Chicago, IL 60610. Be sure to include as much information as possible about event, approximate date, city of origin, and organization.

ATTENTION, ARTISTS ... In honor of the United Nations' *International Youth Year* in 1985, the World Council of Churches is sponsoring a poster/calendar design contest for young artists. Those entering must have been born after Dec. 31, 1952. The winner will receive a cash prize, and the poster will be distributed internationally. All entries must be received by July 1. For more information, write to MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.

MILESTONES ... The *Lorida* (Fla.) congregation held a note-burning celebration March 4. . . . The *Burnham* (Pa.) church will celebrate its 75th anniversary May 5-6 with greetings from former pastors Clarence E. Quay, J. Donald Plank, Eli S. Keeny, and Carmon Sollenberger. . . . A 100th anniversary event is planned by the *Kingsley* (Iowa) congregation for June 24.

outlook

US TV most violent of eight countries

Americans see more television violence than viewers in seven other countries, according to a report from the International Coalition on Television Violence (ICAVE), a coalition of groups from eight countries.

The most violent channels were US pay-cable movie channels—HBO, Showtime, and the Movie Channel, which averaged more than 20 acts of violence an hour.

Violent US exports made up 65 percent of all the violence on Canadian, English, Australian, and New Zealand television. After CTV of Canada, the US commercial networks—ABC, NBC, and CBS—had the highest percentage of violent programs.

American programing was four times more violent than Canadian, English, German, or Australian. Only Japanese commercial programing was as violent.

In awards presented to the nine least violent networks, ICAVE gave first-place awards to ZDF of West Germany and NHK of Japan. BBC-2 of England and PBS of the US received second and third places. WTBS of the US, which received an Honorable Mention, was the only commercial network to win any award.

Church groups oppose new death penalty bill

Twenty-three leaders of religious organizations have written to all US senators to state their opposition to a Senate bill that would reestablish a federal death penalty. Among the signers of the letter—which was read into the Congressional Record—was Robert W. Neff, general secretary of the Church of the Brethren.

The signers acknowledge that the government is responsible for protecting society, but they "believe the death penalty fails to achieve the goal of protecting society and, in fact, perpetuates this tragic cycle of vengeance and violence." The leaders also say that the death penalty undermines respect for human life and eliminates all chance for reform.

Thirty-six states currently have death penalty laws. The US is virtually the only western nation with a death penalty.

If passed as law, the Senate bill would reestablish a federal death penalty for about five categories of federal crimes.

Study of adolescents challenges stereotypes

Families with young adolescents are "stronger and healthier" than commonly perceived, and refute the stereotype that American families are falling apart, according to a major, new national study.

But the study also found that parents and their children found difficulty communicating, especially about sex and religion.

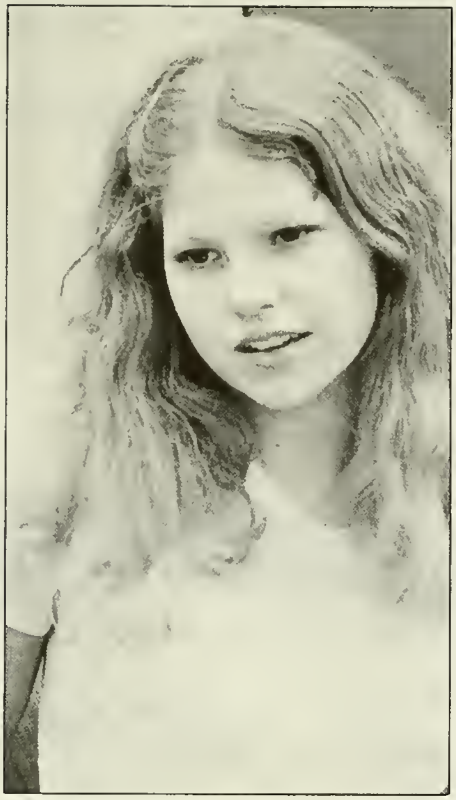
The research project, "Early Adolescents and Their Parents," gathered information about children in the fifth through ninth grades, in cooperation with 13 national church bodies and youth organizations. The project directors acknowledge that their national sample tends to represent families involved in a Protestant or Catholic church. Nevertheless, they said, "The picture we see is much more positive than the common stereotype of the family life would lead us to expect."

The study was based on in-depth questioning in 1982 of 8,000 adolescents and 10,000 parents. It was directed by the Search Institute of Minneapolis and funded by the Lilly Endowment Inc. of Minneapolis.

"We do not mean to imply that youth and families are functioning at optimal levels," a report by the directors said. "Indeed, there are stresses and problems in most families. However, we find that the needs, despairs, and the longings of youth and parents are less catastrophic, more subtle, and perhaps more benign than we have been led to believe."

Contrary to what is depicted in the mass media, said the report, the Search study saw "parents who are genuinely struggling to be good parents; parent-child relationships which are more affectionate and supportive than rejecting or hostile; parents who like to be with each other; and families relatively immune to major crises such as chemical dependency, abuse, or violence."

Some of the major findings of the study:



Values. The most important goal for boys, and the second most important for girls, on the average, was to "get a good job when I am older." Fifth graders placed a higher value than ninth graders on such global values as to have "a world without war" or a "world without hunger and poverty."

The desire "to be part of a church or synagogue" tends to be located in the middle of the early adolescents' value hierarchy, the report said. Church commitment among youth declined between fifth and ninth grade, but the decline was sharper for boys. Also considered highly important were "to have a happy family life," "to do well in school," and "to have friends I can count on."

Concerns. What do young adolescents worry about? School performance, physical appearance, and peer acceptance were the three most prevalent concerns from a list of 20. More than 42 percent of young people worry "quite a bit" or "a great deal" that their parents may die. More than 20 percent worry "quite a bit" or "a great deal" about nuclear annihilation.

The 13 organizations involved in the study were the United Methodist Church, 4-H Extension, United Church of Christ, National Catholic Educational Association, Presbyterian Church in the United States, National Association of Homes for Children, Evangelical Covenant Church, Southern Baptist Convention, American Lutheran Church, African Methodist Episcopal Church, Lutheran Church—Missouri Synod, Baptist General Conference, and Churches of God, General Conference.

"It appears that youth in the 10-14 age range are contemplating and making choices about a number of important issues which previous generations tended not to confront until later in adolescence," the report said. "These include issues related to vocation, world peace, sexuality, and chemical use." Some 22 percent of fifth graders and 53 percent of ninth graders had used alcohol. Marijuana had been used by 12 percent of fifth graders and 20 percent of ninth graders.

Sex. The study showed 39 percent of fifth graders and 47 percent of sixth graders report "being in love with someone my age of the opposite sex." The percentages of youth who claim to have sexual intercourse ranged from 12 percent of sixth graders to 20 percent of ninth graders, although the researchers were skeptical. They said data for fifth and sixth graders "may be suspect, reflecting in part uncertainty about the meaning of the term 'sexual intercourse.'"

Communication. Forty-two percent of the youth in the national sample "claim that their family never discusses religious topics," it was reported. Some 40 percent of the youth said they want more opportunity to discuss sexuality with their parents, and even higher percentages of parents say they desire parent-child communication in this area.

"It is not clear what factors inhibit parents and youth from engaging in dialog on this important topic," the report said. "The need is clearly visible, and schools or parishes could play a key role in helping families meet this need."

Youth-parent conflict. This area "appears less than we might expect" and doesn't increase with age, the report said. About 30 percent claimed, "My parents have a lot of dumb rules," but only 12 percent said, "My parents and I disagree on what is important in life."

School. School apparently squeezes motivation out of children. While 60 percent of fifth graders say they are "trying my best in school," only 30 percent of ninth graders say so.

Mass media exposure. More than 50 percent of the national sample of youth said they watched three or four hours of television on an average school day.—TAMMY TANAKA

Tammy Tanaka is a staff writer of Religious News Service.

He came in the role of a rustic, itinerant preacher. He presented great truths in simple stories. He walked the roads and fields, frolicked with his friends, and mingled with the masses. Still they didn't understand him.

Then he was killed and his followers scattered. So how could it be, that, when all those common people had regrouped, sorted out their stories, and put everything in perspective, they recognized that they had witnessed the greatest event in history, and could say, as had the centurion at the cross, "Truly, this man was the Son of God"?

Common people, but the greatest of truths, the world's most significant event. And the stories from and about those witnesses of the death and resurrection of Jesus Christ stir us yet. Retelling never dulls them. Each Easter we examine them again, and the great truths shine again, lighting our path to faith. ☐

The greatest teacher

by Patricia Kennedy Helman

Our first glimpse of Him is in a
crude manger where He has
come to share our humanity.
Our second glimpse of Him is as a
child prodigy in the Temple of
Jerusalem
where at the age of twelve
He surprised shrewd professors
with his interpretation of Hebrew law and ritual.

Teaching was already in His blood.
When His parents found Him
among the scholars, He said,
"I really prefer to be here in my Father's House,
teaching and being taught the Holy Word."

He never went down to State Teachers College;
He never studied educational psychology
or educational philosophy.
Tests and measurements eluded Him, and
He never learned how to run
an opaque projector.

As one who was always ahead
of His time, for He is the
Alpha and Omega,
He believed in the concept of the open classroom.
He went out into the hills to pray,
and His disciples and great
multitudes of people came
and He taught them saying:
"Blessed are you, poor . . . for yours
is the kingdom of Heaven.
"Blessed are you that hunger . . . for you
shall be satisfied."

He took his students on nature hikes,
and He never missed a chance to teach.
"Consider the lilies of the field . . . how
they grow . . . they neither toil nor spin.
Yet I tell you . . . even Solomon in all his
glory was not arrayed like one of them."

He was a great story teller . . . and if
His listeners were slow
to understand,
He employed visual aids.
He took a child on his lap;
He used a whip to clarify the lesson
for the moneychangers in the temple.
He knelt down and washed Peter's feet
for they were slow to learn.
He shared bread and wine in a
mystical meal that became
mystery everlasting.

He could use silence . . . sometimes
the greatest teacher . . . and
when men brought the woman
taken in adultery,
He was very still.
He drew something in the sand . . .
and then out of the silence:
"The man among you who is without
sin is to throw the first stone at her."

He asked provocative questions:
"Who do you say that I am?"
"Could you not watch with me one hour?"
"Peter, do you love me?"

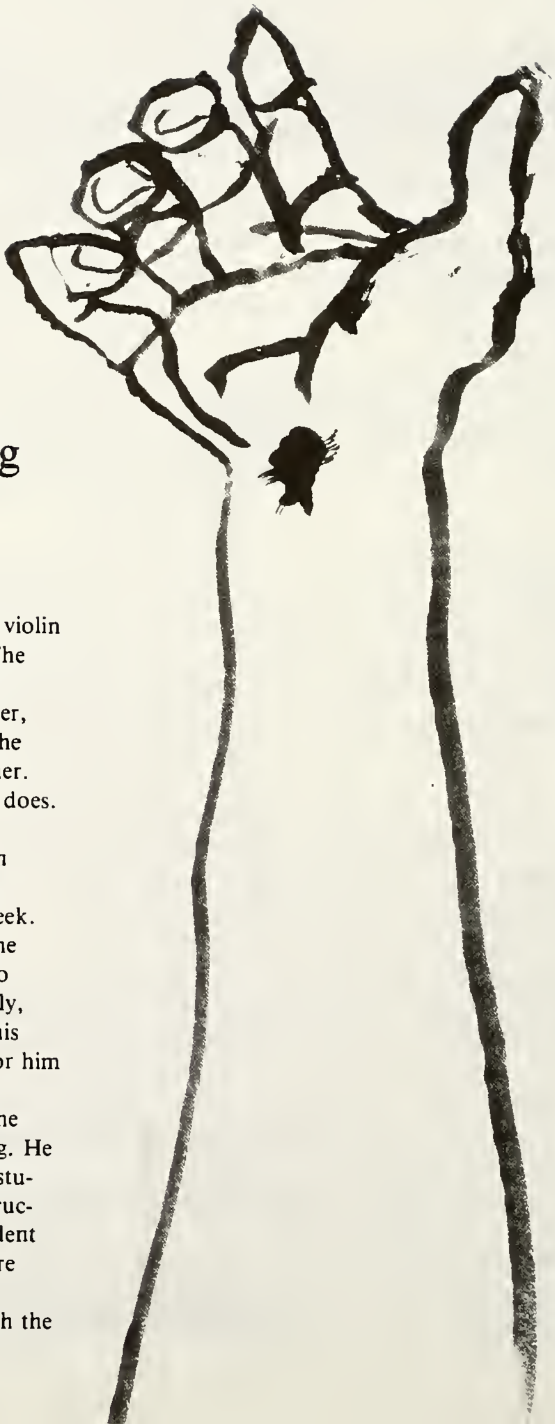
He chose the simple, the poor, the ordinary,
to teach . . . because, like the
dandelions, they abound in profusion.
His disciples in the best learning
situation possible were with
Him all the time.
They listened, watched, imitated
and preserved His syllabus.

In one of the greatest audiovisual
presentations of all times,
He let the Romans hang
Him on the cross.
The crowd heard Him say,
"Father, forgive them,
for they know not what they do."
They saw the blood from His
hands and feet
fall to the ground
and
Those who did not understand
the lesson threw dice for
his seamless robe.

But those who perceived the truth
said,
"Truly, this man was God!" ☐

An ordained minister from North Manchester, Ind., Patricia Kennedy Helman is coordinating spiritual life ministries for the Parish Ministries Commission and is a representative to the National Council of Churches.

The fifth



by David S. Young

Read John 20:24-29.

Our older son has considered taking violin lessons along with his piano work. The teacher does not use the traditional method to instruct the student. Rather, she uses the Suzuki method, where the student learns by following the teacher. He learns by doing what the teacher does. He plays what the teacher plays.

The teacher asked whether our son would be willing to have one of his parents work with him during the week. Would we go on day by day being the pattern and helping him learn how to stand, how to hold the violin properly, and how to hold the bow lightly in his hand? Would we serve as a model for him daily?

Neither notes nor score is used. The student learns by doing, by following. He plays what he hears. Eventually the student picks up a book. Then the instructions are read. After a while the student follows the score as he comes to more complicated material.

Is not the challenge of Easter much the same? Easter entails living the faith, imitating the master teacher, following where Christ would lead. The challenge of Easter is to become so attached to the risen Lord that we go on acting as he acted, living as he lived. Christ serves as our model. We go on then to learn more and more as we grow and meet new challenges. We become one with him.

The scripture in John 20 leads us right into the center of the Easter drama. The festivities in Jerusalem are done. People are returning to their homes. The disciples have gone through a traumatic week. They had been building their hopes in one direction. Now there are conflicting reports. What about this crucifixion? It actually occurred! Do we hang onto what is ridiculous? Can he be alive? Can we trust such reports? The challenge of the hour is here.

Traditionally the Sunday after Easter can be a great letdown in our churches. The Easter corsage is faded. The trumpets for the special music have been put back in their cases. Now what? We return to daily living, realizing we must still face the many dilemmas of life.

The popularity of the book *When Bad Things Happen to Good People* shows some of what steady followers face. While written by Jewish author Harold Kushner, the book has been of great interest in many Christian circles. It is so easy to assume that bad things don't happen to good people. We know the assumption is not reality. How then do we face the hardships, disappointments, and challenges of life? Is this God really a loving God? What does Easter have to say about the dilemmas of human living?

The challenge of Easter is at the point of our human predicaments, our possible despair, our conflicts of emotions. Can we believe in the reports? Yes, the challenge of Easter is with us today.

The scripture in John 20 leads us further into this drama because here we meet a man with many of the same questions. Thomas has been well known as a doubter, one who needed visible proof before he was going to commit himself to anything. While reports are out that a risen Lord has appeared to some, Thomas is returning to his home not ready to

generation challenge

believe. He has not seen the evidence. He is as skeptical as any modern. Show me proof!

We often are troubled by Thomas. We call him the doubter. But there is something else about him that calls for deeper inspection. Belief, for Thomas, is not an intellectual question. Rather it is one of experience, action, and practicality. He must feel it for himself.

In fact, in John's Gospel, faith never appears as a noun. Rather the concept is a verb often expressed as "believing in" or "coming to." Belief is a dynamic movement of coming to the Divine. Rather than intellectual assent, faith is an active commitment to the person of Jesus. Faith has to do with a change of being and doing. The old dichotomy of faith and works is gone. For John, they happen together.

If touching him means such a living faith for Thomas, Jesus is willing to go along with it. "Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless; but believing." Jesus is ready for this dynamic encounter if Thomas is. Thomas follows with his great affirmation: "My Lord and my God."

Jesus is not put off with doubts. In fact, when they lead a person to a living faith, then Jesus is ready to respond. He called Thomas as a disciple. The period of questions had come. Now he is confirmed as a disciple of undaunted loyalty. He owns his faith and is ready to live it. Who can condemn him for making sure?

One youth said, "I want to experience this faith I have been taught as really my own." Another said, "I have been hearing a lot about relativism, that there are no absolutes. That doesn't square with my experience. I want to find out what I really believe." Such movement into an internal faith is what we are all challenged with in one circumstance or another. Otherwise Easter is just a day or a doctrine. The promise is for Easter to be a dynamic encounter with the risen Lord.

The challenge of Easter is to meet the living Lord face to face with our doubts, with our questions, and, yes, with our very being in order to let him meet us at the point of our human need and our deepest anguish. He invites us to a faith that is more than a nod of our head, but rather is a movement within our heart.

What has worked so well in learning the musical instrument is true as well for a living faith. The student learns by following the example. Rather than just following the instructions of the book, we learn by living the encounter with the risen Lord. Yes, the challenge of Easter is to become so attached to the risen Lord that we go on acting as he acted, living as he lived.

Which leads us to our current living. John speaks to the present when he records the double challenge for us today: "Have you believed because you have seen me? Blessed are those who have not seen and yet believe."

That's us! Those who have not seen. We have not had that opportunity. "Seeing" in the Greek means to perceive or lead to an understanding. The chasm is wider for us, because the span of the ages is like the distance of geography of that era. Happy are those who, while not able to perceive as Thomas did, can find that deep sense of abiding faith.

Our Church of the Brethren faces the same challenge. We are a heritage born out of the hardship of 17th-century Europe. Our history is that of leaving a land torn by the Thirty Years War and after. It is hard to conceive of the tragedy and to know of the sensitivities that grew out of that background. We hardly understand baptism as civil disobedience, or peace as something we did not have in our homeland. Our faith doesn't appear as costly. We can practice it without even believing it!

The challenge of the fifth generation is upon us. The first generation experienced it. The second knew it firsthand. But by the fourth and fifth generation, we are trying to reconstruct it. For John's Gospel, *believing in* calls for present searching to discover the reality firsthand. A bit of Thomas can help us encounter it. *Believing in* means to touch and feel it. Some of the present growth in the church is calling us to do just that. As we share our beliefs with others, we are compelled to rediscover its meaning for our own lives.

And if we believe it, to do it! They are one and the same for John. *Believing in* means practicing. No wonder we get the feetwashing service from this Gospel. Here the meaning of the faith is dramatized in the servant in action. Here the character of the kingdom is demonstrated. It is left for us to imitate and to follow. And as John records the words of Jesus, "If you know these things, blessed are you if you do them."

Seeing the birthday of Martin Luther King Jr. become a national holiday reminded me of a Love Feast service I will never forget. King was assassinated the same weekend as a communion service at the First Church of the Brethren in Chicago near the old seminary and now next to the new hospital. The city was burning from the violence and looting that followed the death. The woman getting the communion juice had her car hit when someone mistook her race. National guard patrolled the expressway, and shouts came to our ears as we went into the church.

In that basement we sat down, black and white, to do what Brethren have always done. Yet the feet I was to wash were of another color. The mission of the church stood in sharp contrast to what was now going on outside. For here persons were being united by Christ around tables of love. And as I got down to wash my brother's feet, I felt the feetwashing had a relevance that can never be given up. Here was the drama of being a servant that speaks to the nature of Christ's kingdom and his love. This is the character of eternal life.

The challenge of Easter is ours. We can meet the living Lord and come to a dynamic partnership with him. Our lives are molded by his life. Belief heads into practice. We can imitate his posture daily. And happy are those who have not seen and yet believe; happy are those who have heard these things and do them.

Yes, the challenge of Easter is to become so attached to the living Lord that we go on acting as he acted, living as he lived. ☐

David S. Young is pastor of Mingo Church of the Brethren near Royersford, Pa.

Even

by Jill Zook-Jones

Imagine yourself standing in a small group of people before the casket of a friend or relative. The room is lovely and quiet, fragrant with flowers. Someone in the group speaks in a hushed voice, "Doesn't she look nice?" "Yes," someone else responds. "She looks so natural, like she could just talk to you."

We do not like to look into the naked face of death. We fear the vacant look of lifelessness. So we keep death at a distance. We whisk it away to cool and dignified buildings and mask it with makeup and elegant coffins. We shelter ourselves from death's horror.

But for all our sheltering, the fear of death continues to haunt us. Deep inside we know that death is not "nice," death is not "natural." Death hurts. It humiliates and robs us of our dignity. And it is completely out of our control.

The Bible makes no attempt to mask death's horror. Paul calls it an enemy (1 Cor. 15:26). Jesus anguished over death, praying that he not have to experience it (Matt. 26:37-39). And on the cross, in unending pain, Jesus experienced the full force of death's power – its ability to separate us from God, from the very source of life.

Dressing death in a Sunday suit will never alleviate our dread. The Bible proclaims one solution for the fear of dying: the hope of the resurrection. That hope began with one man's death on a cross. For the story did not end there.

When Jesus was taken down from the cross, it was apparent to all who watched that he was dead. They wrapped him in burial cloths and laid him in a tomb. And they grieved. The wonderful adventure of three years had ended.

On Easter morning Mary went to the tomb. She found not the broken body of a defeated man, but an exultant angel: "He has risen, just as he said. Go quickly and tell his disciples" (Matt. 28:6-7, NIV). Jesus Christ is no longer dead!

Death could not hold Jesus. He walked right through its gates. He who embodied the power and authority of God proved to be too powerful for death.

through death

A contemporary song written by Jamie Owens exults with the angel:

Look, the gates of hell are falling,
Crumbling from the inside out!
He's bursting through the walls with laughter!
Listen to the angels shout!

The Apostle's Creed, a statement of faith of the early church, affirms, "He descended into hell. On the third day he rose again." And by doing so, Jesus Christ established God's presence even in the midst of death. Now there is no place where God is not. Now we need never face life's extinction.

That is why Jesus came: that was his task: "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (John 3:16, NIV). Jesus Christ broke open the way to eternal life.

Eternal life, because of the resurrection of Jesus Christ, begins now and continues even through death. The awful aloneness of death, its power to tear us from all we know and love, need never be experienced by the believer. We who hold tightly to Jesus' hand now will find his hand tightly grasping ours, even through death.

An old Scotsman lay dying. Someone asked him what he thought of death. He replied, "It matters little to me whether I live or die. If I die I will be with Jesus, and if I live Jesus will be with me."

Is it any wonder then that Paul wrote to the Thessalonians, "We would not have you ignorant, brethren, concerning those who are asleep, that you may not grieve as others do who have no hope" (I Thess. 4:13, NIV). Paul understood our need to grieve when someone we love suffers and is separated from us by death. But since Jesus Christ, Paul could not accept that grief should become despair. For the ultimate power of death—its power to separate us from God—has been broken by Jesus Christ.

Recently our four-year-old son began to ask questions about death. I carefully explained to him that everyone dies—he will, too—but that it is okay. When we die we will be in Jesus' presence, and we will sing and laugh and be all together.

"Oh, it's like a birthday party," he exclaimed, linking it to his own experience.

"Ah . . . yes . . . I guess it is. It will be a happy time, like a birthday party."

"And Jesus will give us presents!" He clapped his hands and his eyes shone.

"Presents?" I said. "Oh! We will be in his *presence*! That means we will be with him."

"And Jesus will give us presents," he insisted. He paused for a moment, visualizing this scene in his mind. Then he said, "Mama, I want to die right now. Can I die now?"

Over the next few days, of course, I talked with my son about how life with Jesus begins now. We do not have to wait until we pass through death's gates. We rejoice in the presence of God right now, celebrating each day that God creates. When we are alive in Christ, we are alive in a way that is different from any other life we have ever known. That kind of life can never be destroyed.

George Martin, a Catholic author, writes,

> The eternal life that Jesus gives begins here and now, and blossoms into fullness after death. Jesus Christ is our resurrection, not because he will bring us back to life after we die, but because he gives us life that will endure through death.

In Jesus Christ we will never die.

I found an old bulletin from a youth-led worship service. On the cover was a cartoon picture of a young man dancing and singing. The caption read, "Some people say, 'Live each day as though it were your last.' But I say, Live each day as though it were your first! Right, Lord? Right!"

Every morning is Easter morning. Every day in Christ is resurrection day, the beginning of life lived forever in God's presence.

How do we deal with our fear of dying? We face it. We acknowlege it. Then we leave it in the tomb with the discarded grave clothes of our victorious Lord.

Jamie Owens' song continues,

It is finished,
He has done it.
Life conquered death.
Jesus Christ has won it! ☐

Jill Zook-Jones is co-pastor of the new church development project at The Woodlands, Texas.

Mary Magdalene

by Karen S. Carter

You called me by my name.
"Mary," you said.
And in that word was power.

You spoke my name with purity.
Passing over all the noisy emptiness
my name then stood for,
you reached into my depth
my name
my true name,
as it was from the beginning.

It was the way you said my name
that struck a vibrant chord of hope
and helped me cast aside my
former ways.

And for the first time in my life
I wanted to be known,
and give to you
my name.

On Sunday morning,
vainly searching for the One
to whom I gave the power of my name
in glad surrender,
I was found a second time:

You called me by my name.
"Mary," you said.
And in that word was Life. ☐

Karen S. Carter, an ordained Brethren minister, is a member of the General Board. During this academic year, she is a theology student at the University of Tübingen in West Germany.

Post-resurrection doubts

by Lauree Hersch Meyer

Read John 20: 24-29.

We came home one day and found our bathroom cupboard door off its hinges. No one but my son Jonathan was home, so we asked him what happened. His explanation was not what we expected. His story was: The door "just fell off." We figured doors don't "just fall off" their hinges.

We hadn't been present at the event, but he had. We had to decide whether to believe him. Like Thomas in our text, how could we believe something that opposed our understanding of reality, when we were not even present at the astonishing event?

That is exactly the issue in the Thomas story. Before we look at the Thomas story, let's recall the two appearances that precede our text. First, Jesus approached the weeping Mary who could not find her dead Lord's body. When she saw Jesus, she mistook him for the gardener. Then Jesus spoke her name and she recognized her risen Lord.

After appearing to Mary, Jesus appeared to all the disciples but Thomas. When they told Thomas their story, he asked for exactly the same thing the disciples had received—to see Jesus' hands and side. Well, actually, he called for a bit more. He said he wanted to *touch* Jesus' hands and side.

Thomas got what he asked for. A week later, Thomas was with the other disciples. Jesus suddenly appeared with them, although no doors were opened. Again, Jesus spoke his peace. Then he invited Thomas to touch him, to place his hands on the wounds.

You know the story. Thomas didn't lay hands on Jesus. He was overwhelmed. His confession reveals how deeply he was convicted: "My Lord and my God!" When Thomas' life was deeply touched, he abandoned the proofs he called for. Thomas now knew Jesus was not dead.

Moreover, Jesus was not just a beloved prophet Thomas longed for. Jesus had renewed Thomas' life. Thomas did not merely believe Jesus had risen; he *experienced* Jesus' resurrection. Thomas was himself a new creation. Only God does that. Thomas recognized God's action in Jesus' and Thomas' life. And he said so: "My Lord and my God."

The risen Lord caught up the disciples and Thomas in new life, in new mission. Now they became doers of God's work, as Jesus had done God's work. Jesus' resurrection life enlivened the disciples, giving them a new purpose and mission. That was Easter; and that was their Easter faith.

If that glorious declaration is so, why then this terrible word of Jesus in John 20:29: "Have you believed because you have seen me? Blessed are those who have not seen and yet believe." I like the story better without that word. Had I written the story, I might well have left it out.

But that word is part of the story. In fact, it is part of *our* story. For we, every one of us, know what it is to be Thomas. The Gospel writer knew he was writing for folks who, like Thomas, and like you and me, had experienced no appearances of the risen Lord. Until resurrection occurs in one's life, how does one know it is true? This story speaks directly to the church's post-resurrection doubts.

We, the church, are Thomas who "has not seen." John knew most Christians wouldn't see Jesus the way this story records the disciples' encounter with the risen Lord. Nonetheless, Christians such as we who lack a direct visual, physical encounter will be happy or "blessed." We are those Thomases who desire conviction, who desire faith.

This story helps us who seek faith to understand the movement from doubt to faith. First, Thomas admitted he wanted to see the risen Lord. He *spoke* rather cynically: "Unless I see . . . I will not believe." But he *acted* vulnerably: Thomas took part in Sabbath services in which everyone told stories and remembered how this Jesus had made God's love come alive for them in a fragmented world. Thomas did not withdraw from the times and places of his now painful past, a past painful because he felt betrayed by Jesus' death.

He also felt abandoned in personal loneliness; he felt so different from the other disciples. For the others now claimed that Jesus' death and loss was no tragedy. Jesus' death had become the cornerstone of their faith, a victory over death and despair. For Thomas, the others' experience of resurrection was a perverse sort of victory that isolated him from them.

Nonetheless, Thomas did not isolate himself, even when engulfed by feelings of abandonment. That took some courage. He intentionally returned to the worshiping community.

Second, the believers did not dwell on Thomas' condition or on what he should say or think. They included him in their Sabbath gathering, so far as we can tell from the text.

The disciples knew how Thomas felt. He had told them. But at worship time, worship was the focus. Worship was the time to center on God's gifts and promises, not on the glory or loss God's people experience.

Third (glory of glories!), amid their corporate worship experience, Thomas was deeply renewed and integrated into the community. Offered the proof for which he had called, he didn't need it. His experience convinced him that this was *Jesus'* presence and work in his life. Indeed, this was God's very life, enlivening Thomas where he had been dead, in doubt. The proof of Jesus' resurrected life was *Thomas'* new life.

Thomas' story affirms that whatever captivates our lives matters. Both persons who wonder or doubt and persons who believe are to be taken seriously. Jesus took Thomas' doubt seriously. In the body of Christ today, Jesus still takes Thomas' doubt seriously. Even so, the terms set by our doubt are not the basis on which we come to faith.

When we "are" Thomas, we move from doubt to faith much as did Thomas: united in worship with others who remember, celebrate, and observe Jesus' living presence.

When we "are" believers who have experienced Jesus' resurrection life, we can receive others' experiences of doubt and disbelief, however painful they are.

Whether doubting or believing, we belong together. And we look together to God in worship, for God is our inheritance.

When we are in doubt, another's faith-talk often presses us more deeply into our isolation. Then we feel resistance added to our doubt. When we are in doubt, we do not want to be left alone. But others telling us what is true only makes us feel how deeply it is *not* true for us. When we are in doubt, we Thomases need to have our doubt neither preached at nor judged, but taken seriously.

When our doubt can stand alongside another's conviction, and we are loved in the midst of our doubt, we experience a great redemptive tension. For we, who doubt, are beloved. Then indeed, in Christ's living body, Jesus *is* risen, alive, present to us.

As Thomas, we doubters need companions who do not fear, resist, reject, or answer away our doubt. And we need companions who remember and practice the compassionate presence of the living Lord, who turn with us in worship to remember our heritage. For in the embrace of friendship and mutual practice of worship, the doubter in us may be transformed. In communion and worship, our Thomas meets the living and risen Lord, whom neither doubt nor death can contain.

The Thomas story is our story, a resurrection story for all times of post-resurrection doubt. But we who were not there do not really long for proof of the claims made by those who were there. Rather, disciples and doubters alike come to know the meaning of an event as we live and worship together. As worshipers, as members of one body, we are united. We will not even then have the same experiences, nor will we understand our common experiences in the same way. But we *will* be delivered from temptation to suppose that we must see, know, think, and do alike in order to belong to Christ.

We hate crisis and pain. Had we had the power, surely none of us would have allowed the crucifixion. Death is so painful; it divides us so deeply from our lives, our hopes, our certainties. But God received the crucifixion, and now crucifixion stands at the center of our faith. We are drawn repeatedly into experiences that cause us to grieve, to mourn, to doubt whether trust, joy, and full life shall ever be possible again.

As I read John's Gospel, post-resurrection doubt stands at the heart of our Christian life. Thomas the doubter is a much beloved disciple. It is Thomas who first calls Jesus God. It is in Thomas, absent at the early resurrection appearances, that we doubters receive assurance that God's promise is valid for us; it is never too late to experience faith. Thomas the doubter invites us to remember that faith is born where believers and doubters love one another and worship God together. ☐

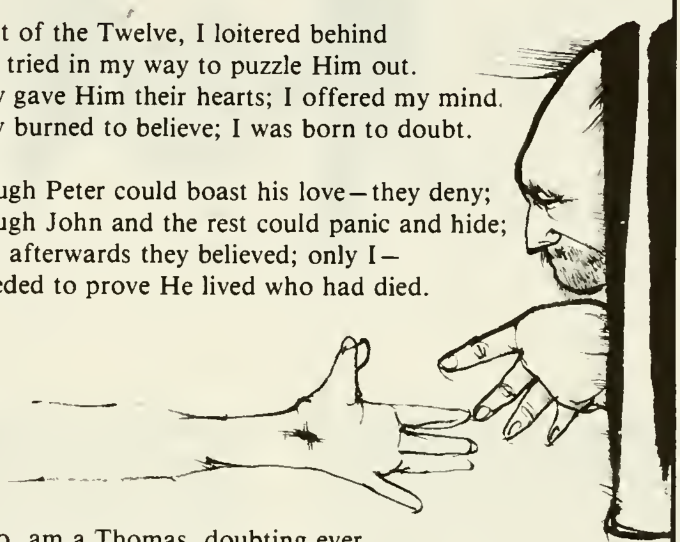
Lauree Hersch Meyer is assistant professor of biblical theology at Bethany Theological Seminary, Oak Brook, Ill.

I, Thomas

by Joe Van Dyke

Least of the Twelve, I loitered behind
And tried in my way to puzzle Him out.
They gave Him their hearts; I offered my mind.
They burned to believe; I was born to doubt.

Though Peter could boast his love—they deny;
Though John and the rest could panic and hide;
Still, afterwards they believed; only I—
I needed to prove He lived who had died.



I, too, am a Thomas, doubting ever,
And needing to see and touch the scar;
Yet knowing the faithful ones can never
Quite know what my honest reasons are.

But He looks at me and my guilty hands,
And it doesn't matter what they say;
For He knows I know that He understands,
And He blesses my holy doubts away. ☐

Joe Van Dyke is a retired schoolteacher and freelance writer from Alma, Mich.

Called

by Marilyn J. Koehler

Evangelism. What's it all about? Simply stated, it is becoming acquainted with someone who has the power to change your life.

I'd like to tell you about a person I know. He's my favorite evangelist. He never went to a seminary for formal training, but was a common working man. For years he was known more for his work than for his witness, so it came as a great surprise to people when one day he laid down his tools and became the evangelist in a full-time ministry.

He never advertised himself in newspapers. He never had a promotional committee, never tried to organize a church, never went on a door-to-door campaign. He never had any particular evangelistic program, never gave a "Just As I Am" invitation, and never forced himself on anyone. In fact, there were two times that people left him in great numbers.

He never used the word "evangelism" to describe what he was doing, but everything he did was just that. He did have some people who lived and worked with him for three years, and they have recorded some of his conversations and teachings.

Once, he asked them, "Who do men say that I am?"

They answered, "Some say you are John the Baptist, some say Elijah, Jeremiah, or one of those prophets."

And then came that penetrating question that he always asked people in various ways, "But you, who do you say that I am?"

Peter's thrilling reply was, "Thou art the Christ, the son of the living God."

The same question—"Who do you say that I am?"—was asked over and over again in various ways to many people. The woman at the well first thought that he was just a Jew, then realized he was her distant brother because of "our father Jacob," or maybe a prophet because he knew so much about her. Then came the realization, "He is the Messiah!" And she ran back to her town to tell her neighbors, "Come, see a man that told me all I ever did. Can this be the Christ?"

A man named Zaccheus traded all he'd ever gained to answer the question. "Half of my gold I give to the poor, and if I have defrauded anyone, I will restore it four-fold."

Martha was at her brother's grave when she answered, "Yes, Lord, I believe that you are the Messiah, the son of God, who was to come into the world."

A thief on the cross answered too late to do him any earthly good, and yet his answer was life-changing because it changed his destination. "Remember me when thou comest into thy Kingdom," he said.

A prostitute answered the call by following him afar even to a banquet hall, and there seeing him rejected and humiliated, she ran home to get her most prized possession. And slipping back to the banquet, she entered uninvited even though she knew she would be publicly scorned for the breach of etiquette. She anointed his feet with her alabaster jar of ointment because she did not feel worthy to anoint his head.

The last story of situation evangelism happened at an open grave—the grave of the evangelist. The evangelist had been murdered by those who did not like his preaching style, his message, his church, his power structure—or rather the lack of it. They did not like his inattention to polity, staff, the seminary, and the elected boards.

A woman named Mary went to the grave to mourn, only to find it open and the body gone. Of course, she went running to tell the rest of the church body. They delegated two men to check out her story (she was a woman you know!). Sure enough, it was true! So they left her there and returned to tell the rest of the group.

Mary was alone again—just as he had found her when she was possessed of seven devils. The group hadn't really meant it when they welcomed her in as the evangelist brought her. They let her serve their needs, but now they had forgotten what was said about love and fellowship. They left her weeping. There was no hand on her shoulder saying, "Come on with us now. We'll take care of you. You can be with us. You're one of us now."

No, she was alone again, and her grief and despair was so acute that she did not immediately notice the presence of two angels. When she saw them, she was not afraid or awed. When the angels questioned her as to her distress, she said, "They have taken away my Lord and I do not know where they have laid him."

Then she turned around and saw with acuity—Jesus Christ, the Risen Lord. And she heard with acuity his voice, "Who is it that you seek?"

y name

But her grief was so deep and engulfing that she did not perceive his presence, and thinking it must be a gardener, she said, "If you took him away, tell me where he is that I may go and get him."

And then she heard the most beautiful sound in all the world—God calling. God calls and we hear not with acuity. This sound is like no other. It is a sound that reaches deep into the brain center and penetrates deeply into the recesses of the soul's darkest night. It goes into our most profound emotions to find us in our despair and loneliness; the call goes into our everything to wrench us away from whatever hold the world has on us—our aims, our goals, our sins become as nothingness before the sound of God calling.

"Mary!"

"Rabboni!"

The Gospel, the Good News, which Matthew 28 commands us to share, is the account of people meeting the Master—the greatest Evangelist—and hearing him call them by name. It is the account of people hearing and responding to the call and then making Jesus Lord of their lives. Evangelism is any tool that assists that process.

May I introduce you, "This is Jesus, and he calls you again—by your first name."

He is my Lord; all that I am or ever hope to be, I owe to Jesus and that moment when I first heard him say, "Marilyn." For me, that was evangelism! ☐

Marilyn J. Koehler, a member of Fairview Church of the Brethren, Udell, Iowa, is a former moderator of Northern Plains District and has been a member of the Evangelism Strategy Committee.

Double standard

by Frank Ramirez

If Jesus lived today
Would sinners bring again
A woman caught in sin?

Doubt it not. Sin's hold on our tired world
Has not diminished—

—Nor has the need for mercy's gospel!
Doubt not the hand would write again in sand,
Nor that the Love that birthed the world
Would shield the broken spirit healed.

But that was half the sin.
What happened then? We hear no more.
There surely stood a man surprised
In guilt. No word survives.

Today, the Lord might seek the man
And find him, in some tavern, bragging
Of the conquest, while
Willing ears with bold approval
Added relish to the telling
Of the sordid deed.

Can the Lord be heard
Through tales of sin glorified?
Would he have to walk away,
His knock unanswered,
His invitation unperceived?
Can mercy rain while worldly princes reign?
Can he who will not hear,
Hear? ☐

Frank Ramirez is pastor of the Ladera Church of the Brethren, Los Angeles, Calif.

Small talk

by Karen B. Kurtz

My mother

My mother loves me because she gives me hugs. She tells me a story about when I was a little baby. She reads a story to me sometimes. She tells me good night before I go to bed because she cares about me very much. She gives me things of hers that she does not want anymore. She sometimes buys me things that I want. When we go shopping, she lets me go too. I do special things to surprise her. My mother is special to me; she cares about me. I care about her too. I love her very much.

Duong Samorn Chhaykrith, age 10
Union Center Church of the Brethren
Nappanee, Ind.

The Passover meal

The Israelites had a passover meal. They had soup, bread, and raisins. When they were through they drank wine. Then Pharaoh said, "Leave!" They packed quickly before he changed his mind. They went out of Egypt and came to the Red Sea. It was too deep to cross. Moses made it open up. They walked on dry land. Pharaoh changed his mind. He said to his men, "Go after them." When they were crossing the Red Sea, it went back together and they drowned.

Tanya Brenneman, third grade
Elkhart City Church of the Brethren
Elkhart, Ind.

To do: the Seder

Passover begins April 17 and lasts eight days. After Passover, the Israelites *passed over* from slavery to freedom. You can read the complete story in Exodus 12:3-40. You can fix a Jewish meal called the Seder in your home. Ask your family to help you fix the foods. Here is what you need:

lamb
bread or crackers
hard-boiled eggs
parsley dipped in salt water
apples
nuts
grape juice to drink

Because this is a special meal, perhaps your family would like to eat by candlelight. You can put a tablecloth on the table. Later, you can go to the library to look up the special meanings of the Passover foods. For example, parsley represents springtime.

Jennifer, Stacy and Kevin Graber set the table for the Seder.

Small Talk is a monthly page for displaying children's art and writing, and for suggesting ideas for fun. All children are welcome to take part. Send your items to: Kurtz Lens and Pen, 65523 Washington Road, Goshen, IN 46526.

The militarization of the American rifle

When members of a local gun club in New Hampshire, Indiana, or New Mexico can control more devastating firepower than the armies of Tanzania or Paraguay, it is time to rethink priorities.

John Hoyt Williams

Although the United States was spared any major assassination attempts during the past year, many Americans, both lawmakers and concerned citizens, are continuing to fight for gun control. The challenge of the Morton Grove, Ill., no-nonsense handgun law has the National Rifle Association and other influential "pro-gun" groups scrambling for a major counterattack.

As usual, the gun-control campaign is focusing almost entirely on the handgun, unquestioned villain in thousands of murders and accidental deaths annually. There are currently some 60 million pistols and revolvers "in circulation" within the United States, a statistic that alone would appear to make gun control an unattainable goal. The rifle and shotgun, by contrast, are treated by most Americans—proponents of gun control included—as sacred. After all, people think of rifles and shotguns as *hunting* weapons, the tools of a game-and-sport-conscious society. Large and bulky, they supposedly are not easily concealed, and, designed specifically for hunting, they are not considered effective antipersonnel weapons (and hence are subject to few legal restrictions). But recent developments in the gun world invalidate these perceptions.

In the past two years or so, a substantial proportion of America's rifles and shotguns have been undergoing a metamorphosis into combat-oriented weapons. Their firepower has been dramatically augmented, their very configuration has been changed and, in many cases, they have blatantly been manufactured for killing human beings. The danger is not simply that a new class of firearms is finding its way to the potentially trigger-happy. The most frightening aspect of the problem is the quantum increase in short-range firepower (high cyclical rate of fire) which is now acceptable, and available to anyone with money. Unless this trend is reversed, we shall soon look back with nostalgia on the time when our worst threat was the "Saturday night special" in the hands of the local felon or psychotic. At least that weapon is prone to misfire, is wildly inaccurate and is able to fire only a small amount of ammunition—slowly, at that.

Interested in purchasing a hunting rifle, I recently strolled into a local sporting goods store, with no malice in my heart toward firearms. Immediately, a clerk produced an intriguing rifle, which he claimed was a "best seller"—a sleek, lethal-looking instrument with a pistol grip and a rather short barrel. When I mentioned that it looked like a military arm, he told me that it, the Colt AR-15, is the same basic gun as the United States Army's M-16, classified as a light machine gun (LMG). The only significant difference is that the AR-15 can fire only in the semiautomatic mode (that is, the trigger must be depressed anew for each shot).

Next, the voluble clerk proudly displayed some of the wide variety of extras, or "accessories," available for the $500 rifle. Among these was a variety of telescopic sights designed especially for the AR-15, including an expensive night model giving extraordinary visibility in the dark. A bipod attachment would steady the rifle when fired from a prone position, without obstructing its bayonet mount (bayonets were temporarily out of stock). There was a special sale on AR-15 "Swat Paks," canvas pouches normally worn over the shoulder. These carry three additional magazines for the rifle, each of which holds 20 rounds of .223 caliber (NATO 5.56 mm) ammunition. Thirty-round clips, in their own special Swat Paks, were also available, but were not on sale. If I felt, however, that I could make do with only one spare clip, I could buy a stock pouch in camouflage-color Velcro, to be strapped to the rifle's stock for swift retrieval in case of an emergency. Amazed, I asked just what all this gear had to do with hunting. "Nothing at all," I was told. The AR-15 is, after all, a combat, self-defense or survival weapon, and even without all the accessories, it is not considered a decent hunting rifle.

The clerk told me that one of the AR-15's major appeals, aside from its "macho" configuration, is its easy conversion to full automatic fire (the rationale for the Swat Paks, no doubt). After the conversion, the "hunter" can hit the trail with an M-16 LMG capable of a cyclical rate of fire of *1,000 rounds per minute* (assuming he could release and insert an impossible 50 magazines in 60 seconds). There are many people, I learned—not all of them gunsmiths by any means—who would be happy to do the (illegal) conversion for $100 or less.

That, however, might be money wasted, for one can buy a book titled *Full Auto AR-15 Conversion Manual* (Desert Publications, $4.95), which, according to one advertisement, offers step-by-step instructions, with photographs and drawings, so that the handyman can do the work of conversion in the privacy of his own basement workshop. For perhaps $700, I could arm myself at least as well as an Army Special Forces trooper and, except for the conversion to the LMG category, could do it all legally. I could carry all the requisite gear, including the AR-15, out of the store immediately upon purchase, with no "cooling off" period (mandatory in most states for handguns only). My interest piqued, I soon learned to my horror that the AR-15 might well be one of the safest, most legitimate items being carried out of gunshops these days.

A brief perusal of standard mass-circulation gun, mercenary and survival magazines was a revelation. In one advertisement, the announcement that "Uzi is Here!" appears in one-inch type. It certainly is a grabber, for the UZI, "Manufactured by Israel Military Industries," is a Special Forces, Secret Service and counterterrorist weapon of legendary proportions. Anyone who saw the televised report of the attempt on President Ronald Reagan's life saw the UZI, which magically appeared in the hand (and along the arm) of the most visible Secret Service agent. It is standard issue for the secret service of many nations because it is extremely small, short barreled, and fitted with a 20-round magazine.

On full automatic, the UZI belches bullets at an unbelievable rate, and like almost any other semiautomatic rifle or carbine, it easily can be converted to its intended fully automatic mode. With its folding, tubular stock and short barrel, it can be hidden beneath a suit jacket, thrust into a waistband or even taped to a forearm. Here is a weapon infinitely more dangerous than any pistol ever made, albeit with a slightly longer barrel than the Secret Service's version. Because it is classified as a rifle rather than a pistol, it is not subject to state and local regulations.

Properly impressed that UZI is here, I next learned that so is the equally legendary Ingram, with its folding stock. Almost pistol-sized, the Ingram won fame as a reliable "pocket machine gun" and Special Forces and commando weapon. It can now be purchased in either a 9mm (32-round magazine) or a .45 caliber (16-round magazine) version. In addition to holding the Ingram itself, its swat case has room for three spare clips (totaling 96 rounds of 9mm, or 48 rounds of the awesome .45 caliber ammunition), a flash suppressor (whose weight also stabilizes the barrel and keeps it from "climbing" during full automatic firing), a loading tool and cleaning accessories. The case itself, when loaded with "Kevlar" inserts and hung around the neck, becomes a bullet-proof vest stretching to the knees. Not at all a sporting proposition.

Within the past few months, another strictly military legend has appeared: the AKM. Infamous as the Kalashnikov assault rifle, this weapon has killed more American soldiers since 1952 than any other weapon in the world. Next to the Ingram, the AKM looks rather quaint. It is considerably longer, has a genuine wood (detachable) stock and a forward-curving magazine. It can be had with the full range of combat accessories, and is, no doubt, destined to be a big hit with the plinking crowd, many of whom, ironically, dodged Kalashnikov bullets in Vietnam.

There are many other such weapons currently and widely available. One of the favorites is the Heckler & Koch 91 Assault Rifle in 7.62 mm (the standard NATO combat round, which means easily available ammunition). Originally produced in Europe, the H&K 91 proved so popular with American "sportsmen" that it is now being manufactured in the United States to keep up with the demand. A recent gun-magazine review waxed rhapsodic about the accuracy of the gun: "The most noticeable feature of the 91 was that everyone seemed able to hit man-sized silhouettes at unknown ranges . . . everything we looked at we could hit."

Readers will be cheered to learn that, according to one advertisement, "Now you can own it . . . THE WORLD'S MOST FAMOUS GUN!" The object of this hyperbole is not the 19th-century Colt peacemaker or the Winchester carbine: it is the tommy gun, the same Thompson submachine gun made famous by Eliot Ness and World War II marines. It is, of course, sold only in semiautomatic, to our tremendous relief. The Thompson can be purchased in either .22 or the original .45 caliber, with either a 30-round clip or the more "classic" drum magazine, holding a good deal more ammunition. Thompsons can also be had without a stock, becoming, when converted to full automatic fire, a dandy machine pistol, a tremendously effective short-range devastator. Hunters might be pleased to know that such a weapon could cut a full-grown Kodiak bear in half with less than two seconds of automatic fire.

M-S Safari Arms recently released its custom-made ($1,600) sniper rifle in .308 caliber, complete with a modified Marine Corps special issue sniper stock, in fiber glass, and a 20-round magazine. For the penny-wise, there is the intriguing BMF Activator for only $19.95. This little toy attaches to any semiautomatic rifle in seconds. The marksman then simply turns a crank instead of pulling a trigger. The crank can turn so swiftly, according to the promo, that the rifle can spit out up to 1,200 rounds per minute—20 per second! For another $12.95, one can buy a bipod, so that one can steady the LMG and not shear down trees with it accidentally.

Paladin Press, Desert Press and others offer the "sportsman" such favorites as *Home Workshop Silencers, Principals of Quick Kill, Get Even: The Complete Book of Dirty Tricks, Special Forces Handbook, U.S. Army Sniper Training Manual, Techniques of Harassment* and *How to Kill,* the latter in four volumes.

Some venerable and respected manufacturers, such as Ithaca, are now producing special riot guns for the public, and even shorter-barrel models for the police and military. Sporting goods stores routinely carry a variety of such lethal models (known in the popular argot as "intimidators"—an understatement if there ever was one). Loaded with "double O" shot, or perhaps the *very* new 12-gauge "Flechette" round, with its 20 tiny, finned steel arrows, these are perhaps the most devastating short-range antipersonnel weapons ever devised. Since it is almost impossible to aim or control the spray of shot, riot guns are also the least discriminating of weapons.

And what of the duck hunter's darling, the all-American shortgun? It too has been transformed. Advertisements abound for "retooling" one's shotgun into a "swat combat" riot gun. Almost any commercially manufactured shotgun can have its stock removed and be fitted with pistol grips and/or folding stocks. This work can be done with common household tools by anyone with an hour or so to spare. Feature articles in prominent gun magazines enter into very explicit detail on how best to convert a common Mossberg or Remington bird gun into a riot gun, which, it goes without saying, has no hunting applicability whatsoever.

Finally, and on the cutting edge of the future, is a new technology bursting upon the rifle (and shotgun) scene. Laser Products Corporation is now marketing a laser aiming system designed to fit a variety of weapons, including the AR-15/M-16 and riot gun. This little gadget can make a Wyatt Earp out of an aged grandmother or a 10-year-old, for it sends a very narrow, concentrated beam of red light to the target. When the red dot appears on your target's forehead, the bullet or shot will hit that forehead, for what you see is what you hit. It is all but impossible to miss. So far the laser system, costing in excess of $4,000, is restricted by law, but efforts are under way to make it "safe" for the "average" shooter. This simply entails blocking the emission of laser "radiation" to avoid harming the gunman.

Almost all of the weapons and gear described above (and much more of the same, such as the "restricted" and armor-piercing Teflon-coated bullet) are readily available to all but the obviously insane, and much of it can be purchased by mail. A modest survey of gun and sporting goods stores indicates that if the AR-15 and H&K are not on the rack at any given moment, it is because they sell so fast that they are difficult to keep in stock. They are, however, on order, rest assured. Tens of thousands of Americans are busily outfitting themsleves like Army Rangers or SWAT police.

The implications of the transformation of the American rifle and shotgun are many. None of them inspires optimism. Here are a few not-so-outlandish scenarios of what could happen, based on incidents traditionally involving handguns:

Bobby Joe, drunk as a skunk in his local saloon and enraged by someone's pawing his girlfriend, goes out to his pickup truck. Reaching into the glove compartment, he extracts his trusty Ingram, folds down the frame stock and stomps back inside. In two seconds or less he could empty his 32-round clip, spraying bullets hither, thither and yon. The Ingram's rate of fire would more than compensate for any lack of marksmanship on Bobby Joe's part. Even greater mayhem might be produced if our protagonist reached instead for his Mossberg 10-shot riot gun, with which he could hardly avoid blasting everyone near him to shreds.

Max, the urban sniper, could lie on a tenement roof with his M-16, equipped with telescopic sight, bipod, flash-hider and Swat Pak. Or, if he preferred the ultimate in accuracy at the expense of cyclical fire rate, he could use his M-S Safari Arms sniper rifle.

Terrorist Claudine could bring her stockless H&K or UZI (with a spare magazine or two) to political rallies. The UZI, like the Ingram, would fit into any large purse. If Claudine had steady nerves, if she could retain her sense of timing, she would almost certainly be assured of a score (or two, or three . . .).

The potential for political or social havoc inherent in the availability of these weapons is staggering. Traditionally, the police and the Secet Service have at least had the advantage of being considerably better armed than society's miscreants. This condition can no longer be taken for granted. Had President Reagan's would-be assassin been armed with an UZI, an Ingram, an H&K 91 or a riot gun, the results would surely have been far more serious, and for more people.

If street gangs begin acquiring large numbers of such weapons the probability of major violence approaches the unthinkable. The police would have to laager their wagons, and America's cities could become vast "Fort Apaches." Today's zip gun may become tomorrow's shortened M-16, and today's switchblade its bayonet.

Criminals, vigilantes, and paranoid survivalists "gain" from such weapons; sportsmen and society as a whole do not. When members of a local gun club in New Hampshire, Indiana, or New Mexico can control more devastating firepower than the armies of Tanzania or Paraguay, it is time to rethink priorities. ☐

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John Hoyt Williams is a professor of history at Indiana State University in Terre Haute.

Windows in the Word

by Timothy K. Jones

Skies

Many people confess a strange attraction to the sky. Sometimes it evokes fear. Often it awakens wonder.

Seeing the sky stirs up a host of reactions within us. I recall my first vivid glimpse of the Milky Way when I was a child. Or the sunset fire of color and light in the coastline Santa Monica of my youth. I remember a shattering bolt from a night-time thunderstorm that snuffed out house current, leaving me to finish homework by kerosene. And who will forget photos of mushroom clouds of atomic destruction filling a Japanese skyline?

The upbeat magazine ad I saw the other day drew on this fascination. A red sunburst horizon filled the page. Printed over the scene was a slogan: "Aim high. Reach for new horizons." That was not all. In the forefront was a runway. A jet was taking off. A fighter jet. I soon realized that I was reading a military recruitment ad. The fighter plane dominated the fiery beauty of the sunrise.

If menacing images of weaponry fill the skyline for many, others in our doubting era see the sky as simply vacant and empty. It holds little worry, but also no wonder. H. G. Wells grew tired of life in later years, it is said, and was no longer able to sense wonder at the night sky. He flatly commented, "I go out now and look up at the stars in the same way I look at the pattern of wallpaper in the railway station waiting room!"

The Bible paints a contrast. Biblical writers mingled the ancient pagan fear of the skies with a new-found wonder. They overcame indifference or despair with reverence.

The Bible finds in the sky more than unknown mystery or a battleground for the spirit-world. The sky becomes a window opening onto the nature and activity of creation's God. The sky is an oft-repeated image.

From beginnings in Genesis to visions in Revelation, we read about stars, moon, and wonders in the heavens. Noah found the horizons filled with God's rainbow promise. Abram was told to count stars when hope grew dim. Ezekiel saw the heavens opened with visions. Jesus ascended into the skies and told his followers to look upward and watch. "For as the lightning comes from the east and shines as far as the west, so will be the coming of the Son of man" (Matt. 24:27). They were to scan the horizon for "the Son of man coming in clouds with great power and glory" (Mark 13:26).

Something about the sky stretched the faith of biblical people beyond familiar vistas. They knew the fear of dark and evil spirits like their contemporaries, but they saw that God was larger, wider, fuller through the window of sky above.

"The heavens are telling the glory of God," said the psalmist, for the sky reminds us about God.

I am coming to see the sky as more than a fixture in the arch of universe above. It is a window. A needed one. For as we look, we see beyond haze and smog and an empty vastness. We glimpse the wonder and magnificence of a very big God.

The world sees in the sky gathering storm clouds of menace. At times that seems true. But I also see something else: I see glimmerings of a constancy and a Presence.

Because God set a bow in the sky above Noah, because he led Abram to a breathtaking, starry glimpse of the future, and because I know that redemption draws nigh in Christ on the horizons of the future, I look up, as well as about.

Whatever we fear, the bigness of God is over us and above us. We need only look up to be reminded of that. ☐

Timothy K. Jones is co-pastor of Christ our Peace Church of the Brethren, a new church development project in The Woodlands, near Houston, Texas.

Opinions on Holy Land, homosexuality

David Valeta

Holy Land trips call for justice

The name "the Holy Land" conjures up images of a blessed land, of a land somehow different from land anywhere else on this globe. It is a land of importance for three world religions, Judaism, Islam, and Christianity. For the Christian it is the land of the Bible, the land where God took on human form, where Jesus walked and preached, ate and slept. We want to go there, to experience the land and the places where Jesus lived.

In May 1977, I spent a month there, seeing the holy sights and experiencing the Holy Land directly. After my trip, the Bible came alive for me in a new way as I read about Jerusalem and Jericho and the Sea of Galilee, and could relate my reading to actual places.

Last fall, however, I realized that the Holy Land is not so "holy" today. The first two weeks of September, I traveled again to the Middle East. This time I experienced the Holy Land of today. It is land full of tension. It is a land where basic human rights are being violated in the name of security.

Israel became a nation in 1948. One of the contributing factors to this event was the extensive persecution and suffering of the Jewish people during the Holocaust in World War II. The Jewish people have suffered greatly, and having a land of their own is a reasonable desire. But in the creation of a homeland for the Jews, another group of people has been losing its homeland. Today the Palestinians are a homeless people. They have suffered the loss of their land, their homes, and their identity as a people.

As I visited a Palestinian refugee camp in Jordan and visited with numerous Palestinians on the West Bank, I heard their sad story. I saw the effects of the Israeli military occupation of the West Bank. I saw illegal settlements, the military checkpoints only for West Bank Palestinians, the closing of schools and universities and the arrests and deporta-

CLASSIFIED ADS

FOR SALE—"Tilted Halo," delightful autobiography by Merlin E. Garber. Readers comment, "A smile and a tear on every page," "Most requested book in our retirement home library," "An extension of an outstanding ministry." Supply diminishing. $5.95 plus $1 postage & handling, Commonwealth Press, Inc., P.O. Box 3547, Radford, VA 24141.

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INVITATION—In LA for the Olympics? Stop and worship at the Ladera Church of the Brethren, 5505 W. Slauson Ave. 1/2 mi. east of San Diego Freeway (405) at the Slauson cutoff. Sunday School at 9:45, worship at 11:00. Questions about LA before you arrive or during your visit, call Pastor Frank Ramirez (213) 645-2878, just 5 mi. from LAX.

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TRAVEL/STUDY—Christians for Latin American Study and Solidarity(CLASS) sixth annual liberation theology study trip to Mexico City and Nicaragua. June 23—July 13. $1200. Write: Rev. John Cortez, Church of the Holy Name of Mary, 724 E. Bonita Ave., San Dimas, CA 91773.

TRAVEL—Grand tour of Europe with Oberammergau Passion Play. June 4-25 and June 25—July 16. Scandinavia and Oberammergau Passion Play July 16—August 4. Annual Conference by air-conditioned bus from Elizabethtown to Carbondale, IL. Rooms included. Brochures and information: J. Kenneth Kreider, 1300 Sheaffer Rd., Elizabethtown, PA 17022.

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TRAVEL—Annual Agricultural Tour to Ecuador and Peru Aug. 9-19. George Kreps, former missionary, and his wife Marty will guide tour along with Bill & Helen Swank of Ohio Farm Bureau. Visit Quito, Llano Grande, Calderon, Otovalo & Santo Domingo in Ecuador, sites of former Brethren mission activity and Lima, Cuzco & Machu Pichu in Peru. Contact George Kreps, 841 Buchholz, Wooster, OH 44691. Tel. (216) 264-4073. Cost $2189.95 per person from Columbus, OH includes air/ground transportation, transfers, hotels, all meals, exit fees & fully guided tour. College credit arranged.

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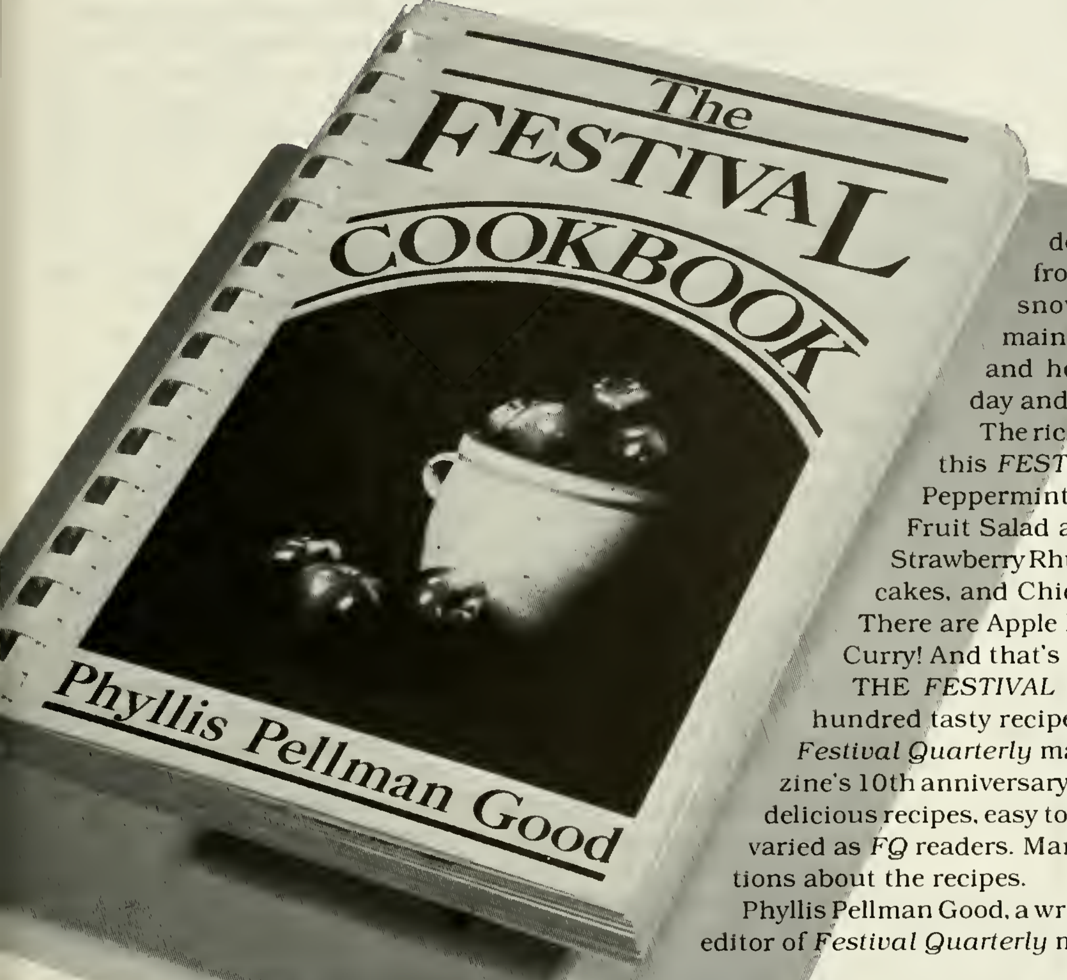
WANTED—Songs for a Worldwide Peace Movement. Around the world, brothers and sisters join hands in a movement to turn around world leaders guiding us toward the destruction of creation. We want songs to feed that movement and are awarding $100, $65 and $35 for the three best songs each quarter. Submission for the July issue must be in by May 15, 1984. If you have a poem without music, you may submit "May be sung to the tune of . . . " Authors whose work is published will receive one free copy. Others may send $3 to: Creative Peace Arts Quarterly, York Center Church of the Brethren, 1 South 071 Luther Ave., Lombard, IL 60148. All work copyrighted and becomes the property of the quarterly.

THE FESTIVAL COOKBOOK



The rhythms of the Seasons define so much about our lives from the first tulip to the first snowflake. "While the earth remains, seedtime and harvest, cold and heat, summer and winter, and day and night shall not cease."

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Phyllis Pellman Good, a writer and cookbook specialist, is editor of *Festival Quarterly* magazine.

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tion of West Bank Palestinians for security reasons. Through subsequent reading and study since returning home, I have learned how the unqualified support by the USA for Israel and our government's financial and military aid have contributed to the suffering and pain of the Palestinian people.

I came home shaken and chagrined. Surely the nation of Israel and the Jewish people need our support and help, but not at the expense of the human rights of another group of people. The Palestinian people are deserving of our support and recognition in their struggles to be a free independent people. I am not pro-Palestinian, anti-Israeli or anti-Jewish. I am a Christian who is concerned for human rights, peace, and justice for all the peoples of the earth. As Christians, we are called to name injustice wherever we see it and work for needed change. ☐

David Valeta is currently a student at Bethany Theological Seminary, Oak Brook, Ill.

Harold S. Martin

Homosexuality unacceptable

We are living in the midst of a tremendous moral revolution. New value-systems are springing up everywhere. The mood about us is permissive and daring. There has been a definite change from the standards accepted just a few decades ago. One of the changes is related to human sexuality, and especially the matter of homosexuality. Today homosexuals are demanding that their lifestyle be accepted as valid. Practicing homosexuals are seeking to become pastors in more and more churches. There are a few scriptural principles related to homosexuality that I want to note.

Homosexuality is unnatural. When God created human beings, he made them male and female. The Bible account of creation establishes human beings possessing a specific sexual identity: "So God created man in his own image . . . male and female he created them" (Gen. 1:27). God did not create the man alone, neither did he create man/man or woman/woman. Man was created for another. That other was woman. Their relationship is ordered by God the Creator. And Jesus reaffirmed the Creator's original intention for the man/woman relationship (Matt. 19:4-5).

In Genesis 3 we find the goodness of God's creation distorted by sin, and the divinely established pattern for male-female relationships was marred. Estrangement and alienation replaced God's intention. Rebellion and pride brought strain between the sexes. Some of the results of the fall include adultery (Gen. 26:10), rape (Gen. 34:2), prostitution (Gen. 38:15-18), and homosexuality (Gen. 19:4-7). These are all deviations from God's created order.

The Scriptures specifically declare that homosexuality is unnatural behavior. "For this reason God gave them up to dishonorable passions. Their women exchanged natural relations for unnatural, and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in their own persons the due penalty for their error" (Rom. 1:26-27). It is not normal to be attracted to a member of the same sex. It violates the basic sexual structure which God created. It is a perversion. It is against nature.

Homosexuality is sinful. The Bible classifies homosexual practice as sin. It is a violation of the will of God. A simple reading of Genesis 19 (about the two angels who paid a visit to Sodom and stayed in Lot's home), indicates that sodomy is a great wickedness (Gen. 19:4-5). Jude 1:7 points to Sodom's homosexuality as an example of the kind of immorality that brings the vengeance of eternal fire. In 1 Kings 15:11-12, God commends good King Asa as follows:

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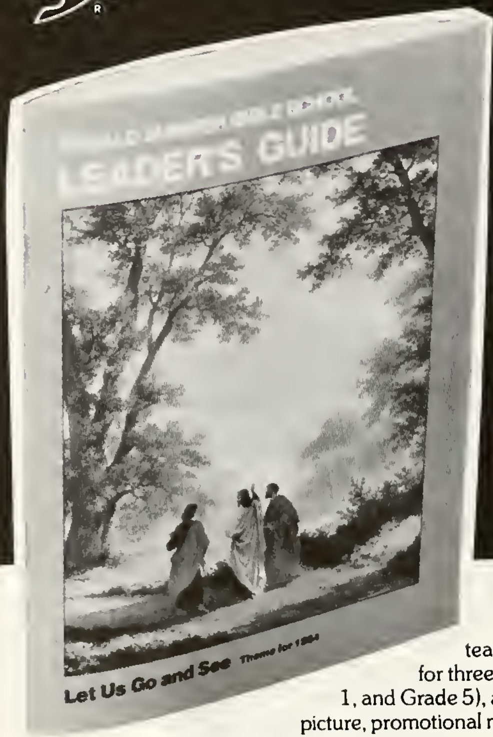

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"And Asa did what was right in the eyes of the Lord, as David his father had done. He put away the male cult prostitutes out of the land, and removed all the idols that his fathers had made." It is hardly conceivable that such an abomination should find acceptance among Christians today.

The Bible says that to lie with a person of the same sex is an abomination. We read, "You shall not lie with a male as with a woman; it is an abomination" (Lev. 18:22). The New Testament condemns homosexual activity without qualification. We read: "Do not be deceived; neither the immoral, nor idolaters, nor adulterers, nor homosexuals . . . will inherit the kingdom of God" (1 Cor. 6:9). The Greek words translated "homosexuals" apply to any continuous homosexual activity, whether it is a covenanted permanent relationship, or a promiscuously lustful relationship. Homosexuality is an insult against God.

Homosexuality is curable. There is hope for the homosexual. The male homosexual and the lesbian can experience the forgiveness of God. They can have a changed life if they really want it.

Some of the Christians at Corinth had at one time been involved in homosexual activity, but they were delivered from it. The writer in 1 Corinthians 6:9 mentions homosexuality (along with other sins), and then says in verse 11: "And such were some of you. But you were washed, you were sanctified . . . in the name of the Lord Jesus. . . . " These people were no longer practicing homosexuals. Homosexuality is curable.

The Bible message offers hope to those who practice sodomy, but before they can be delivered, they must acknowledge their sin, honestly desire deliverance, and want to do what is right. Many studies show that homosexual behavior is *learned* behavior. And what has been learned can (with God's help) be unlearned. All committed Christians do care deeply about the homosexual. They believe that the blood of Christ is sufficient to provide forgiveness and deliverance from this sin, as well as from other sins. 1 John 1:5-9 says "God is light . . . and the blood of Jesus his Son cleanses us from all sin. . . . If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness."

I look with compassion toward homosexuals, and see their struggles, and

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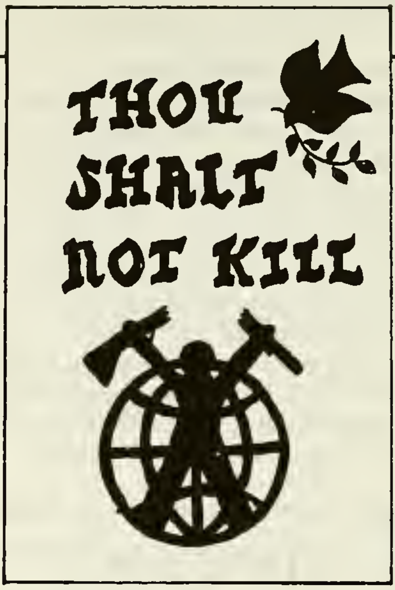

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their rejection, and their personal agony. It is not easy to lose a job, nor is it easy to be rejected by one's own family. I remember too that there is a sense in which those of us who are not homosexual have tendencies and drives and inclinations that can be just as wicked as homosexual conduct. But aside from the unnaturalness of homosexual behavior, there is *one additional basic difference:* The homosexual in our day is saying, "My gayness is good. My sodomy is not sinful. God made me this way. God accepts my style of living as good. It is natural to me, and it is time for you folks to accept me as I am, and to join me in saying that a homosexual style of living is acceptable." The rest of us are not saying that. We are not seeking to have anyone tell us that our sins are okay. We look at heterosexual immorality such as fornication, adultery, and prostitution as calling down the wrath of God just as *homosexual* immorality does. God loves the practicing homosexual just like he loves each of us whose besetting sin may be pride, selfishness, impatience, gluttony, greed, or hatred. Christ died for all of us. Thus we invite the person whose besetting sin is homosexual practice to join the rest of us at the foot of the cross in repentance, in order that we might know God's forgiveness and his resurrection power to liberate from slavery to sin.

Our concern about sexual impurity is not written because we think sex is wrong, but because we think it is sacred. Sex is more than an animal appetite for which persons may be used as pieces of equipment. We are horrified at sexual perversion because we regard sex itself as good, and every person of integrity tries to safeguard what he regards as sacred and good. ☐

Harold S. Martin serves in the free ministry in the Pleasant Hill Church of the Brethren near Spring Grove, Pa. He works as a staff person for the Brethren Revival Fellowship (BRF), and is a member of the Church of the Brethren General Board. His Bible studies appear frequently in MESSENGER.

WHAT ABOUT THE RUSSIANS?

Edited by Dale W. Brown

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Dale Aukerman

"If we fail to see a neighbor in the face of our enemy, the consequences will be unthinkable . . . We must step out—make friends of our enemies—American churches to Russian churches, American families to Russian families. We must build the bonds strong enough to defend both sides from nuclear weapons."
Jim Wallis

These are prophetic words from two of the many authors who have contributed chapters to *What About the Russians?*, an unusual guide that brings together significant aspects of Russian life and faith by experts and frequent travelers to the Soviet Union. The book includes chapters by William Sloane Coffin Jr., Senator Mark Hatfield, George Kennan, Kenneth Brown, Ron Sider, and Gerald Shenk.

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Linda Koser

God can help gay do turn-around

The February opinion of a homosexual minister closes with these words: "All of us are real people. Gay people especially need your concern, your support, and your love. Our lives are not easy. Please pray for us. We pray for you."

I am thankful that the writer was not specific about what to pray, for I am sure my prayers will not be the kind he meant for me to say.

How can someone who is a minister of the gospel and studies of the Word say he feels God's will for his life is to be gay? Hasn't he ever done a word study on homosexuality? My concordance lists six references which call this practice forbidden, consider it an abomination, talk of punishment, and call it unclean. God hates all sin and that kind of lifestyle. You cannot find any scripture that condones it. I guess what I want to hear the homosexual saying is, "I have a weakness to be gay. I don't know why God has allowed me to have these feelings. I can admit it to myself and be honest before God and maybe some special friends who will stand beside me while God is working to conform me to his image (Romans 8) and remove this sin."

I don't know why God heals some people from sin and gives them strength to overcome weakness almost over night, while others seem to work at the same sin for much longer periods of time. But let's never stop trying to be free of sin. God tells us to run from it (1 Cor. 6:18). We should all be handing our sins over to God.

This sin is not necessarily worse than any other, but to pursue sin is wrong. To say "I am the way God wants me," when we are pursuing sinful lifestyles only hurts the body of Christ. And it encourages others to continue to sin.

I pray for those who have made this man comfortable with his sinful tendencies. What do the Scriptures say about those who cause a weak one to fall? Luke 17:2 says it would be better for him that a millstone were hanged about his neck, and he were cast into the sea, than that he should offend one of these little ones.

To the writer of the opinion I would say this: Admitting honestly to how you feel is the beginning, not the end. Wishing after that won't make you change. Only Jesus can do that. Your letter reads as if you're ready to stop giving the Lord a chance. Please allow him time to finish his work in your life. God meets us in our infirmities and makes us strong (2 Cor. 12:1-10).

Your letter says that society taught you it is "bad" to be gay. With your Brethren heritage and lineage of ministers, could it be that your impression of being "bad" comes from the Bible and your spiritual training? God hates sin and commands us to do the same.

What was meant by your statement, "The Bible says nothing that applies directly to me"? All the Bible applies to my life—how I should live, how I should treat others, how I can learn from others mistakes.

The Bible says to be tolerant with those who are weak, be patient with them. God never gives up on you. I hope you will not give up on yourself. I don't stand in judgment. God has made us all different. The battles in my life are different from your battles, but I'm not giving up. God alone can make me what he wants me to be. It's not always easy. Change is difficult. "Pet" sins hidden from others become part of our lives all too easily. Stay in the Word, call sin a sin, and ask God over and over again to be there to help you flee from it. Who knows, maybe you will be transformed over night. God is still in the miracle business. God has the perfect answers. May God bless you. ☐

Linda Koser, of Ephrata, Pa., is a member of the Conestoga Church of the Brethren, Leola, Pa.

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turning points

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Amato, Donald, Dunmore, W. Va. to Lewiston Housing Authority, Lewiston, Me.

Burget, Linda, Roaring Spring, Pa., to Lewiston Housing Authority, Lewiston, Me.

Dubble, Martha, Schaefferstown, Pa., to Voice of Calvary, Jackson, Miss.

Dubble, Myron, Schaefferstown, Pa., to Voice of Calvary, Jackson, Miss.

Gould, Angela, Pfafftown, N.C., to Lewiston Housing Authority, Lewiston, Me.

Gould, James, Pfafftown, N.C., to Lewiston Housing Authority, Lewiston, Me.

Licensing/ Ordination

Bohrer, Bradley Charles, ordained Jan. 15, 1984, Brook Park, No. Ohio

Ford, Hollace A., ordained Jan. 1, 1984, Hawthorne, Southeastern

Hauger, Kathy, licensed Aug. 13, 1983, LaVerne, Pacific S.W.

Leiter, David Allan, licensed Dec. 18, 1983, Welty, Mid. Atl.

Schwarze, Robert M., ordained Aug. 8, 1982, Marion, So./Central Ind.

Williford, Kathy P., ordained Jan. 15, 1984, Arcadia, Fla./P.R.

Pastoral Placements

Callahan, Wanda, from Jacksonville, Fla./P.R., to Cedar Creek, No. Ind., part-time

Chapman, Robert, Sr., from secular, to Lakewood Community, Ore./Wash.

Gehr, Douglas, to Bedford, Middle Pa.

Gerber, Wayne, from other denomination, to Pine Creek, No. Ind., interim

Kaltenbough, Peter Charles, Jr., from American Baptist, to Hartville, No. Ohio

Mitchell, Olden, from retirement, to English Prairie, No. Ind., interim part-time

Rummel, Donald, from Palymra, Atl. N.E., to Codorus, Southern Pa.

Spangler, Keith A., to Oak Grove, South, Virlina, part-time

Wampler, Mark, from New Hope, So./Central Ind., to Three Springs, Southern Pa., part-time

Hirst, Kevin W., from Pasadena, Pacific S.W., to San Francisco, Pacific S.W.

Anniversaries

Bridenbaugh, Herbert and Gertrude, Martinsburg, Pa., 61

Fourman, Orval and Treva, Arcanum, Ohio, 50

Greenleaf, Lester and Kathryn, Martinsburg, Pa., 54

Harding, Roland and Martha, Auburn, Ind., 50

McCary, Joseph and Mildred, Hanover, Pa., 53

Post, Lawrence and Ruth, Milledgeville, Ill., 60

Pullin, Harold and Irma, Waterloo, Iowa, 50

Rinehart, Virgil and Beulah, Greenville, Ohio, 50

Walker, Horace and Sarah, New Oxford, Pa., 62

Deaths

Bohn, David, 82, Johnsville, Md., Jan. 15, 1984

Bolinger, Geneva, 60, Springfield, Ohio, Dec. 31, 1983

Bollinger, Reba, 72, Denver, Pa., Jan. 1, 1984

Breneman, E. Henry, 83, Mount Joy, Pa., Dec. 19, 1983

Breneman, Lura L., 86, Hagerstown, Ind., Jan. 6, 1984

Burkel, Mary Dilling, 83, Martinsburg, Pa., Oct. 21, 1983

Capps, Marshall, 70, Ottumwa, Iowa, Jan. 5, 1984

Carr, Clyde, 75, Ottumwa, Iowa, Dec. 31, 1983

Deener, Howard, 91, Greenbelt, Md., Jan. 23, 1984

Detwiler, Elsie R., 92, Martinsburg, Pa., Nov. 8, 1983

Diehl, Lillie Rebecca, 76, Harrisonburg, Va., Dec. 28, 1983

Dines, Dorothy Marie, 73, Hagerstown, Ind., Jan. 4, 1984

Eshelman, Katie, 84, Manheim, Pa., Jan. 15, 1984

Fahnestock, Grace, 90, Neffsville, Pa., Jan. 15, 1984

Fasnacht, Dessie, 76, Greenville, Ohio, Nov. 18, 1983

Fisher, Nevin W., 84, Sebring, Fla., Feb. 12, 1984

Forney, Leah, 84, Waterloo, Iowa, Dec. 7, 1983

Funderburgh, Minnie, 84, Sabetha, Kan., April 16, 1983

Gehman, Clayton H., 74, Windber, Pa., Nov. 12, 1983

Gordon, Ruth R., 90, Bridgewater, Va., Jan. 7, 1984

Groff, Stella E., 70, Ephrata, Pa., Oct. 19, 1983

Haffner, Rosa, 67, Greenville, Ohio, Oct. 11, 1983

Haldeman, Anna, 78, Harleysville, Pa., Nov. 10, 1983

Heldenbrand, Charles F., 81, Hartville, Ohio, Jan. 14, 1984

Hoffman, Joseph, 66, Spring City, Pa., June 24, 1983

Holsinger, Grace Seedenburg, 78, Martinsburg, Pa., Jan. 4, 1984

Keithley, Helen Bowman, 76, Martinsburg, Pa., Jan. 6, 1984

Keller, Norman, 76, Ephrata, Pa., Jan. 6, 1984

Kennedy, Ethel, 89, Hollidaysburg, Pa., Jan. 5, 1984

Kreider, Asher H., 82, Baltimore, Md., Dec. 29, 1983

Martin, Beulah, Fort Wayne, Ind., Sept. 3, 1983

Miller, Julie Rachael, 18, Peru, Ind., July 22, 1983

Murphy, Katherine V., 93, Hollidaysburg, Pa., Jan. 6, 1984

Over, Edward W., 84, Woodbury, Pa., July 17, 1983

Over, Roxie M., 84, Woodbury, Pa., Jan. 12, 1984

Phares, Margaretha, 93, Springfield, Ohio, Jan. 13, 1984

Rodgers, A. Beatrice, 69, Eden, N.C., Dec. 16, 1983

Royer, Lydia, 87, N. Manchester, Ind., Feb. 9, 1983

Shaulis, Ira, 102, Waterloo, Iowa, Jan. 3, 1984

Shelley, Zelma M., 85, Arcanum, Ohio, Jan. 26, 1984

Smith, C. Helen, 61, Eden, N.C., Nov. 27, 1983

Spain, Thomas E., 76, New Carlisle, Ohio, Jan. 17, 1984

editorial

The gospel according to Louise

John Howard Yoder has just authored a book, *What Would You Do?* (Herald Press, Scottdale, Pa.), that will be useful to Christians, particularly those who are pacifists, in dealing with hypothetical questions that opponents of pacifism and disarmament like to confront them with. ("What would you do if a gun-wielding terrorist was about to murder your wife and family in front of you?") The book helps the pacifist see the fallacies of such hypothetical situations, and shows how to turn the argument against the questioner.

Louise Degrafinried of Mason, Tenn., needs no such book. The story of how she dealt with a desperate, armed, escaped convict is the best Easter "sermon" I have heard this season.

Just before daybreak this past February 21, shotgun-wielding Riley Arzeneaux forced his way into the Degrafinried home, threatening to kill Louise and her husband.

What would you have done? Fainted? Fallen on your knees and begged for mercy? Reached for a gun?

Louise Degrafinried, a 73-year-old grandmother, was unruffled. "Young man," she said calmly, "I am a Christian lady. I don't believe in no violence. Put that gun down and you sit down. I don't allow no violence here."

Riley hesitated, laid his gun down, and asked for food. He hadn't eaten for three days.

Louise fixed an ample meal, set the table, and sat down to have breakfast with Riley. But before they ate, Louise prayed, and taught Riley a Bible verse.

Riley was trembling with fright, for the police were on his tail. So Louise held his hand, and said, "I love you. God loves you. God loves us all, especially you. Jesus died for you because he loves you so much."

When the police came, Louise took Riley by the arm and led him out, calling to the police, "Y'all put those guns away. I don't allow no violence here. Put them away. This young man wants to come back."

And Riley went back, peacefully.

If Louise's response to Riley sounds uncannily like she was being used to demonstrate the efficacy of the gospel message, consider what happened later that same day. Two other escaped prisoners, separated from Riley earlier, entered a suburban backyard where a couple were having a cook-out. The husband ran in the house and came out with a gun. He was shot dead and his wife taken hostage.

Now I don't know what Riley felt like after he returned to prison and had time to think. Perhaps he regretted having given in to Louise's quiet persuasion. Will his encounter really change his life for the better? But then, did the woman charged with adultery (John 8:3-11) go back to her old ways, or was she forever changed by Jesus' love?

The point of that gospel story does not hinge on the answer to that question. And the point of Louise Degrafinried's story does not hinge on how Riley Arzeneaux lives his life thereafter. Louise Degrafinried simply demonstrated that Jesus' love and example is as relevant today as it was two thousand years ago.

As editor of MESSENGER, I have received more mail in the last two months than I usually do in six months. Some of it is conciliatory, but much of it has been from people who put more energy into seeing that certain "sinners" get denounced than in seeing that *all* sinners get loved. They seem more enthusiastic about God's "terrible swift sword" than his redemptive love. They seem to have forgotten the One who said to Peter, "Put your sword back into its place"; who said to the seven at Galilee, "Come and have breakfast"; who gave us his commandment to "love one another as I have loved you"; who, even while hanging in agony on a cross, could tell a wretched thief his pardoned soul was worthy of a place in paradise.

Louise Degrafinried didn't denounce Riley Arzeneaux for whatever crime he had gone to prison for. She did not judge him. She did not tell him he was going to catch "what for" from the Almighty. She did not recoil in horror at his past. She took his hand, patted his leg, and simply said, "Young man, I love you. And God loves you. God loves us all, every one of us, especially you. Jesus died for you because he loves you so much."

If that's what they're teaching folks in the Mount Sinai Primitive Baptist Church in Mason, Tenn., maybe we had better send a Church of the Brethren delegation there to see what we can learn. —K.T.

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Love
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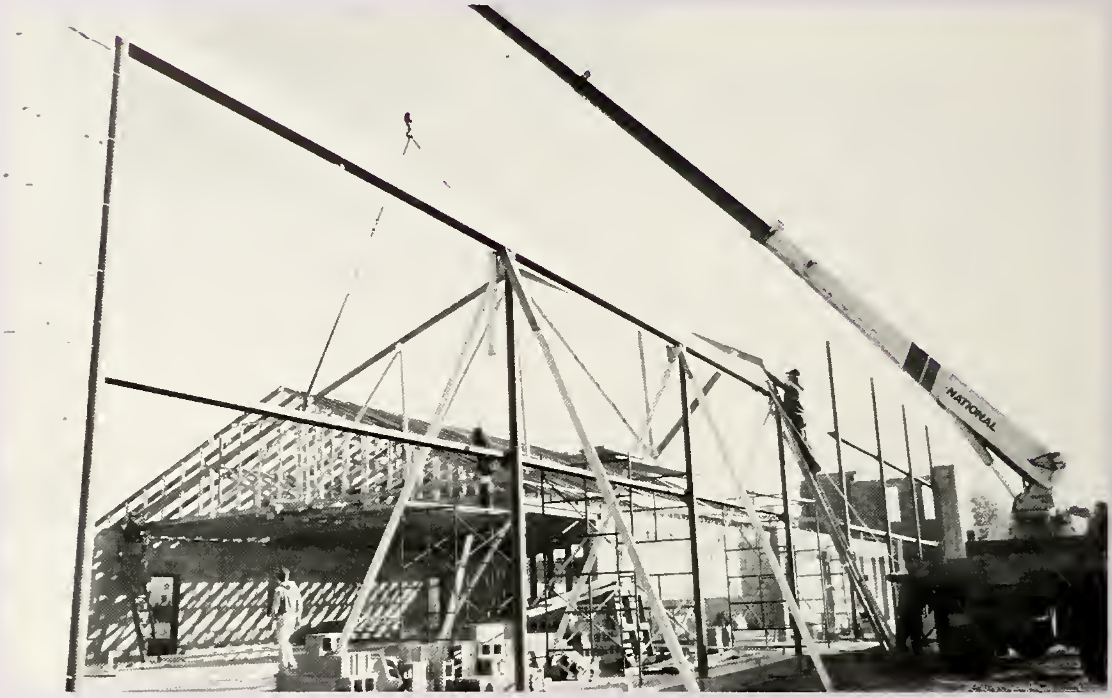

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The new facility, to be completed this May, incorporates several energy innovations in plans designed by solar consultant Roy Johnson. The church has been its own general contractor, enlisting volunteers from the area and the Brethren Disaster Network.

Support from the denomination and the Mid-Atlantic District has played a key role in Broadfording's story. A dozen other new projects await similar help.

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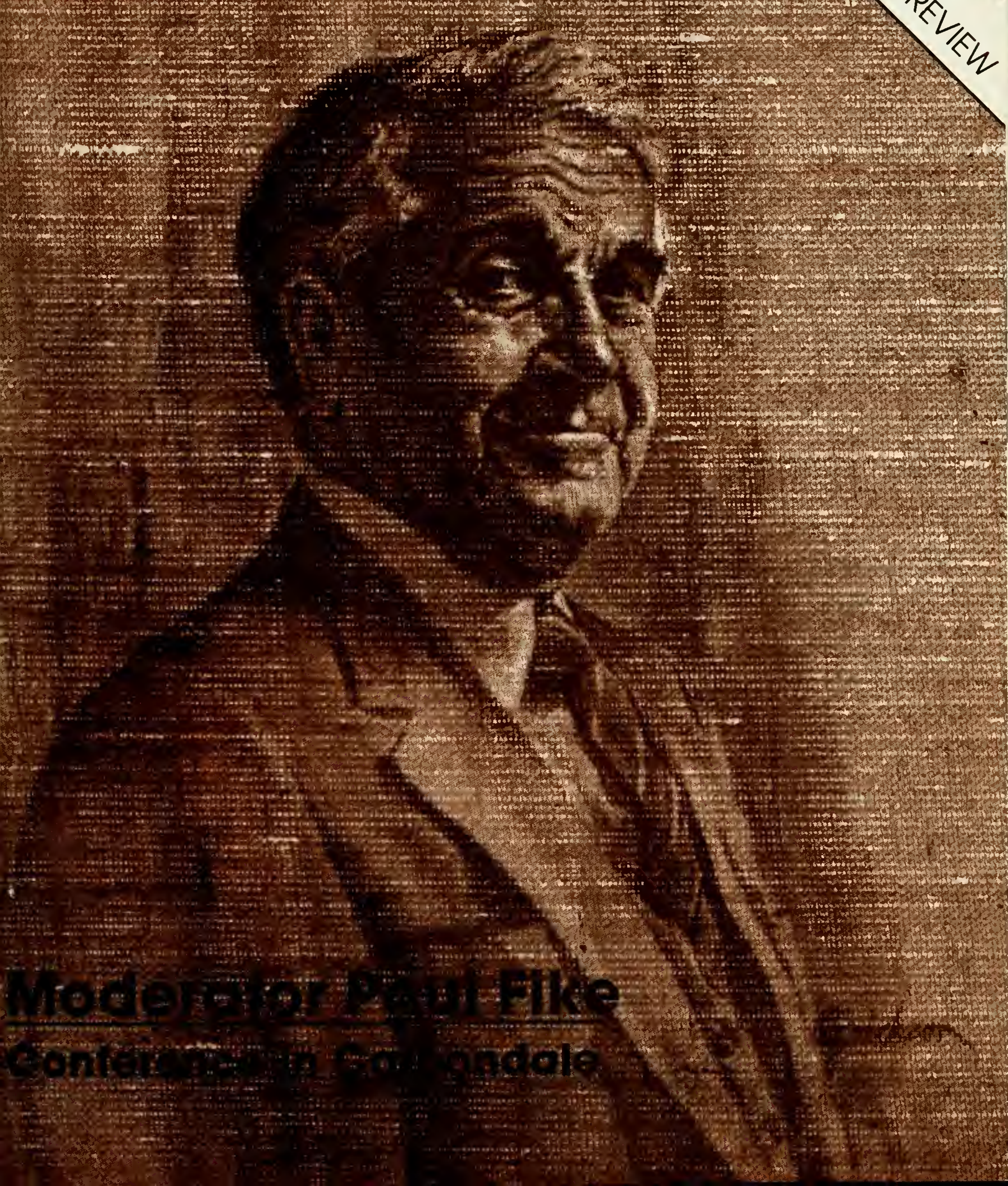

Moderator Paul Fike

Conference in Carbondale

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16 **A Preacher Who Gets His Hands Dirty.** He was a slightly reluctant farm boy called to the ministry. He is a pastor who enjoys driving freight trucks. He is Paul Fike, Annual Conference moderator. Jim Lehman interviews this down-to-earth man who says, "The church is like dishwater. It isn't clean, but it cleanses." Included is a story by the moderator about a special meeting from his truck driving days.

20 **Travel Guide for Conferencegoers.** Traveling to conference by car? Kenneth Morse lists places of interest in Illinois, Indiana, Kentucky, and Missouri you can visit.

25 **George Wolfe: Giant in Illinois.** David Eller tells of the big, but gentle Brethren pioneer minister whose love of God and the church "endeared him for over 50 years to the Brethren in Illinois."

28 **Threatened by Grace.** How can something so wonderful as grace be so menacing to us? Vernard Eller says how and shows us a cure in the words of a hymn.

32 **Turning the Other Cheek.** "There have been times I have wished that Jesus never said this," states Chalmer Faw about one of the well-known (and most difficult) of Christ's teachings.

34 **Remember What You Received.** In some thoughts on Memorial Day, Kenneth Gibble writes about the differences between remembering and nostalgia and the ways we can recover "the lost art of commemoration."

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messenger

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letters

INFO NEEDED ON ABORTION

I am concerned that Annual Conference Central Committee has refused to allow the pro-life group—Brethren Affirming Life—to have an exhibit booth and insight session at the upcoming Annual Conference.

Delegates will be debating a proposed Statement on Abortion. If there is a decision to be made on this issue, and the official position of the church made clear, then information needs to be made available to all, especially those directly involved in that process of decision-making.

To not allow factual information to be displayed and distributed is like saying that an uninformed position is what is desired.

If the right to protect life is not an "ideal, purpose, or priority" of the Church of the Brethren, then a position paper or other official statement does not need even to be considered by Conference.

If we as a church do feel a need to take a Christian stand on abortion, then we cannot do it on only what we think we know. It has amazed me many times to find that the level of knowledge about pre-birth human development is far below what could be considered "informed."

Susan E. Hartwell
Hummelstown, Pa.

MIFFED ABOUT MYTHS

Concerning the January editorial, "The Importance of Myths Is no Myth," I find it difficult to accept such writing, which, to me at least, conveyed the idea that Jesus Christ was or even is a "myth" and comparable to John F. Kennedy.

The dictionary says that a myth is an imaginary thing. To me, Jesus Christ is a spirit and must be worshiped in spirit and in truth. He is so real that I trust his omnipotent power to guide his people through life.

Grace Van Dyke
Lincoln, Neb.

CLIMATIC CHANGES

I liked the editorial reminder (January) that John F. Kennedy made us feel that peace is as real—I almost substituted *palpable*—as war, that we felt government was good, that we could be a real moving part of that government. How could 20 years make such a change in climate, such a change in feeling?

And what will happen in the next 20 years?

And we *do* need myth, in the true sense of the word. I liked the reminder that history is only what is remembered. I occasionally remind my high school students that, easy as it is to pick up the telephone for instant communication, it is the written word that persists in its original form.

Esther E. Frey
Mount Morris, Ill.

WORK FOR CENTRAL AMERICA JUSTICE

In answer to your question in "Page one" (March)—"Can we afford to do otherwise (than to work for a better understanding of the Central America situation)?" I say no, we cannot. We must understand what's taking place in

Central America. Then, we must, as congregaions and individuals, find ways of working for ustice there.

Of special interest to me were the articles by Leland Wilson, Wendy Chamberlain McFadden, Karen Calderón, and Ralph Watkins.

Always, I am impressed by the editorials.

JANET A. BOOZ

York, Pa.

UNDERSTANDING CENTRAL AMERICA

I recently returned from the Christian Citizenship Seminar, and our theme was "Central America: Understanding the Situation." My mind is still reeling from all that I learned. The March MESSENGER articles on Central America really helped bring it together.

It was difficult not to get weighed down by this crisis. The feelings of helplessness and hopelessness were very real. But Wendy McFadden's article, "What Good Does a Prayer Pilgrimage Do?" emphasized what I felt all week in Washington: We have a solution that is more powerful than any—God. Christians often overlook prayer as being "too simple" or unrealistic. Thanks for an article to remind us just how powerful it is.

CHRIS WALTERSDORFF

York, Pa.

DEALING WITH WAR TAX DILEMMA

My conscience of recent months has given anguish and now distress, because I do not want to pay the military part of my federal income taxes. I am now a redirector of my war taxes to peace.

My dilemma is that I am treated as a criminal with a lien. I am not a tax dodger or evader. I wish to pay all my taxes for peace. My correct amount has been reported.

The World Peace Tax Fund bill (WPTF), HR 3224 and S 2105, is one way out of this dilemma. Its goal is a law permitting people morally opposed to war to have the military part of their taxes allocated for peacemaking.

The National Campaign for a World Peace Tax Fund is based at 2121 Decator Pl. N.W., Washington, DC 20008. Tel.(202)483-3751. Based in Bellport, N.Y., is the Conscience & Military Tax Campaign—US. Both work for the WPTF bill.

We need to work through our members of Congress to win the support of a majority of the 100 senators and 435 representatives. There is a need to work both with Congress and the IRS. People need to confront the IRS with a letter when they pay their taxes. Our letters must express a protest against war taxes and willingness to pay for peace. It must be done in the loving, confronting manner used in the ministry of Jesus.

FORD SECRIST

Easton, Md.

CNI THE FUTURE OF INDIA CHURCH

As a former India missionary, I differ with Henry Solanky's opinion (March, "An Indian Speaks on Church Split") that the future of the Brethren in India is with the "break-away" group. In a land of many strong religions, particularly Hinduism and Islam, it is the position of many dedicated Christian leaders that our efforts should be directed toward bringing others to Christ, and that the best way to do this is through a united church (Church of North India—CNI) a body consisting of the Anglicans, the Baptist Church, the Disciples of Christ, the Presbyterian Church, and the Church of the Brethren.

Within the CNI, each of these church groups is free to observe its unique beliefs and practices. This was evident when the Right Reverend D. J. Vairagar, Bishop of Nasik, came to Ahwa to participate in the congregation's Diamond and Golden Jubilees. The Bishop declared that he was richly blessed by witnessing our form of baptism and in participating in the Church of the Brethren form of communion.

Although there are some advantages and disadvantages in having bishops and dioceses, the CNI churches have worked well together, especially when there are divisions over property and leadership roles. When these thorny problems have been settled, I am confident that the CNI will be the best hope for the Christian cause in India.

Howard E. Royer's report on the "Church of North India," and the other thoughtful articles published in the October 1983 MESSENGER, represent the greatest hope, as I see it, for Christian progress. India needs a United Church. "In Christ all things cohere." It is my hope and prayer that the "break-away" Brethren will not try to remain a separate denomination, but will join the CNI in one great and universal fellowship. In a spirit of forgiveness let us all work altogether toward our common goal of witnessing to Christ, the Lord and Savior of us all. In Christian unity there is strength.

ERNEST M. SHULL

North Manchester, Ind.

'SANCTUARY' FOR INDIAN BRETHREN

Many former Church of the Brethren members in India would like to return to the mother church, as believers in the New Testament who want to follow all it's teachings. (See Opinions, January, March.)

They are conscientious objectors to the Church of North India. We see the saw dust in the eyes of the US State Department that does not know the difference between El Salvador war refugees and illegal aliens, but not the saw logs in our own eyes that keep us from seeing the cruel, immoral treatment we are giving our Brethren in India. They are seeking "sanctuary" too.

A serious error was made with the church merger. We must restore membership, form new congregations, and push evangelism. We should not seek to recover property that has been transfered or take back former members who are satisfied in the Church of North India. Like Barnabas and Paul in Acts 15:39-40, each group should go peacefully on its own way.

ERVIN D. MARTIN

Sterling, Ohio

page one

Casting about for a fresh portrait of George Wolfe for Dave Eller's article about him (page 25), I came across an interesting reference in J. H. Moore's *Some Brethren Pathfinders.* Moore says, "If those who have access to the *History of Carroll County, Illinois* will turn to page 87, they will find him (Wolfe) as 'a representative pioneer' . . . ."

From the vault of the Brethren Historical Library and Archives here in Elgin, archivist Jim Lynch produced that history. Sure enough, there on page 87 was the man Moore identifies as George Wolfe. Wow, a fresh portrait! But, alack, the picture had been vandalized. Someone had penciled over Wolfe's tobacco pipe. Now, instead of a pipe, he appeared to have an unpleasant tobacco juice stain dribbling down his copious beard.

David B. Eller

It was clear that J. H. Moore himself was the culprit. He demonstrates in his book that he felt obliged to cover for Wolfe's "one bad habit which we in these days of advanced Christian ethics would call bad." He confesses that, "while in Elgin, we had a cut made of this picture for one of the house publications, but with the pipe omitted."

That explained the marred Carroll County history, but where was I to find an unmarred one? Fortunately, Gwen Bobb, former coordinator of historical resources on the Elgin staff, had a personal copy of the book, from which we finally got George Wolfe's portrait, pipe and all.

That was just one of the snags on our way to illustrating the Eller article. Dave went to southern Illinois at the end of February, assuring me he would fetch back photos of historical sites related to Wolfe. The elements decreed otherwise, and a late winter blizzard sent our best-laid plans a-gley.

Actually, it's something of a travesty just to run a short article on George Wolfe by Dave Eller. The Bluffton College history professor could easily write a hefty volume on the westward movement of the Brethren, of which Wolfe, worth a volume himself, is just a part. Dave's Ph.D. dissertation was on the Brethren in the Ohio Valley, 1790-1850. Dave is well known among Brethren historians, but he claims this is his first MESSENGER article. We'll have to do something about that.—THE EDITOR

in touch

Bryan Roesch: Giving himself through verses

Farmer Bryan Roesch was thrown from a horse and had to be hospitalized. Frustration at his immobility challenged the spirit of this quiet, perceptive man. So he penciled his feelings on paper and in the space of an afternoon discovered himself in poetry. "White cloud ships are sailing/ Bringing a message of comfort to me," he wrote from his bed.

Twenty-three years later, in 1973, Bryan again alluded to ships. "I'm a ship without a rudder/Slowly drifting out to sea," he grieved after the passing of his beloved Ida. "Pray for me, dear lady/And hope I soon will find/Some very good sound reasons/That will clear things in my mind."

Literary critics likely would call Bryan's writing verse, but to those who love him, it is poetry. Through hundreds of stanzas he mirrors the simple faith he has held all his life. The grandson of German immigrants, he grew up in the Quinter, (Kan.) congregation.

As a lifelong farmer, Bryan has seen 69 seasons of "steering-wheel elbows and clutch knees"—plenty of time to sort the priorities of one's existence. His pen testifies to the need for stewardship of creation: "God gives us squatters' rights/On his rich and wondrous land."

Several poems reflect the farmers' ongoing frustration with politicians. "Disgust with Ezra," "Disappointment with Ike," and a refusal to be "Bensoned in" tell of his problems with the Eisenhower presidency.

Bryan's pen glides easily from politicians to peace—"What has happened to the nations? Has all the world gone mad?" Longing for that utopian dream expresses itself in a prayer: "It would be nice at Christmas/If the world were all at peace/If nations resolved their differences/And war and strife would cease."

Global relationships are cherished by Bryan who claims "a bank account of friends" that spans the world. He has written verses for and visited with McPherson College exchange students and long-lost relatives located in Germany. He is an avid letter-writer, using nearly 600 stamps a years.

More recently, at 87, death is also treated as a friend. In writing of those reunited at death, anticipation and joy surface in Bryan's work. "I am almost to the summit . . . So be quick my soul to answer/And be jubilant, my feet!" Earlier, the vacuum left by Ida's death impelled him to write, "No one knows the lonely waiting/None but one apart,/Where death breaks up a marriage/And leaves an aching heart."

The bard of Quinter offers glimpses of the eternal in his writing. Through them he shares tears, laughter, loneliness, and love.—JEANNE JACOBY SMITH

Jeanne Jacoby Smith is public relations director of McPherson College, McPherson, Kan.

Jerry Flory: Fords are

When Jerry Flory was four years old, he got behind the wheel of his father's Model T Ford, turned the key of the warmed-up car, and was promptly thrown when the Ford lurched into a ditch across the road.

That did not scare Jerry away from Model Ts. Instead, he would eventually turn his love for Model Ts into an educational, profitable hobby.

"I've been interested (in Model Ts) all my life, but you get married, have a family, and that comes first," says Jerry, who retired in 1978 as director of production for The Brethren Press in Elgin, Ill. But when Jerry's last child moved out of the house about 10 years ago, his wife, Carol, told him it was time they did something for themselves. That was Model T-ing.

Jerry's first antique car was a 1917 Model T, which he bought for $350 and sold for $2,500. "It's like having money in the bank," he says.

Jerry now maintains three antique cars—a 1925 Chevrolet Touring, a 1926 Chevrolet Coach (his daughter's), and his prize possession, a 1913 Model T Touring. His son Michael is also involved in Model T-ing and owns a Huppmobile and a 1926 Model T Speedster.

Several qualities of the Model T attract Jerry. One is the old car's simple, rugged engineering. Jerry does almost all the repairs for his own cars, and also works on other collectors' cars.

"I'm a good mechanic on these old cars," says Jerry. "But I just don't understand the new ones with all their electronics."

The history behind Model Ts also fascinates Jerry, and a conversation with him sometimes sounds like "Ripley's Believe It or Not." For instance, Henry Ford built the first camper for his fishing trips with Thomas Edison. Jerry also has

ure

a wealth of knowledge of minute specifications of Model Ts, which helps date and authenticate the antique automobiles.

Jerry's involvement goes beyond his own garage. He is executive secretary of the Model T Ford Club International, and does all the mailing for the club's 3,300 members with an old addressograph he bought from The Brethren Press. He also oversees the printing of the *Model T Times*, the club's magazine, which is printed at The Brethren Press.

Jerry's days are not strictly devoted to old cars. With his addressograph, he does mailings for several groups, including the Highland Avenue Church of the Brethren, of which he is a member, and the Elgin Mental Health Association. Jerry is chairman of the board of the Brethren Employees' Credit Union, and also served on the board of the Illinois State Credit Union League for 12 years.

But in the end, Jerry is most happy while driving one of his old cars, and not just for his own enjoyment, either. The Elgin Model T club sponsors tours of the city every month during warm weather, and also re-enacts the Elgin Road Race, although at slower speeds. This gives old-timers the chance to revive memories, while car-crazy teenagers can see how this country's love affair with the automobile got started. And little children can simply be dazzled by the beauty of a restored vehicle.

"All the younger kids want to hear are the horns," Jerry says with a laugh. He knows those horns will be blowing for years to come. — JUDD BLOUCH

Judd Blouch, of Millersville, Pa., served in 1982-83 as editorial assistant with MESSENGER.

Alice Houck: Her ministry is visual

When we say that a person performs a ministry to the church, we usually think of the pastor who preaches, the choir member who sings, and the teacher who teaches. Rarely do we think of a ministry through altar decorations.

Alice Houck hadn't either, until the early 1970s, when a small group in the Union Bridge (Md.) congregation was brainstorming for new and creative ideas for the worship environment. It wanted this environment to be a visual one focusing on a sermon topic, scripture, or a musical number that would be a part of the service that week.

Alice never felt that Sunday school teaching, leading a worship service, or performing in drama were her ways of performing a ministry in a church. This "spiritual-visual" lift for the Sunday morning worship would be her way to share her talents and faith.

The "hanging of the greens" in 1973 during Advent was the beginning of this new ministry, and it has continued as an annual tradition at Union Bridge. Out of this small beginning, workshops have developed where members of all ages participate in making decorations for the church and for their own homes.

In time Alice needed more help, and the altar committee was born and developed. The congregation looks forward to and enjoys the creations of this committee. One Sunday there may be a colorful felt banner. On another there may be a simple display of Queen Anne's lace or some other foliage in season. Among Alice's Christmas greens may appear a soft sculpture of sheep and wisemen made from materials found around the home.

Although Alice is the "brains" behind the altar committee, she insists that congregational involvement has been necessary — providing ideas, props, and participation. This involvement has also led to other projects and friendships.

Important, too, is Alice's supportive husband, Tom. "Tom does my gopher work," she says. He helps her search fields for the right greens, hauls her floral shop to church, and comes early to church with her to prepare the arrangements for the Sunday morning service.

Alice sums up her ministry this way: "As a member of this supportive, kind, and concerned church family, I need to give something back. This has been a very small way for me to share with them, and to thank God for his many blessings to me." — PATRICIA ROOP ROBINSON

Patricia Roop Robinson is a licensed minister in Union Bridge (Md.) Church of the Brethren.

'Heresy of apartheid' attacked anew by Tutu

"We think it is still possible for change to happen reasonably peacefully," said Bishop Desmond Tutu, in a press conference March 8 at the Elgin offices. An outspoken critic of South Africa's racist policy of apartheid, he is general secretary of the South Africa Council of Churches. The SACC represents 13 million Christians, 80 percent of them black.

He prefaced that remark by noting that "people should not think that violence is something brought in by those the government calls terrorists. The South African situation is violent already. It is the violence of apartheid, of forced population removals, of inferior education.

"We stand committed to trying to reduce the level of violence. And we think that it is still possible."

The Church of the Brethren headquarters was one stop in a series of administrative visits to denominations that have been supportive of the SACC during the South African government's recent attacks on the council. That government's all-white Eloff Commission, which has been investigating the SACC for two years, issued its report in February. Though stopping short of declaring the council a banned organization, the Eloff report did recommend enacting harsh penalties to keep the council from encouraging disinvestment.

"They ended up with a lot of egg on their face because they could come up with nothing," said Tutu. "One of the findings is that the SACC carried out a campaign of civil disobedience. That is baloney. They can't mention one incident—let along a campaign—where the SACC has broken a number of their white, horrendous laws. And I have said, 'I challenge you, charge us!'"

The Eloff Commission doesn't "really understand what it means to belong to the church," Tutu observed. He said the SACC uses its money to provide legal aid, support for families of political prisoners, scholarships, fresh water, blankets, soup kitchens, daycare centers.

"The South African government says that is subversive," said Tutu. "And we say to them, 'The gospel of Jesus Christ is only subversive where there is injustice and oppression.'"

In Elgin, Bishop Tutu toured the General Offices and met with staff. Here he visits with J. Roger Schrock, Africa representative for the General Board, and his wife, Carolyn.

The government will not change voluntarily, Tutu said. "That is why it is important for the international community to exert pressure—political, diplomatic, but above all economic pressure—to get the South African government to the conference table before it is too late."

Calling apartheid "as evil, as immoral, as un-Christian as Nazism or communism ever was," Tutu called for a moral climate in the US that would make it impossible for the administration to collaborate with the "perpetrators of apartheid." The Reagan administration's policy of constructive engagement "has been unmitigated disaster," he said firmly.

Tutu spoke cynically of South Africa's recent peace initiatives toward Angola and Mozambique. "Isn't it an extraordinary coincidence that this is a presidential election year? We are glad when there is a cessation of hostilities anywhere in the world," he added, "but I say again, the South Africans are determined to help their friend get reelected."

Despite the onslaught of criticism that the SACC has received, Tutu appeared optimistic and buoyant. "We depend so massively on the prayers and the love of our brothers and sisters in other parts of the world that it doesn't occur to us to be fearful."

"As Christians," he added, "we can't help but be what has been described as prisoners of hope. We are caught in the Easter event, which says freedom must ultimately triumph over oppression, light must triumph over darkness, goodness must triumph over evil, despite all appearances to the contrary."

"We belong to an extraordinary thing: the church of God. And for us, ecclesiology—what it means to be the church—has come alive."

Disaster funds used for Central America

Recent Emergency Disaster Fund grants total $27,500, with the largest amount going to Church World Service.

Because of continued strife in Central America, $15,000 has been allocated for Church World Service work in El Salvador, Mexico, Honduras, Nicaragua, Costa Rica, Panama, and with human rights programs. Most of the money will be used in refugees centers, and CWS continues to work with ecumenical relief and development organizations in those countries.

Closely related to this situation is a second grant for $5,000 to be used by CWS in its First Asylum programs that assist Haitians and Central Americans who have not been granted refugee status. The 18 US projects run by CWS offer legal aid and help with housing. CWS also works legislatively to try to get legal status for these people.

The third grant, for $7,500, will be used as seed money for New Hope Housing Ministry, newly formed by Brethren in Western Pennsylvania. The project is a cooperative one, with representatives from various churches in the community.

The effort relates to the 1983 Annual Conference resolution on hunger, which authorized the use of Emergency Disaster Funds for hunger concerns.

Abortion, evangelism discussed by Board

Among actions at its March meeting, the General Board approved a statement on abortion, adopted a strategy for denominational growth, and declared its property to be Nuclear Free Zones.

The one-page statement on abortion will be presented to Standing Committee as unfinished business from the 1982 Annual Conference. Discussion centered on two concerns: freedom of conscience in decision-making and the effect this paper would have on public policy decisions. (See complete text on page 13.)

"A Strategy for Denominational Growth" was presented by a Parish Ministries Commission committee and grew out of earlier Annual Conference concern about diminishing membership. The paper includes sections on theological and biblical foundations for renewal and growth; observations and general strategies; and recommendations on program.

At the annual General Board/Pension Board recognition dinner, special recognition was given to Edith Barnes, shown here with General Secretary Robert Neff. In addition to 38 years of employment with the General Sunday School Board (1921-1959), she has volunteered a day or two a week in the Historical Library for the past 25 years.

The most debate had to do with the word "persuade" in a paragraph on service evangelism. The word remained, but the Board added a parenthetical statement noting that the church is involved in some ministries where persuasion may not be appropriate.

In a symbolic witness, the General Board declared all its property to be Nuclear Free Zones. Included are the headquarters in Elgin, the New Windsor Service Center in Maryland, and several smaller pieces of property. The Board also encouraged all parts of the church to consider similar action.

In other actions, the General Board:

- approved an edited Goals for the 80s statement and recommended its adoption by Annual Conference;
- approved a query asking Annual Conference to appoint a committee to study the dilemma of paying for war. The Board also will ask Standing Committee to request the Board to design a framework for Conference and congregations to deal with controversial items;
- approved a revised Financial Policies document for the General Board;
- voted to request Annual Conference to direct the General Board to appoint a committee to make a comprehensive study of foundations;
- recommended an increase of 6.5 percent in the 1985 base salary for pastors;
- approved 1984 gross budgets for SERRV, New Windsor center operations, and The Brethren Press;
- recognized Ralph L. Detrick and Mary Cline Detrick, who resigned from positions in life cycle ministries and person awareness, and Lynn P. Herzog, who resigned as staff for personnel relations and development. A special citation was read in memory of Grace Hollinger, past administrative assistant to the general secretary.

General Services Commission appointed a committee to study stewardship issues, particularly the Mission 80s program; discussed possible models for cooperation among several Anabaptist publishing houses; and reappointed Ann Carper to the Historical Committee.

Parish Ministries Commission affirmed the following new directions: further exploration of a joint relationship with Mennonite Mental Health Services; participation in a Brethren/Mennonite evangelism event; report of a December consultation on church development in Puerto Rico; and a plan for education for urban ministry. Nancy Faus and Don Lowdermilk were cited for their work with the United Ministries in Education policy board.

World Ministries Commission heard and discussed reports on mission interpretation, Europe and the Middle East, New Windsor center operations and renovation for SERRV facilities, peace programs, a consultation with leaders of Ekklesiyar 'Yanuwa a Nigeria and Basel Mission, political upheaval in Sudan, and Latin America and the Caribbean. The commission reviewed a new WMC slide show, "Corporation and Incarnation," which is available to churches.

Pension Board acts on pension, insurance

The Pension Board, authorized by Annual Conference to administer the denomination's pension, insurance, and benevolence programs for employees of the church, met in March.

After 40 years, the Pension Plan has a membership of 1,715, including 469 retirees and spouses who receive monthly pension benefits. The Insurance Plan provides life, long-term disability, and health insurance for 3,300 employees of the church. The Ministerial and Missionary Service Fund provided grants to 43 retired workers in 1983, through General Board financing.

In specific actions, the Pension Board:

- increased by 10 percent the monthly annuity benefits of the 469 Pension Plan retirees, effective July 1, 1984;
- reviewed a study and proposed timetable for shifting the Pension Plan from book value accounting to market value accounting, looking to possible action by Annual Conference in 1985;
- formalized guidelines for acceptance of new employee groups into the Insurance Plan. The plan presently covers the ministers group, nine retirement homes, four colleges, Bethany Seminary, and employees of the General Board, Annual Conference, and the Pension Board;
- discussed the report of a joint General Board/Pension Board committee that is studying benevolence programs for retired church workers whose income is insufficient to meet basic human needs. Under consideration are the Ministers and Missionary Service Fund and the Ministers Group Insurance Fund. The two boards asked for further study before the next Board meeting.

BVS/BRF unit holds orientation in Pennsylvania

A variety of settings provided the backdrop for the January orientation of BVS/BRF Unit 163, a Brethren Volunteer Service unit held in cooperation with the Brethren Revival Fellowship. The BVSers met at Camp Swatara for community-building and reflecting upon faith and service. The group then spent one wintry week at The Brethren Village in Neffsville, shoveling snow, programing computers, assisting nurses, and visiting residents. Several days were also spent exploring Harrisburg's homes for the homeless, drop-in centers for youth, and urban renovation projects. These volunteers are now serving in Lewiston, Maine, and Jackson, Miss.

Members of Unit 163 are pictured above. **First row:** Angela and Sarah Gould, Linda Burget, Debbie Eisenbise (leadership), Martha Dubble. **Second row:** Jim and Mary Ella Gould, Tony Amato, Dorothy and Horace Wanner (leadership), Myron Dubble.

NECE: For Brethren, 'a shot in the arm'

Though the Brethren numbered only 15 out of some 700 participants, their presence was noticed considerably at the Northamerican Event for Church Educators, held recently in Orlando, Fla.

The bookstore for the event was organized by Doris Walbridge and Barbara Ward. Bonnie Kline Smeltzer served on the planning team and was worship leader for the Sunday morning service. Donna Forbes Steiner filled in as pianist.

"It was good to see such strong participation of Brethren educators in that national event," said June Adams Gibble, of the Parish Ministries staff.

Using the theme "Partners in Recreation," the conference was an attempt to model an educational process of awareness, analysis, action, and reflection. "For many Brethren," said Gibble, "the keynote address was the highlight. It helped us to reflect on our biblical tradition and on creativity."

Keynote speaker Parker Palmer dealt with two questions: What does creativity require of us? What does being partners require of us? Palmer is a noted Quaker author, lecturer, and dean of studies at Pendle Hill, Wallingford, Pa.

Following several more speeches, the conferencegoers spent a day at EPCOT (Walt Disney's "environmental prototype for the community of tomorrow"), with instructions to determine what the "message" of EPCOT is. People are observers and consumers not only at EPCOT, but at church, said Gibble, paraphrasing Palmer. "We need to become deep participants. We were helped to reflect critically on our world and on EPCOT—the world of tomorrow. What does the church have to say?"

That experience was followed up by a panel discussion, workshops, and two plenary sessions with speaker Roy I. Sano, of the Pacific School of Religion.

After the conference, CoBACE (Church of the Brethren Association of Church Educators) met with the Disciples of Christ and the United Church of Christ for additional workshops. Helen Constable, of Western Pennsylvania, helped organize that part of the event.

Bonnie Kline Smeltzer noted that the experience had forced her to reexamine the traditional models of Christian education. "If the purpose of Christian education is to transform lives, we must ask whether what we do transforms."

Most of all, she added, the conference really helped all those who feel like they're working on their own in Christian education. "It was a real shot in the arm to prepare you to go back in the trenches."

Connie Burk joins stewardship staff

Connie Burk, of the Westminster (Md.) congregation, joined the General Board staff on March 15 in the position of stewardship education. Her office is located at the New Windsor Service Center in Maryland.

Burk has had extensive experience in business and law. Most recently she has been an attorney and managing partner in the law firm of Willis and Burk. She has been co-owner and operator of Treat Enterprises, Inc., a candy and novelty business with outlets in Maryland and Pennsylvania, and has worked for the Census Bureau as an economic statistician.

A graduate of Juniata College, Huntingdon, Pa., and the University of Maryland Law School, Burk is a native of Kansas City, Mo., where she was a member of Messiah Church of the Brethren.

House establishes hunger committee

An unusual coalition of religious groups has succeeded in establishing a special committee on hunger in the House of Representatives.

By a 309-78 margin, the House approved a resolution to create a Select Committee on Hunger that would review policies currently under the jurisdiction of at least seven standing committees. The select committee can submit proposals but cannot pass legislation itself.

The committee is the result of a cooperative effort by a politically diverse coalition of religious groups and individuals that have often been at odds with each other in the past over public policy decisions. They range from groups such as the Institute on Religion and Democracy (IRD) and the conservative lay-run American Catholic Conference, to officials of Church World Service of the National Council of Churches and the bishops' US Catholic Conference.

Also taking part in the ad hoc Coalition for a Select Hunger Committee, which includes 60 organizations, were the Christian Broadcasting Network, World Vision

International, private non-sectarian groups such as CARE and Save the Children, and labor unions. The whole effort was initiated by Bread for the World, a Christian anti-hunger lobby.

In examining issues of hunger here and abroad, the committee is expected to look at economic development aid, food assistance and production, trade relations, international banking, the overall US foreign aid program, and the work of international organizations.

Holderreads to begin four years in Sudan

Kenneth and Elsie Holderread, of Martinsburg, Pa., leave the US June 5 for four years of service with the indigenous Presbyterian Church in Sudan. Working at Bentiu in Upper Nile Province, they will help train pastors, evangelists, and church leaders. Bentiu is 70 miles from Mayom, where the Church of the Brethren works in a rural health care program.

Kenneth has been pastor of Memorial Church of the Brethren in Martinsburg, and has worked as a teacher and workshop leader. He is a graduate of McPherson (Kan.) College and Bethany Theological Seminary. Elsie, who is also a McPherson graduate, has worked as an administrative secretary and homemaker. They have three children.

Dale and Alice Kreider, of Palmyra, Pa., have returned from Sudan after working in the capital city of Khartoum. Originally scheduled for a four-month term in Bentiu, the Kreiders returned early because of political uncertainties in the country. They completed work on office and storage space for the central offices of the Sudan Council of Churches.

Kenneth and Elsie Holderread

MAKING HISTORY ... March was a historic month for Brethren, with the opening of the new *Bethany Hospital* in Chicago and publication of the *Brethren Encyclopedia*, a cooperative effort of the five Brethren bodies. MESSENGER will carry special reports of both accomplishments next month.

TAX TIPS ... Two Brethren-related peace organizations have begun *tax resister's penalty funds* to support those who conscientiously choose to withhold war taxes. In both cases, the fund reimburses those who have been fined by the Internal Revenue Service, and supporters of the fund share the total cost. The two groups are the North Manchester, Ind., chapter of the Fellowship of Reconciliation and the Iowa Peace Network. For more information, write to Tax Resister's Penalty Fund, P.O. Box 25, North Manchester, IN 46962, or Duane Grady, Iowa Peace Network, 4211 Grand Ave., Des Moines, IA 50312.

COMING UP ... A seventh annual CROP *Friendship Auction* will be held May 19 at the Elkhart County Fairgrounds, Goshen, Ind. Proceeds from the event--which totaled more than $17,000 last year--go to Church World Service to combat world hunger. Quilts have been donated by Brethren, Amish, Mennonites, Lutherans, Methodists, and members of the Church of God. . . . The second annual *Lititz Run for Peace* will be held at 9 a.m. on June 16 at the Lititz (Pa.) church. Proceeds go to the Polish Agricultural Exchange Program. For more information, contact Bill Longenecker, 4 Limerock Rd., Lititz, PA 17543. Tel. 717-627-6868. . . . Thirteen Brethren congregations are forming a combined choir of more than 200 voices for the *Lebanon County area choir festival and hymnsing* on June 17. All are invited to participate in the event, which takes place at the Lebanon Valley (Pa.) College chapel at 7 p.m. . . . The *Mohrsville* (Pa.) congregation is holding homecoming services at Pricetown meetinghouse on June 20, with Curtis Dubble speaking.

NAMES IN THE NEWS ... The Brethren Peace Fellowship has awarded its "Peacemaker of the Year" award to *Yvonne Dilling*, national coordinator of Witness for Peace and a member of the Beacon Heights (Fort Wayne, Ind.) church. Based on her experiences working with Salvadoran refugees in Honduras, she and *Ingrid Rogers*, of North Manchester, Ind., have written *In Search of Refuge* (Herald Press), released May 5 and with a foreword by Jim Wallis. . . . *Charles Whitacre*, pastor of Prince of Peace (Denver, Colo.) church, has been installed as president of the Colorado Council of Churches. . . . *Wayne Geisert*, president of Bridgewater (Va.) College, has been named "educator of the year" by Greater Madison Inc. of James Madison University.

SPECIAL BIRTHDAYS ... *O.C. Sollenberger*, oldest surviving China missionary, turned 95 on March 29. He and his wife, *Hazel* (who died in 1969), served from 1919 to 1949. He lives in McLean, Va. . . . *Chauncey Shamberger*, of Fruitland, Idaho, turned 90 on April 27. In the early 1920s he helped launch the Brethren camping program and the student volunteer movement.

Annual Conference 1984

Program activities

198th recorded Church of the Brethren Annual Conference, June 26-July 1, 1984, Southern Illinois University campus, Carbondale, Ill.

Theme: "God's Grace Renews and Empowers" (Rom. 12:2, 2 Cor. 5:17, and Acts 1:8).

Moderator: Paul H. Fike, pastor of East Chippewa Church of the Brethren, Orrville, Ohio.

Delegates: 1,050. Estimated participants: additional 5,000 to 6,000.

Fees: Delegates, $58 ($63 for late registration). Non-delegates, $10. Youth, $4. Twelve and under, no charge. Conference booklet, $4.95.

Tuesday evening: Preacher: Paul H. Fike, moderator of Annual Conference and pastor of East Chippewa (Orrville, Ohio) church. Topic: "My Grace Is Sufficient."

Wednesday evening: Preacher: Harold A. Carter, pastor of the New Shiloh (Baltimore, Md.) Baptist church. Topic: "The Conversion of Saul."

Thursday evening: Preacher: Dale W. Brown, faculty member at Bethany Theological Seminary. Topic: "It's Grace That Empowers."

Friday evening: Verna J. Dozier, educator, author, and member of St. Mark's Episcopal church, Washington, D. C. Topic: "As Jesus Taught Us."

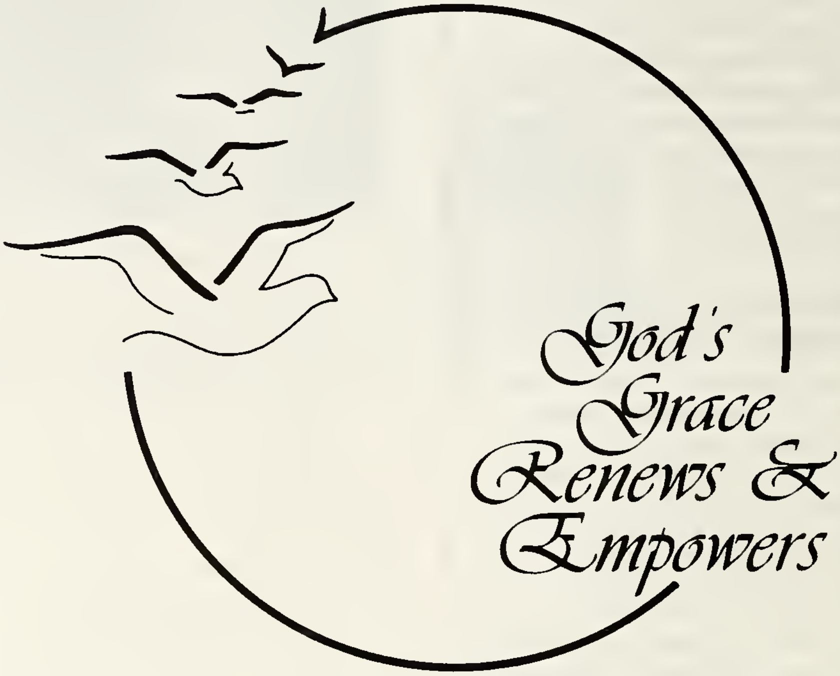
Saturday evening: A service of Commitment to Life in Community with witnesses reflecting on experiences of healing, justice, and reconciliation. Children's choir and Conference choir participating. Howard Royer is worship leader.

Sunday morning: Preacher: Jimmy R. Ross, pastor of Lititz (Pa.) church. Topic: "Wholeness from Brokenness."

Bible studies: Wednesday through Saturday mornings, 7:30-8:30. Six sessions each morning led by Patricia Bucher, Galen Hackman, James Eikenberry, James McKinnell, Beth Sollenberger Morphew, and Ben Simmons. Bible studies also on Wednesday through Friday evenings, 9-10. Two sessions each evening led by Harriet Finney and Michael and Julie Hostetter.

Weekday scripture teaching will be held in the Arena assembly hall.

Sunday morning scripture teaching led by Vernard Eller in the Arena assembly hall.



"The circle, symbolizing God's grace, is renewed, or transformed, into wings," writes Don Horn of Annandale, Va., who designed this year's Annual Conference logo. "These wings of strength—not eagles' wings, but those of doves—symbolize the receiving of God's grace and the empowerment to spread his gospel of peace."

Pre-conference meetings: All meetings will be held in the SIU Student Center unless otherwise noted.

Standing Committee meets Sunday morning to Tuesday noon. General Board meets Monday, 1 p.m., through Tuesday, 3:30 p.m.

The Church of the Brethren Homes and Hospital Association holds its annual meeting Monday, 12-1:30 p.m. Brethren Health and Welfare sectional fellowship meetings run from 2:45 to 4:30 p.m. BHWA Conference on Aging meets in Grinnell Hall Monday, 7 p.m., through Tuesday, 4:30 p.m.

The Ministers' Association meets Monday evening to Tuesday afternoon. District executives meet Monday, 8 a.m. to noon. The Consultation on Women in the Church—Past and Present will be held Monday, 7 p.m. to Tuesday afternoon.

The Disaster Emphasis Workshop meets Tuesday, 10-5. The Day of Intercession meets Tuesday from 9-5. Womaen's Caucus meets Tuesday, 3-5.

Committee hearings: Tuesday, 9 p.m., at the Student Center. Abortion. Forum on National and World Councils of Churches. Review and Evaluation Committee. Leadership and Ministry Issues. Membership Study.

General Board report: Presentation Friday morning and a formal written report to delegates Saturday morning.

Breakfasts: Tickets are $5.25 (or an additional $1.85 with meal plan ticket). Wednesday—Brethren Health Education Foundation. Sunday—On Earth Peace Assembly.

Luncheons: Tickets are $7.25 (or an additional $1.85 with meal plan ticket). Monday—Brethren Homes and Hospital Association annual meeting. Tuesday—Brethren Health and Welfare Association business meeting. Wednesday—Ecumenical, Outdoor Ministries, Christian Brethren Bible College. Thursday—Womaen's Caucus, Church of the Brethren Association of Christian Educators, Association for the Arts. Friday—Hispanic Group, Brethren Health and Welfare Association. Saturday—Congregational Renewal and Growth, all colleges and universities. Sunday—On

preview by Michael Klahre

Earth Peace Assembly.

Dinners: Tickets are $8.15 and $7.15 (or an additional $1.85 with meal plan ticket). Wednesday—New Church Development and Evangelism. Thursday—MESSENGER. Friday—World Ministries, Higher Education. Saturday—Parish Ministries, Doctor of Ministry.

Tickets for the above events will be sold at ticket sales booth at Conference, but people are encouraged to take advantage of early ticket sales through the Annual Conference office, using order forms in information packets or *Source* mailings.

Single adult activities (25 years and older). Wednesday and Friday evenings, 10:15-11:30. The purpose of single adult activities is to affirm singleness, provide opportunity for sharing among singles, and to encourage singles ministry in the church.

Young Adults (to age 25). Program and activities planned throughout the week. Registration fee of $2. Additional fees for special activities.

Senior high (grades 9-12). Program activities planned throughout the week. Registration is $4, plus special activity fees.

Junior high (grades 6-8). Program activities planned throughout the week. Registration and all activity fees, $15. Pre-registration is required by May 15.

Children's activities (1st-5th grades). Fees are $6 per day. Pre-registration is required by May 10.

Child care service (infants through kindergarten). Service fees are $1 per child per session. Sessions begin with Tuesday night's worship service. Pre-registration is required by May 15.

Insight sessions. Wednesday through Saturday mornings, 7:30-8:30, and Wednesday through Friday evenings, 9-10. Insight sessions are related to programs of the General Board or special interest groups.

Early evening concerts. Wednesday through Saturday, 6-6:45 p.m., in the Student Center auditorium.

Conference choir will rehearse Tuesday, 8:45-10 p.m., and Wednesday through Saturday, 4:45-6 p.m., with an additional rehearsal on Friday night, 8:45-10. Wilfred E. Nolen of Elgin, Ill., is the director.

The Saturday evening worship service begins at 6:45 and will feature the children's choir.

Exhibits. General Board program exhibits; 40 to 50 Board-related programs featuring Brethren groups and their interests; colleges and other agencies. Brethren Press exhibit will include Christian education resources.

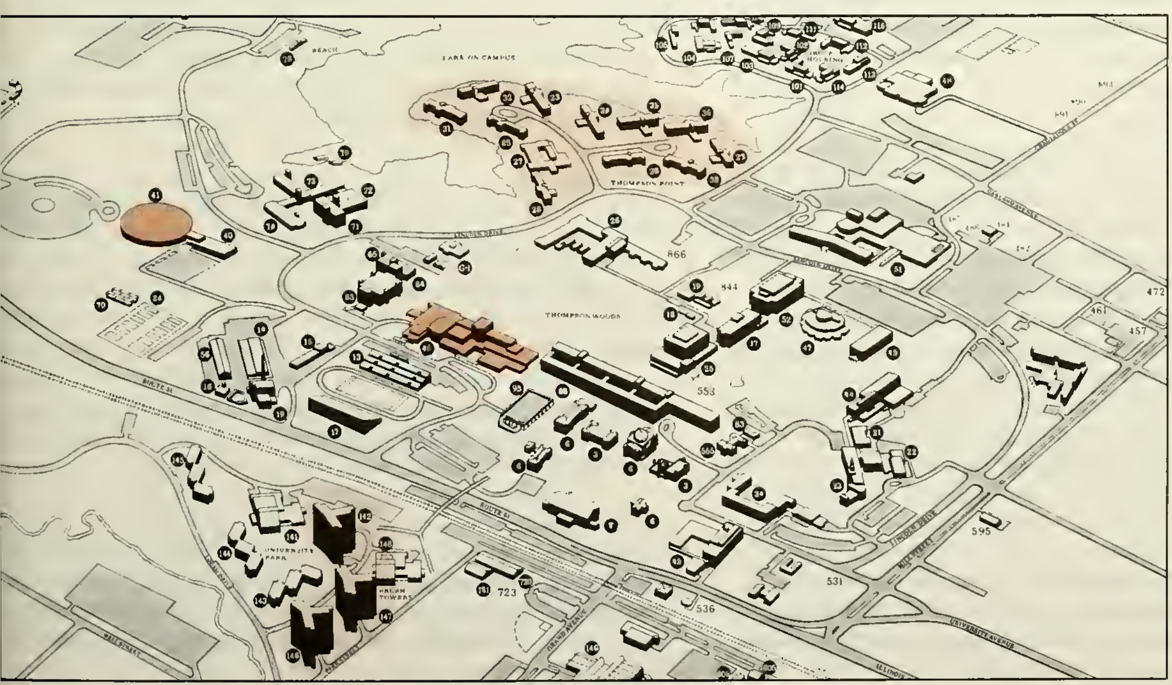
Ministry to the deaf. There will be ministry for the deaf, with interpretation for worship services and possibly other sessions upon request. An exhibit booth will be operated by those concerned about disabled persons in the Church of the Brethren.

A volunteer work project is scheduled for Thursday, 11:45 to 1:45. This project will be coordinated by Lorele Yager in cooperation with SIU and the city of Carbondale. Bring your work clothes and sign up Wednesday noon.

Quilting bee. Churches are invited to create 8-inch squares to be worked into quilts at Conference. The quilts will be auctioned to benefit General Board program and the Association for the Arts in the Church of the Brethren.

Art for Hunger Exhibit. Original paintings, prints, sculpture, ceramics, and other art forms depicting both the artists' skill and their concern for hunger. Profits from sales are divided between the artist and the Association for the Arts.

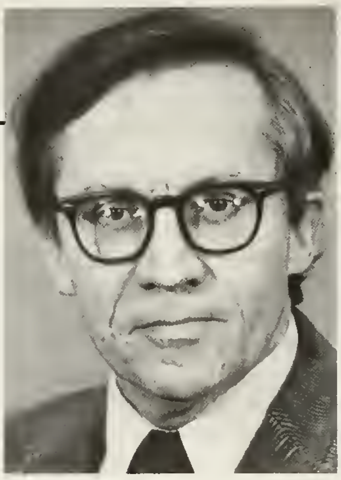
Choral concert on Saturday evening at 9 in the Assembly Hall. The Manchester College a capella choir, directed by Floyd Slotterbach, will be performing. ☐



Southern Illinois University campus. *The buildings shown in dark brown are the Arena and the Student Center, where the main activities of Conference will take place. Housing areas are at Thompson Point (near the lake) and three towers in East Campus (lower left). Other activities and recreation will take place in various buildings around the campus.*

A glimpse of the candidates for moderator-elect

Michael Klahre asked two questions of the nominees for the position of moderator-elect. Their responses, printed below, may help readers get a feel for the candidates' viewpoint.



Donald F. Durnbaugh

L. Wayne Fralin

How can the Brethren best affect the world today?

Donald Durnbaugh:

The Church of the Brethren can best influence the world today by being as faithful as it can be as a body of believers who receive the good news of Jesus Christ. This has personal dimensions, as this belief is brought to women and men whose lives are changed for the better through conversion. It has social dimensions, as covenanted believers address the needs of their communities. It has national and international dimensions, as Brethren find opportunities to bring their experience in peaceful resolution of conflict to a troubled world. Brethren have powerful resources in our heritage which can be mobilized and focused on contemporary situations.

Wayne Fralin:

First of all, to maintain a sense of who we are and be faithful to our heritage and calling. The world needs to hear our proclamation of the gospel and to see that witness in bold ways. To do that, we need to strengthen ourselves in a deeper way spiritually and to lift a strong prophetic voice to the issues facing humankind—peace, reconciliation, the militarization of the world, and social and economic justice. We need to offer people the opportunity to become a part of a community of faith that cares and serves persons.

Lila McCray:

At this time of our global society, I feel we can best affect the world by showing evidence that the love of God is central in our lives and faith community; by being more Christian in all our living, loving, and serving; by living the joy, sharing the faith, and communicating the hope we have in Christ to all; by choosing peace as way of life and bearing witness to the way of peace to our world; by demonstrating our deep concern and standing with the oppressed; by committing a larger portion of the time, energies, and financial resources which God has entrusted to us for the work of the church, so the significant ministries in which we are now engaged may be expanded for the "glory of our God and our neighbor's good."

Irven Stern:

The best way that the Brethren can affect the world today is by being a church that proclaims a whole gospel. By whole gospel, I mean we should respond by discipling people to Christ, by being a servant to our neighbors in all countries of the world—the poor, the elderly, the lonely, the sick, the prisoners, and the refugees, to speak out on peace and justice wherever we see them neglected, and work at being reconcilers inside and outside the church.

What is the most important asset you would bring to the moderator's office?

Donald Durnbaugh:

Early involvement in the peace studies program at Manchester College led to my participation in the first group of young people to work in Europe with Brethren Volunteer Service. Since that time, my energies have been directed to teaching and writing, with special concern for Brethren heritage, peace, and service. The recent task of editing the *The Brethren Encyclopedia* has caused me to read the story of every congregation. This background gives me a perspective on the current position of the church which can be communicated in helpful ways.

Wayne Fralin:

I would bring to the office a deep love for the church. Beyond that, I think I would bring a relatively good knowledge of the church due to my experience at every level—local, district, national, and ecumenical. I think I have a good feel of where the church is. I think I am able to communicate and work with all different groups within the church.

Lila McCray:

Being a third-generation minister in the Church of the Brethren and having been involved at all levels of the denomination has provided me with a good understanding of our church and of the world in which we are called to serve. The most important asset, from my perspective, would be my deep commitment to Christ and the church and my enthusiasm for the work of the church. I want all of my sisters and brothers to feel the joy and excitement that comes from being a part of the larger faith community and the many ministries in which we are involved at this time in our world.

Irven Stern:

My most important asset would be years of experience in the church as a Christian, a missionary, a teacher, a pastor, and one who served in a variety of offices in the local church, districts, and our national church, plus experience in the wider church beyond the Church of the Brethren. ☐

Lila Wright McCray

Irven F. Stern

onald F. Durnbaugh:
Lombard, Ill. (Illinois/Wisconsin), York Center congregation. ge 56. Seminary professor/church historian/author. Local eacon, church board chairman. District task force on church tension. Brethren Historical Committee, fraternal relations mmittee, Annual Conference committees. Brethren Colleges broad director. Director of Brethren Service/Austria. Russian rthodox Exchange delegation chair. Church World Service, fugee resettlement. New Call to Peacemaking committee chair. elievers' Church Conference convener. Editor of *The Brethren ncyclopedia*.

Wayne Fralin:
Orlando, Fla. (Florida/Puerto Rico), Orlando congregation. ge 43. Bank examiner/consultant. New church development. ocal church school teacher, board chair, moderator. District mp committee. Stewards commission chair. District moderator. etreat leader for several district boards. Annual Conference udy committee. Standing Committee. Vice chairman of General oard. National Council of Churches representative. Member of ivision of Overseas Ministries.

ila Wright McCray:
Elkhart, Ind. (Northern Indiana), Elkhart City congregation. ge 59. Minister/volunteer. Local pastor. Deacon council chair. vangelism coordinator, board chair, moderator. District com- ittees and task forces. Co-dean of family camp. District oderator. Standing Committee. Higher Education design com- ittee. Former national staff member in stewardship and com- unications. Missionary to India. Mennonite Mental Health Ser- ces board member. Church World Service/CROP national aff. Featured speaker at national and international conven- ons.

ven F. Stern:
San Diego, Calif. (Pacific Southwest), San Diego congrega- on. Age 56. Pastor. Chair of district commissions. District oderator of two districts. Marriage enrichment retreat leader. lissionary in Nigeria. Founder of Kulp Bible School. New estament professor at a Brethren college. Denominational vangelism counselor. Co-author of curriculum of new church evelopment. Member and chair of Committee on Interchurch elations. State council of churches task force chair. Mennonite lental Health Center board member. City coordinator of NICEF. ☐

Initial 1984 ballot

The following ballot will be voted on by the Annual Conference Standing Committee in Carbondale. It has been prepared by the Standing Committee's Nominating Committee. Those selected from this initial vote will be presented on another ballot to Conference at the first business session (Wednesday, June 27). At that time, additional nominations may be made by anyone—delegate and non-delegate alike.

Annual Conference moderator-elect. (Two-year term, second year as moderator. Select two.) Donald F. Durnbaugh, Lombard, Ill.; L. Wayne Fralin, Orlando, Fla.; Lila Wright McCray, Elkhart, Ind.; Irven F. Stern, San Diego, Calif.

General Board, district representatives. (Five-year terms. Select six.) Anne Booth Bowman, South Bend, Ind.; Herbert A. Fisher, Massillon, Ohio; Dorotha Winger Fry, Larwill, Ind.; Phillip Graeber, Jonesboro, Tenn,; Alma Moyers Long, Ada, Ohio; Joseph R. May, Johnson City, Tenn.; Esther Wilson Petcher, Chatom, Ala,; Anne Kiesling Petry, Akron, Ohio; Keith D. Pontius, Marion, Ohio; Louise Baldwin Rieman, South Bend, Ind.; E. Stanley Smith, Elkhart, Ind.; Shirley McCracken Spire, Dandridge, Tenn.

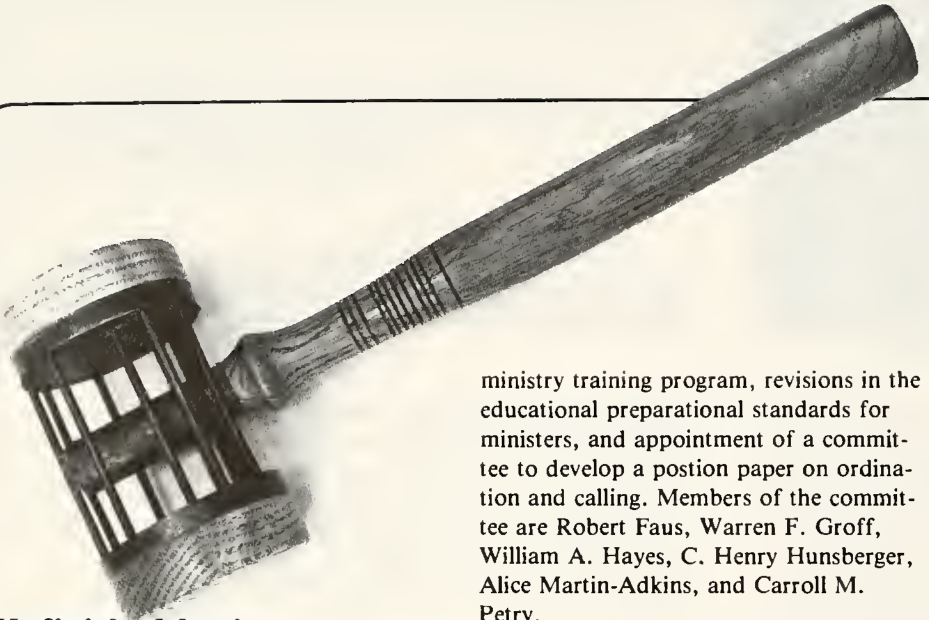
General Board, at-large representatives. (Five-year term. Select four.) Rebecca Jane Baile, St. Joseph, Mo.; Paul W. Brubaker, Ephrata, Pa.; Patricia Mahan Bucher, Lebanon, Pa.; Roger L. Forry, Somerset, Pa.; Esther Meyers Frey, Mount Morris, Ill.; Catherine Laycook, Tonasket, Wash.; Marianne Rhoades Pittman, Champaign, Ill.; Betty Anne Murrey Porter, Quinter, Kan.

Annual Conference Central Committee. (Three-year term. Select two.) Paul E. Alwine, Roanoke, Va.; S. Joan Wenger Hershey, Mount Joy, Pa.; M. Andrew Murray, Huntingdon, Pa.; Ronald K. Wine, Anderson, Ind.

Committee on Interchurch Relations. (Three-year term. Select two.) Wanda Luce Callahan, Garrett, Ind.; Estella Boggs Horning, Lombard, Ill.; Richard D. Speicher, North Lima, Ohio; Joy Lybrook Welch, Lafayette, Ind.

Bethany Theological Seminary electors, college. (Five-year term. Select two.) Ferne Strohm Baldwin, North Manchester, Ind.; John Gingrich, Pomona, Calif.; Donald R, Kraybill, Elizabethtown, Pa.; Stephen B. Reid, Berkeley, Calif.

Representatives to National Council of Churches of Christ. (Three-year term. Select three.) B. Stanley Bittinger, Kingsville, Texas; Mitchell L. Curry, Los Angeles, Calif.; Gail Erisman, Oak Brook, Ill.; Harriet Wenger Finney, Plymouth, Ind.; Hazel Kreider Huffman, Lancaster, Pa.; Timothy D. Speicher, Oak Brook, Ill. ☐



Unfinished business

Statement on Abortion. A five-member committee presented a revised version of the 1972 position paper to the 1982 Conference. The paper was sent back to the General Board for further study. The General Board added a sixth member to the committee and recommended that a statement be prepared by 1984. The General Board has adopted the one-page statement and recommends its adoption by Annual Conference. Committee members are Kenneth Brown, Sharon P. Graybill, Donald E. Miller, Lauree Hersch Meyer, Elaine M. Sollenberger, and Fred W. Wampler.

Bethany Hospital Foundation/Brethren Health Education Foundation. The 1982 Conference assigned a committee to study the relationship of the Bethany Hospital Foundation to the church and report to the 1984 Conference. The 1983 Conference requested that the committee also study the feasibility of incorporating the Brethren Health Education Foundation's funds and purposes into the General Board. Committee members are Jay Gibble, Stewart Kauffman, Dorothy Garst Murray, Hazel Peters, Graydon Snyder, and Larry Ulrich.

Leadership Development and Ministry Issues. The 1983 Conference selected a committee to study the problems and needs of leadership development and ministry. Among the items the committee will suggest are implementation of a new ministry training program, revisions in the educational preparational standards for ministers, and appointment of a committee to develop a postion paper on ordination and calling. Members of the committee are Robert Faus, Warren F. Groff, William A. Hayes, C. Henry Hunsberger, Alice Martin-Adkins, and Carroll M. Petry.

Membership Study. The committee will give an update on its task of studying the meaning of membership and the current polity statement. The final report is due in 1985. Members of the committee are Richard B. Gardner, Judith Hershey Herr, Howard A. Miller, Hubert R. Newcomer, and Harold E. Yeager.

Guidance in Relation to Genetic Engineering. There will be a report on the formation of an advisory committee to formulate a statement on this issue for the 1985 Conference. This is part of the action taken on the West Marva query presented in 1983.

New queries

Peace Witness: Telephone Tax Redirection. The Michigan query points out the use of the federal telephone excise tax to pay for past and present military expenditures and states that Michigan District will withhold the tax, redirecting the amount to a peace tax fund. In commending this witness to Annual Conference for study and prayerful consideration, the district is asking for affirmation of the action.

Conditions of Childhood in the United States. The Northern Indiana query requests that Annual Conference appoint a committee to study the condition of childhood, with special attention to abused, neglected, abandoned, and abducted children, and to recommend ways the Brethren can help with these problems.

Scholarships for Brethren Volunteers. In light of increased militarization of youth and increased costs of higher education, Oregon-Washington District is asking Annual Conference to establish a tuition scholarship program for those who have served in Brethren Volunteer Service and then attend a Brethren-related institution.

Tithing and Christian Stewardship. The Shenandoah query requests a review and update of the 1963 paper on tithing and stewardship, with attention given to inclusive language, systematic giving, and a holistic view of stewardship.

Taxation for War. The General Board query asks for the appointment of a committee to study and recommend how Brethren should respond to the dilemma of paying taxes for war.

Goals for the 80s (1985-1989). The General Board is submitting a revised goal statement for the decade for Annual Conference approval.

New this year

- At its annual quilt auction, the Association for the Arts will designate one quilt to be a gift of appreciation to the moderator. Conferencegoers can "purchase" the quilt by making donations to the AACB's Art for Hunger project, involving themselves in a "parable of grace" to reflect the theme of the week. The quilt will be given to the moderator as a tangible expression of appreciation from the denomination at large.
- Everyone is invited to bring or send good used books to Conference to donate to a "used Christian book sale." Albert Huston, pastor of the Dranesville (Va.) church, heads the project, which will be held at the Arena. Proceeds of the sale will be given to a fund for New Church Development.
- People can give blood at the "Life-Saving Booth" at the Student Center Gallery Lounge Friday, 11-4. The blood will be given to the Missouri/Illinois Regional Red Cross Blood Services.

Proposed Statement on Abortion

Acting on a concern raised by Atlantic Northeast District, the 1981 Annual Conference Standing Committee requested the General Board to review the 1972 Statement on Abortion and to bring a revised position paper to the 1982 Annual Conference. The resulting paper was debated at the Wichita Conference and referred to the General Board for further study.

The General Board added another member to the study committee, and asked that it report to the 1984 Annual Conference. The following statement was approved at the March 1984 General Board meeting, and will be presented to Standing Committee next month at Carbondale.

Members of the abortion study committee are Donald E. Miller and Lauree Hersch Meyer (co-chairpersons), Kenneth Brown, Sharon Graybill, Elaine M. Sollenberger, and Fred W. Wampler.

The statement is given here in its entirety.

Human life is a gracious gift from God who loves us.

The Church of the Brethren opposes abortion because the rejection of unborn
children violates the love by which God creates and nurtures human life.

We recognize that our society
contributes to abortion in many ways and
gives too little care to those who must bear the consequences.

We recognize also our responsibility to work for
a caring society that undergirds women who choose to carry pregnancies
to full term,
a caring society that treasures and nurtures all children, even the
unborn, the unwanted, the unloved,
a caring society that protects integrity of conscience in
decision-making in relation to pregnancy and child-bearing.
We hold ourselves accountable
to develop constructive, creative alternatives to abortion in the
communities of which we are a part.

We grieve with all
who struggle with difficult circumstances which lead some to consider abortion.

We encourage women and men caught in such struggles
to seek the counsel and support of family members, trusted friends,
spiritual leaders, and appropriate professionals in the Body of Christ, and
to consider prayerfully the church's opposition to abortion.

We hold in love
those who choose to give birth to children, as well as
those who believe conscientiously they must terminate pregnancy.

We acknowledge our lack of compassion, our judgmentalism, and other sinful
attitudes that separate us from the love by which God calls and redeems us.

We affirm our commitment, as in the 1972 statement on abortion and our historic
peace position,
to counsel with and to uphold one another,
to maintain fellowship with those who differ, and
to extend to others the compassion we receive from Christ. □

Six responses to the abortion

Clyde R. Shallenberger

Director of hospital chaplaincy
Baltimore, Md.

As long as there are women there will be abortions. It is important, therefore, that those who elect to have abortions have the opportunity to have that abortion done legally and under optimal conditions.

Cynthia was a beautiful 20-year-old who could not get a legal abortion in her home state, so she went to an illegal abortionist. She became septic and was transferred to the intensive care unit of the Johns Hopkins Hospital. I literally held her hand while she died. Had she been able to have her abortion done legally and in an appropriate facility by adequately trained personnel, she probably would be alive today. She had a right to life, too.

Brian was an unwanted child. He was admitted to the pediatric intensive care unit at three months of age after his father had thrown him down a flight of stairs, crushing his skull and damaging his spine. Brian died of multiple injuries two days after he was admitted to the hospital. Would it have been better for him not to have been born?

A Czechoslovakian study reports that unwanted children whose mothers had been denied abortions suffered more illnesses and had more problems with school behavior and social acceptance than wanted children with similar backgrounds. These children were more often brought up in broken homes, in need of psychiatric intervention, in need of public assistance, cited for drunken conduct, and fewer pursued higher education.

An unwanted pregnancy produces an unwanted child. The belief that every woman who becomes a mother will learn to love her child is untrue.

No one really prefers abortions. In most situations, it is the lesser of two (or more) evils. Therefore, it needs to be a decision made by the woman, in consultation with her physician and after appropriate counsel with persons who are truly concerned about her physical, mental, and spiritual well-being. ☐

Katie White

Wife and mother
Pittsburgh, Pa.

My heart aches. While we have dissected this issue, more than 15 million fetal children have died. Where were we when their mothers, uninformed about prenatal life or terrified for their futures, were given the burden of a choice to put their children to death?

One pregnant teen, fearful of facing her parents, was "counseled" by individuals who supported her decision to correct her mistake with an abortion. A classmate, ignoring "integrity of conscience," confronted her with photographs of human life at its earliest stages.

Truth set me free. I survived the guilty embarrassment of my pregnancy and the displeasure of my family. I survived the interruption of my education, a shaky marriage, and life below the poverty level. And my child survived. In those years of loneliness and inadequacy, I met the Shepherd of Isaiah 40:11, who loved, forgave, restored, and guided me.

Would you have wanted to spare me or my family the painful struggles, and quietly looked the other way while I aborted my child? If we truly care for a troubled, pregnant woman and her child, we will honestly call abortion sin and will, with loving hearts, help bear the burden of responsibility to nurture that family as Christ calls us.

I long for the day when, having ceased to shape God's word into our image, we will declare that "we have no creed but the New Testament," and by his Spirit will seek to save the life of *both* mother and child.

Natalie, our intelligent and pretty 12-year-old "mistake," was more than a gracious gift; she was a sacred trust, and I thank God that she is alive today.

"Shall I give my firstborn *for* my transgression, the fruit of my body *for* the sin of my soul? He hath shewed thee, O man, what *is* good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Mic. 6:7-8 KJV). Amen, and so be it! ☐

Fran Clemens Nyce

General Board member
Westminster, Md.

What message will the proposed Statement on Abortion send to a girl or woman in the church when she finds herself pregnant and, for whatever reason, feels she must decide between carrying the pregnancy to full term or terminating it? Is this the message the church should be sending to a woman or girl faced with this situation? Will the statement encourage her to share her dilemma and ask for help from the pastor or others in the church in coming to a responsible decision that she will be able to live with?

What message will the statement send to other members of the church? What attitudes and actions does it encourage in relating most helpfully with a girl or woman who faces the decision? What guidance does it give to pastors and other counselors? Is this the kind of guidance that will be most appropriate and helpful to the person in coming to her decision? Will condemnatory attitudes be discouraged? Will thoughtful discussion and responsible decision-making be encouraged, along with support and acceptance of the persons involved, regardless of the decision?

What witness will the statement enable the church to make to society in general, both in terms of moral guidance on abortion and in terms of protecting the right of individual conscience?

I hear this statement on abortion saying quite strongly that abortion is not an acceptable option for a member of the Church of the Brethren, nor perhaps for anyone else. I have some uneasiness about the church seeming to dictate a moral position, instead of helping persons to consider related scriptural values and to discern "the mind of Christ" in this matter, when coming to a decision.

However, the rather rigid moral position is redeemed for me somewhat by the elements of the statement that speak of protecting integrity of conscience and extending compassion and love to all, regardless of the decision the woman makes. I am therefore willing to support the paper as it stands. ☐

ssue

arbara Corl

egistered nurse
remen, Ind.

bortion is a matter of life and death. here has been a horrible holocaust of me 15 million aborted babies in this untry in the last 10 years. I tremble at e thought of those defenseless, innocent abies who have been condemned to utal, anonymous executions.

Our church, a "peace" church, should ave a strong pro-life statement on aboron. Let it say straight out, so there is no oubt where we stand, that we are against ortion. Say that human life is a sacred ust from God who created us and loves all, born and unborn, perfect and imerfect, old and young. Let us indeed care out those who bear the consequences of ortion, the main one being the baby, of urse.

Certainly we hold in "love" all those ho struggle with a problem pregnancy, ut not the kind of love that suggests ortion as an option. That is not love. hat is looking the other way when you now someone is going to be murdered. eal, authentic "love" would try to proct both parents and baby from a life of ilt and regret, trauma and death.

The Church of the Brethren has a rich eritage of deep concern for the oppressed. here is our "peace" concern for the ost violated, defenseless beings of all?

I find encouraging the sentence in the oposed statement that we hold ourselves countable to develop constructive, eative alternatives to abortion in the ommunities of which we are a part. Jesus id we should not kill and not hate. We eed to pray for guidance to help the other and father not to hate their baby nd certainly not to kill it.

Do not forget that tiny, little human eing made in God's image. That is what e all were at one time. Do you and I ave more "right" to live than another uman being? Life is a sacred, wonderful ft from God. ☐

Karl Schrock

Associate pastor
Hagerstown, Md.

I believe that deliberate abortions are contrary to God's will and reflect our sinful lives, and that now may be a time when the Church of the Brethren can say so. When a people live their lives according to God's desires, deliberate abortions among them are extremely rare or absent. On that much it seems that most of the church could agree pretty quickly.

Our problem is the real question that is yet to be settled: How should Christians respond to people who are considering or have had an abortion?

A familiar, reliable place to start is by asking how Jesus would respond. He reinterpreted adultery, saying, "Everyone who looks at a woman lustfully has already committed adultery with her in his heart" (Matt. 5:28). I believe today he would also say, in strict parallel, "You have heard it said, 'You shall not have an abortion,' but I say to you that anyone who has once regretted that his wife was pregnant is guilty of abortion, and any person who once was glad that pregnancy did not happen has already committed abortion in his heart."

If today an impoverished woman were dragged, still bleeding from the operation, out of an illegal, cheap abortion clinic, to be condemned by the disapproving righteous, I believe Jesus would say, "Let the one among you who is without sin be the first to enforce the law," and to the woman, after we had all left with our heads lowered and our lawbooks down at our sides, "Neither do I condemn you; go and do not sin again." Our lawbooks are indeed the stones we throw in our society.

We have not as a body asked for laws criminalizing those who fight in wars, nor laws to prohibit veterans from receiving benefits from our tax money. Will our public statement reflect our tendency to respond by preaching condemnation and throwing lawbooks, or will it reflect our will to imitate Christ? ☐

Roberta Weaver

Elementary, special education
LaPlace, Ill.

The sections of the proposed Statement on Abortion on responsibility (except for lines 12-13; see Titus 1:15-16), accountability, grieving, and sinful attitudes are very scriptural and support our nonviolent pacifist heritage. (Prov. 24:11-12, Ezek. 3:16-17, Gal. 6:2, Matt. 25:40.)

But human life is a sacred gift from God. (Exod. 4:11, Jer. 1:5, Isa. 45:9-11, Exod. 21:22-24, Luke 1:41-44, Luke 1:15.) Therefore, abortion is sin and can never be an option for the church. The intent of a pregnancy termination by abortion (all pregnancies terminate) is to kill the unborn baby. Abortion is not the "rejection" of the unborn baby any more than war is the "rejection" of the enemy. It is never God's will that one of his children should die needlessly.

There are no medical grounds for terminating a pregnancy by abortion. Concerning life-threatening situations, US Surgeon General C. Everett Koop, M.D., says, "The doctor will either induce labor or perform a caesarean section. His intention is to save the life of both the mother and the baby. The baby's life is never willfully destroyed because the mother's life is in danger."

Likewise, there are no *scriptural* grounds for abortion. "You shall not kill" (Exod. 20:13). "Through the law comes knowledge of sin" (Rom. 3:20). "The Lord hates . . . hands that shed innocent blood" (Prov. 6:16-17). The word *brephos*, used interchangeably in scripture, means "an unborn child . . . fetus, a newborn child" *(Thayers Greek English Lexicon,* page 105).

Saying abortion is sin and holding in fellowship those who differ is consistent with our position on war.

We are to be in the world, but not of it. Let's find nonviolent, compassionate, peaceful ways to help the mother-to-be.

If you have committed the sin of abortion, remember, God loves and wants to forgive you and give you peace, his peace. (John 14-27.) David committed adultery and murder, and still found forgiveness. God later said, "I've found him a man after my own heart." ☐

A preacher who gets his hands dirty

'When you meet Paul Fike, you meet a professional, and you know he knows his business. But as he relaxes, you find an earthy man, who likes to be where people are, and who likes to get his hands dirty.'

by James H. Lehman

Short, stocky, distinguished looking, with thick gray hair, a quick, friendly manner, and a sense of humor—Paul Fike is a former farm boy, a pastor, a truck driver, a storyteller, an observer of the church, and the 1984 Annual Conference moderator.

Born in 1918, he grew up in the Easton Church of the Brethren in Maryland. His father, Albert Fike, was a free minister and farmer who owned 200 acres of apple and peach trees.

As a boy, Paul worked in the orchards. School had no appeal for him. He graduated from high school without, in his words, "great achievements and tremendous satisfactions." He thought his place was to stay at home on the farm.

One Sunday afternoon, a deacon pulled him aside while he was playing ball and said, "Paul, there is a council meeting coming up. We are looking to select one of the younger persons for ministry. What would you do if we chose to license you?"

"I was afraid to be a minister and afraid not to be one," Paul says. "I told him I didn't know. I had never been challenged to be a scholar or a student. I liked the farm."

In the Peach Blossom congregation (of which Easton was one of two church houses), ministers were called in the old-fashioned way. Three elders from the district sat in a Sunday school room, and the members filed through to vote. They voted twice. The first time through, the members gave the elders names. The person mentioned most often was then the nominee. The second time each member voted yes or no on the nominee.

Paul was 19 years old when he was called by this process. "It was a frightening thing," he says. "The ministry had an awesomeness that I didn't think I could respond to."

In 1938 and 1939 Paul spent six months at the Bethany training school. After marrying Ella Mae Forney in 1940, he pastored the Ridgely church in Maryland for several years. In the mid-1940s, he and Ella Mae went back to the training school. Then it was on to Manchester College for a degree and back to Bethany where he completed his seminary training in 1950.

He served for three years as pastor of three small churches in the New Windsor area in Maryland. From 1953 to 1962, he was pastor of the Cloverdale church in southern Virginia; from 1962-1973, of the Pleasant Valley church in Weyers Cave, Va.; and from 1973 to the present, of the East Chippewa church in northern Ohio. He has served on the General Board and as district conference moderator.

Paul comments on the changes he has seen during his career in the ministry. "I have seen us go through cycles of emphasis," he says. "There was a time when we were strong on missions. Then the time came when missionaries were recalled because world situations were changing.

"We began to be a little ingrown, to change and renew our facilities. Almost everyone either built or remodeled. This was a time of self-preservation, of supporting home base. Sometimes when churches or people feel that nothing is happening, they have to do something at home to prove that something is happening.

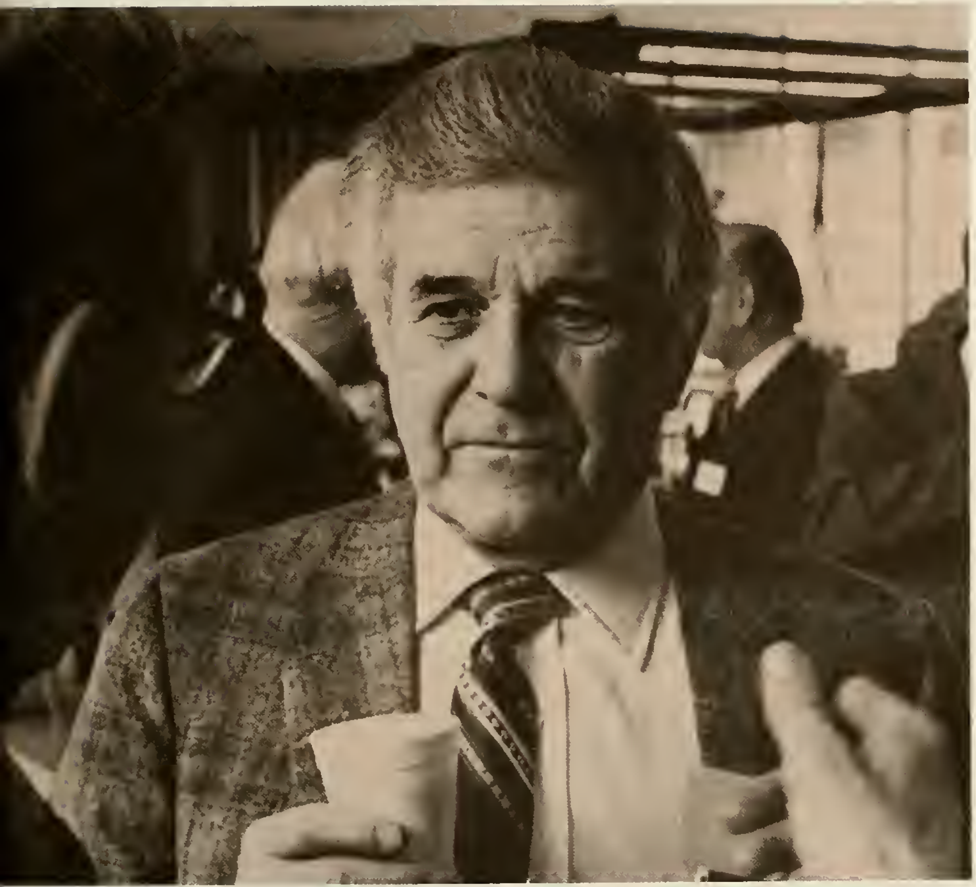
"Following the building stage came service—disaster work, relief. This was a very rewarding time. We're still in the midst of this. I call this the church in the marketplace.

"But I see us now getting into another mission-and-evangelism stage. We're in a new church thrust. I think diminishing membership has frightened us."

Paul sees this new thrust coming after a time of upheaval. "The turmoil of the '60s was so great that we couldn't see beyond our own struggle—the turmoil with youth, the freedom movement, Vietnam. We became very much involved with social action, with the anti-war movement, with demonstrations. We were preoccupied. We created tremendous divisions within the body because some couldn't respond to what they called the hippy slant of our society.

"Now, I see us as a church where the people are. I think we're becoming flexible enough to go to many people in their need. What we have done with the gay situation is interesting and disturbing. But it's interesting that we are *there*! The church is accepting people who are doing things some consider unacceptable.

"I think the church is losing its concept of its own personal cleanness and is seeing itself as a cleansing agent. I think we're at the point where Jesus was. They called him a glutton and a wine-bibber. He



Being Annual Conference moderator means doing a lot of listening. The moderator is an ex officio member of the General Board (above left and right). He also visits the Conference site (below) and helps plan the program for the meeting.

wasn't, but they called him this because they saw him in places where there was gluttony and wine-bibbing. My definition of the church is an uncouth kind of definition. I say the church is like dishwater. It isn't clean, but it cleanses.

"The implication is that we do have the dirtiness in our midst. But we're working at the grace story, which has been Annual Conference's theme now for the second year. Faith is more a matter of grace than of being clean.

"Through the '60s, we were afraid to relate. Now we're not as afraid as we were. We are accepting the sinful, the dirty. Now people are coming back and responding because we'll listen to them.

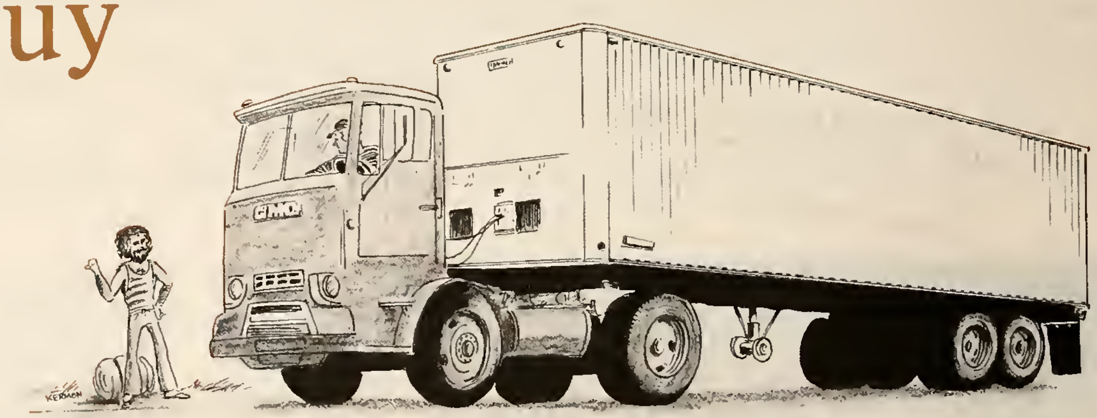
"I think the sanctuary struggle is going to be one of the things that brings the Brethren to the surface. It's a challenge. I look for many of us to respond to this, just as we responded to our boys being drafted.

"I can feel a kind of new vitality in various districts. I think the Spirit of God is finding a freedom it didn't have before. I think it always moves, but it can't always find a freedom. Where it finds a freedom, then it is expressed. I think the emphasis on the grace story is not by chance in the Church of the Brethren at the present time."

Thinking back to the time when Brethren were separatists, Paul says, "Taking off our garb (the plain clothing the Brethren used to wear), we lost some of our rigid separatist spirit. But we were still a separate people and we felt a little 'priestly' in ourselves. Now, I think most of us are dropping this. We are saying,

(Continued on page 19)

This was the guy they spit on



by Paul Fike

On my day off, I have things I like to do that are a little different from the ministry. Sometimes I like to drive truck.

Some years ago, on a run from Charlottesville to Richmond, I saw a young man hitchhiking. I thought, "This will be an experience!" I didn't have any money, so he couldn't get that. And the truck was old and rusted and well ventilated, and I knew he wouldn't want that. So I stopped.

The young man had hair all over his head and hair all over his face. It's like they say, "It looked as though everything he ate went to hair!"

I said, "I'm going to Richmond. Do you want to go along?"

"I'm going to Richmond too," he answered. "I'd *love* to go along."

"Climb in."

Now the truck had its engine and gear box in the middle of the cab, and that's noisy! The young man sat way over on his side, and I was way over on my side. How could we communicate? It was not a real good situation.

But he leaned across the engine mount and said, "I don't understand the world I'm in."

"Why?" I asked.

"Some people go by, and they have a right to do that—just go by. They don't have to pick me up. Other people can't just go by. They roll their window down and curse at me. And then there are some other people who have to roll down their window and spit at me. And if I don't move over, sometimes they hit me. I don't understand the world I'm in."

"What's your name?" I asked.

"I'm Jerry Abrams."

Sounds to me as though that might be a little Jewish," I commented.

"Mister, that's not a little Jewish! That's all Jew! Nothing else!"

"I'm Paul Fike," I said. "But what's all the hair for?"

"Oh," he said, "I never had it before. That's all. I just think I have a right to it—one time."

"Where are you going?"

"I'm going to Richmond, to the university."

"Oh? What are you doing there?"

"I'm a pacifist," he said. "I'm from Massachusetts. I've been invited to the campus of the university, and I'm going there, and I'm meeting with a group this afternoon and tonight."

"A *pacifist*?" I asked.

"Yes."

"As I listen to you, it sounds as though you have some college in your background."

"Yeah, I'm working on my master's."

"In what?"

"Journalism."

"Fine."

"My mother wanted me to be a rabbi, and my father wanted me to be a journalist. But I decided I couldn't be a rabbi."

"Why?"

(Here's a clergyman on one side of the truck and a guy on the other side who couldn't be a rabbi. I wondered why.)

"Two reasons. I always get the feeling as I talk to rabbis that they have all the answers. And I'll never have all the answers. The second reason is, every time I go and shake hands with a rabbi, his hands are clean, and mine are never clean. So I picked up my daddy's projection, and I'm working in journalism. But I'm a pacifist and I'm dealing with a group on campus in this field."

"That's beautiful!"

"Who are *you*?"

"I'm a truck driver."

"Yeah, I know you are today. But who *are* you?"

"Jerry, I'm a pastor. Did you ever hear of the Church of the Brethren? The Mennonites? The Friends?"

"Oh, sure. They're the three peace churches."

"I'm a pastor in the Church of the Brethren. I have a boy now in alternative service."

Now can you imagine the conversation that went on from this point? Two strangers. And we have two hours in front of us. A Jewish boy, a pacifist. A Brethren pastor, a pacifist. I never saw the time move so rapidly.

I pulled up to the university campus and stopped to let him out. But I had never really shaken hands with Jerry. So I crawled out and went around to the front of the truck, and there he came. "Jerry—" I said. But I didn't get a chance to say, "I want to shake your hand." He put his arms around me. He squeezed and I responded.

And he said, "Preacher, give 'em the word! Just preach the word!"

He went across the campus, and I crawled into the truck and waited for my break in traffic. And I wanted to cry. This was the guy they cursed. This was the guy they spit on. ☐

(Continued from page 17)

'I'm not different from you.'"

Like the church that has changed so much during his years of ministry, Paul has changed from the farm boy he once was. He has long since become comfortable in the ministry. But there is still something in him that is uncomfortable with being placed in higher levels of leadership and being removed from that which is down to earth.

"I guess I saw myself as a country boy. I couldn't quite see myself doing anything but picking apples. Now I have the same feeling about being moderator.

"I never go to the mike at Annual Conference. I sit there with things I'd like to say, but if I wait long enough, someone else says them, and that person always sounds better than I would sound. When I'm not a delegate, I sit up in the bleachers or in some non-central position. I'm listening. I know what's going on. But I don't talk. Then to be taken out of this self-appointed obscurity and put up on the podium is traumatic.

"But I'm going to do the job, and I'm going to enjoy it, although I'd rather be out some place in the lobby shaking hands and hugging people and laughing and telling jokes and having fun. Being moderator is an honor, but it's a confinement."

This self-effacement is not the whole picture. There is also the Paul Fike who likes to be honored and likes leadership. When you meet him, you meet a professional, and you know he knows his business. But as he relaxes, you find an earthy man, who likes to be where the people are, and who likes to get his hands dirty.

You see this in his avocations. He restores old cars. He repairs boat motors. And one of the things he loves best is trucks—big trucks, 18-wheelers. Wherever he pastors, he makes friends with the owner of a nearby trucking terminal, and on his off days, he drives truck. "I like the noise, the power, the adventure, the bigness," he says. "You bring the truck in and then you have a story to tell." (See side bar, page 18.)

Running through Paul's life and ministry is this desire to be down on the farm or up in the bleachers or down in the lobby or up in the truck. This, in his opinion, is where the church should be too. "Nobody," he says, "is clean enough to stand beside the Lord. But being in love with the Lord, anybody can stand beside the Lord." ☐

James H. Lehman, of Elgin, Ill., writes often about the Church of the Brethren.

The moderator represents the Church of the Brethren in ecumenical activities. At last August's "March on Washington," Paul Fike gave the benediction at an interfaith worship service, and carried the Brethren banner as he led 200 Brethren in the march down the mall.

CHURCH OF THE BRETHREN
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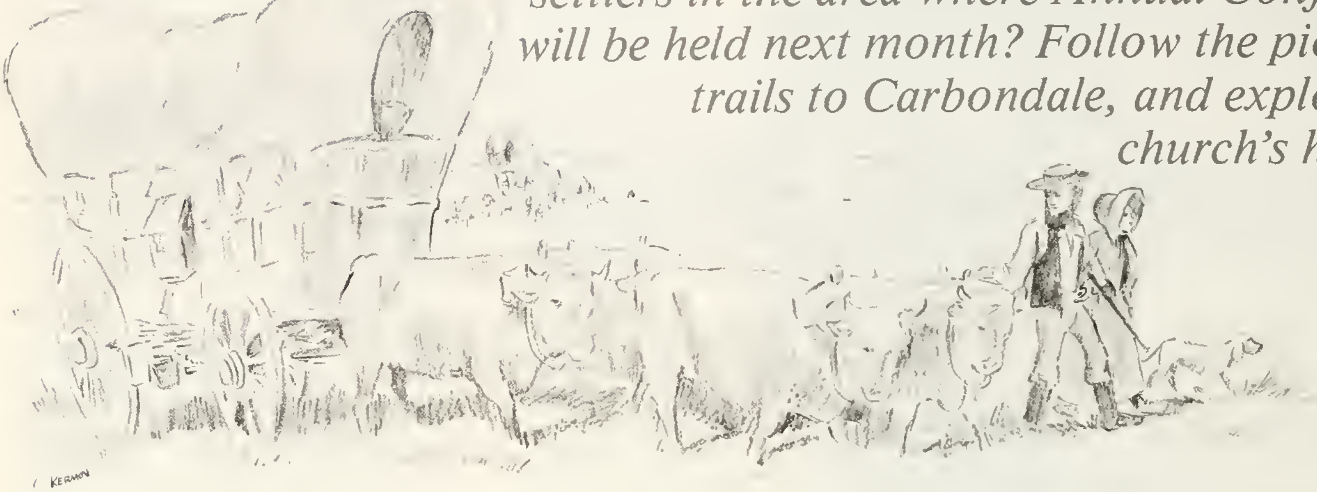
ODEA

Travel guide for conferencegoers

Did you know Brethren were the first white settlers in the area where Annual Conference will be held next month? Follow the pioneer trails to Carbondale, and explore our church's history.



by Kenneth I. Morse

Three great rivers—the Illinois, the Ohio, and the Missouri—join with the mighty Mississippi in the vicinity of this year's Annual Conference in Carbondale, Ill. Delegates and visitors, especially if they travel by car, are well advised to plan ahead and take advantage of scenic vistas and historic locations. As an aid to their planning and as a reminder that there are Brethren-related places along the way, MESSENGER offers here a guide for travelers in four adjoining areas of the Midwest.

We have included information about places of general religious and historic interest, along with brief notices about the location of pioneering Brethren churches and directions for finding a number of existing churches. In many instances the churches are grouped by counties because they are often rural and because many years ago they were identified in that way.

The wise traveler will take along a Church of the Brethren *Yearbook* (for addresses and phone numbers), detailed maps of the areas to be visited, listings of state parks and campground facilities—and we hope also some general familiarity with American history and Brethren history.

The places described below have not been listed in any special order. Generally we began with distant locations in each area and then moved closer to Carbondale. Many optional routes are available that include these and other attractions.

Illinois

Bishop Hill (two miles north of US 34 between Galesburg and Kawanee). Colony formed in 1846 by Swedish separatists who held property in common. Museum, colony church, old hotel, and other buildings restored in recent years. Open 9-5.

Fulton County (along Illinois River, southwest of Peoria). Brethren families from Pennsylvania moved into Fulton County in the early 1840s. In 1848 a meetinghouse was built eight miles northwest of Canton and the church was later named Coal Creek. It was changed to Canton when a church was built there in 1920. The present church is at Chestnut St. and Third Ave. in Canton. Other churches in the county include Astoria (1852) and Woodland (1881).

Dickson Mounds (between Lewistown and Havana, near Illinois River). Museum featuring life of prehistoric (1000 BC) American Indians. Open 8:30-5.

Camp Emmanuel (near Astoria) is one of two camps serving Illinois and Wisconsin District.

Nauvoo (on a bend in the Mississippi River, near Fort Madison, Iowa). Mormon community; in the 1840s the largest city in Illinois. Two branches of the Mormon church have restored parts of the old town. Two visitors centers. Mormon founder Joseph Smith and his brother were killed in the jail at Carthage, 22 miles to the southeast.

Carthage (southeast of Nauvoo, on US 136). The old Carthage Jail House, 307 Walnut St., was the place where Joseph Smith, founder of the Mormon church, was killed by a mob in 1844. Open 9 a.m. to sunset.

Adams County (along the Mississippi River, around Quincy). Members of the Union County Brethren church moved here around 1827. A church was organized, under the leadership of George Wolfe Jr., in 1831 near Liberty. The present church, which celebrated its 150th anniversary in 1981, is located in Liberty. The area is a short distance from Hannibal, Mo., across the river. George Wolfe's grave is located in a small cemetery west of Liberty.

New Salem State Park (near Petersburg on Route 97). Reconstructed village, Lincoln's home from 1831 to 1837. Houses, shops, stores, and school. Camping facilities. Lincoln drama in outdoor amphitheater during the summer. Open daily.

Springfield. State capital, sometimes called Lincoln's hometown. Lincoln visitors center, 426 South 7th, open 8-5. Lincoln home, 8th and Jackson, open 8-5.

Old state capitol, city square, open 9-5. Lincoln tomb, Oak Ridge cemetery, open 9-5. Annual Conference was held in Springfield at the state fair grounds in 1906. Brethren mission work was started soon after. It was closed for a time; revived in 1920. Present church is at 2115 South Yale Blvd.

Sangamon County (near center of state). The second Brethren church in Illinois was organized at Sugar Creek, several miles southwest of Springfield, in 1828 by Brethren who had moved from Kentucky and Tennessee. It continued there until 1919.

Champaign (northeast of Springfield, near I-57). Brethren began work in early 1900s, which developed in later years, leading to the organization of a church in 1915. The present church is at 1210 North Neil St. Two Annual Conferences were held, in 1960 and 1963, on the campus of the University of Illinois in adjoining city of Urbana.

Decatur (east of Springfield, near the center of the state). Brethren came to the Decatur area in the 1850s. A church was started at Oakley in 1856, with later congregations developing at Milmine, La Place, and Cerro Gordo. The Annual Conference of 1895 was held in Decatur on grounds now occupied by Millikin University. Sunday attendance was estimated at more than 20,000. The coming of Conference resulted in mission work leading to the organization of a church in 1911. The Cerro Gordo church will observe its 100th anniversary June 23-24, 1984.

Girard (in Macoupin Co., south of Springfield, on Route 4). In 1867 Brethren erected a meetinghouse, called Pleasant Hill, between Girard and Virden, that served until 1912, when congregations were organized in those two towns. The Annual Meeting of 1874 was held one mile north of Girard on the farm of Joseph Filbrun. A railroad station was built there and a temporary telegraph and post office erected for a crowd estimated at up to 12,000.

Pleasant Hill Village (located at 1020 West North St. in Girard) is a retirement home, first opened in 1906, now sponsored by Illinois and Wisconsin District. It is licensed to accomodate 95 persons.

Bond County (northeast of St. Louis, Mo.). In the 1840s Brethren from Indiana settled south of Mulberry Grove near Hurricane Creek in this county. Two meetinghouses were erected in 1874. The present church is located at the east end of the village of Pleasant Mound. A few miles away, in Fayette County, is Vandalia, the second capital of Illinois. Old State house has been restored.

Cahokia Mounds State Park (between East St. Louis and Collinsville on I-55 and 70 and on US 40). Remains of largest pre-

Plan your own heritage trail

Many families like to plan their own itinerary after getting detailed information about places that pique their curiosity. We made no attempt to organize the short items we gathered for a Brethren travel guide, but we can offer a few ideas for tourists who might like to develop a heritage trail on their own. (See the map on page 22.) Here are three suggestions:

Daniel Boone Trail. For some Brethren who live in the East, this pilgrimage could properly begin at the great frontiersman's birthplace in Berkes County, Pa., where the Boones, originally Quakers, lived near Brethren around Oley. The Boones had trouble with other Friends, when some of them married out of the Friends meeting. (Some Brethren writers think they married Brethren.) So they left eastern Pennsylvania and started south. On the way they stopped in Maryland and Virginia at what were to become Brethren communities. Eventually they settled along the Yadkin River in North Carolina, again with Brethren as their neighbors. Squire Boone, Daniel's brother, lived for a while in western Pennsylvania (where some have thought he was a Brethren minister) before joining his brother in Kentucky. Here the Boone trail is easy to follow. Note all the counties and towns named for Boone.

Was Daniel ever a member of the Church of the Brethren? There is no record to support the claim some have made. His two brothers who were known to be ministers were more likely *Baptist* ministers than German *Baptist*. There are records of some later Boones who married Brethren, and there are Brethren who claim descent from the famous Daniel. There is no question that many stops along the Daniel Boone trail were familiar to pioneering Brethren.

Abraham Lincoln Trail. Some direct ancestors of Abraham Lincoln came from the same Quaker meeting that once rejected the Boones. As they went south they also stopped for a while in Virginia, where a homestead near Linville Creek is located in Brethren territory. Following the Abraham Lincoln trail from his birthplace in Kentucky to his boyhood home in Indiana and to his prairie years in Illinois raises the ghosts of stories, often recounted by Brethren, of Lincoln's having been secretly baptized a Brethren but assassinated before he could openly acknowledge "the order."

One story places the clandestine baptism in the Potomac during the Civil War. Another tells how a Brethren elder came from Indiana to Illinois to baptize the future president. However attractive these stories may appear, they lack any substantial evidence (although a couple of them rest on the word of Brethren leaders). Some other religious groups have similar legends making similar claims. We can reliably assume that Lincoln knew Brethren since many of them lived not far from the Lincoln trail.

George Wolfe Trail. This pilgrimage should begin in western Pennsylvania along the Monongahela River where George Wolfe Sr. built a house boat to take his family west around 1800. Follow that river to Pittsburgh where the Ohio begins and continues down river almost to Evansville, Ind., where the Wolfes took the Green River south into Kentucky. There they settled in what is now Muhlenberg County. Then follow George Wolfe Jr. and his brother as they leave Kentucky for the almost uncharted wilderness of southern Illinois. Their father came later and traveled to visit Brethren in Missouri before dying at Kaskaskia, the capital of the Illinois Territory. But George Jr. moved on, after leaving his mark in the seal of Union County, Ill., northward to Adams County, Ill. Here he made several trips into Missouri and Iowa, and here he was buried near Liberty, Ill.—K.I.M.

historic Indian town in the US. Many Indian burial mounds, including the largest in North America. Museum open 9-5.

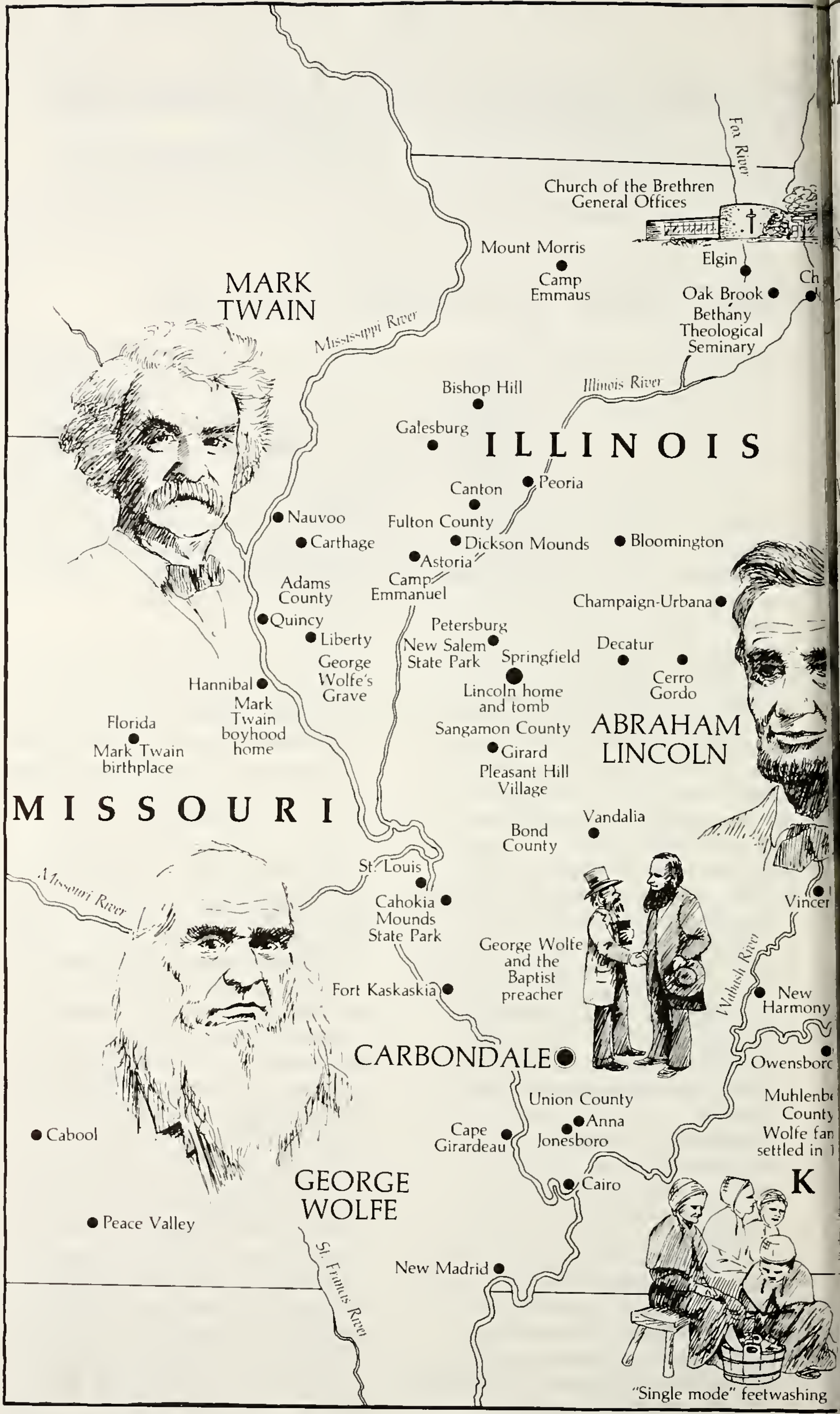
Fort Kaskaskia Historic Site (about 10 miles north of Chester, along Mississippi River). Nearby is the site of the first capital of Illinois (1818-1820). Here a Brethren minister, George Wolfe Jr., debated a Roman Catholic priest in the presence of the governor of the new state. The governor arranged for a group of soldiers to protect him as he left the capital to return to his home in Union County. His father, George Wolfe Sr., had preached here in 1809; died and was buried here.

Union County (along Mississippi River, south of Carbondale). Brethren were among the first white settlers here, while Illinois was still a territory. Several were baptized in 1812, and a church was organized soon after. At Jonesboro, the present county seat, George Wolfe Jr. shook hands with a Baptist minister after a debate on religion. The incident was illustrated in the official seal of the county. Near Alto Pass, in the northern part of the county, is Bald Knob Cross, 111 feet tall, the tallest Christian monument in North America.

Indiana

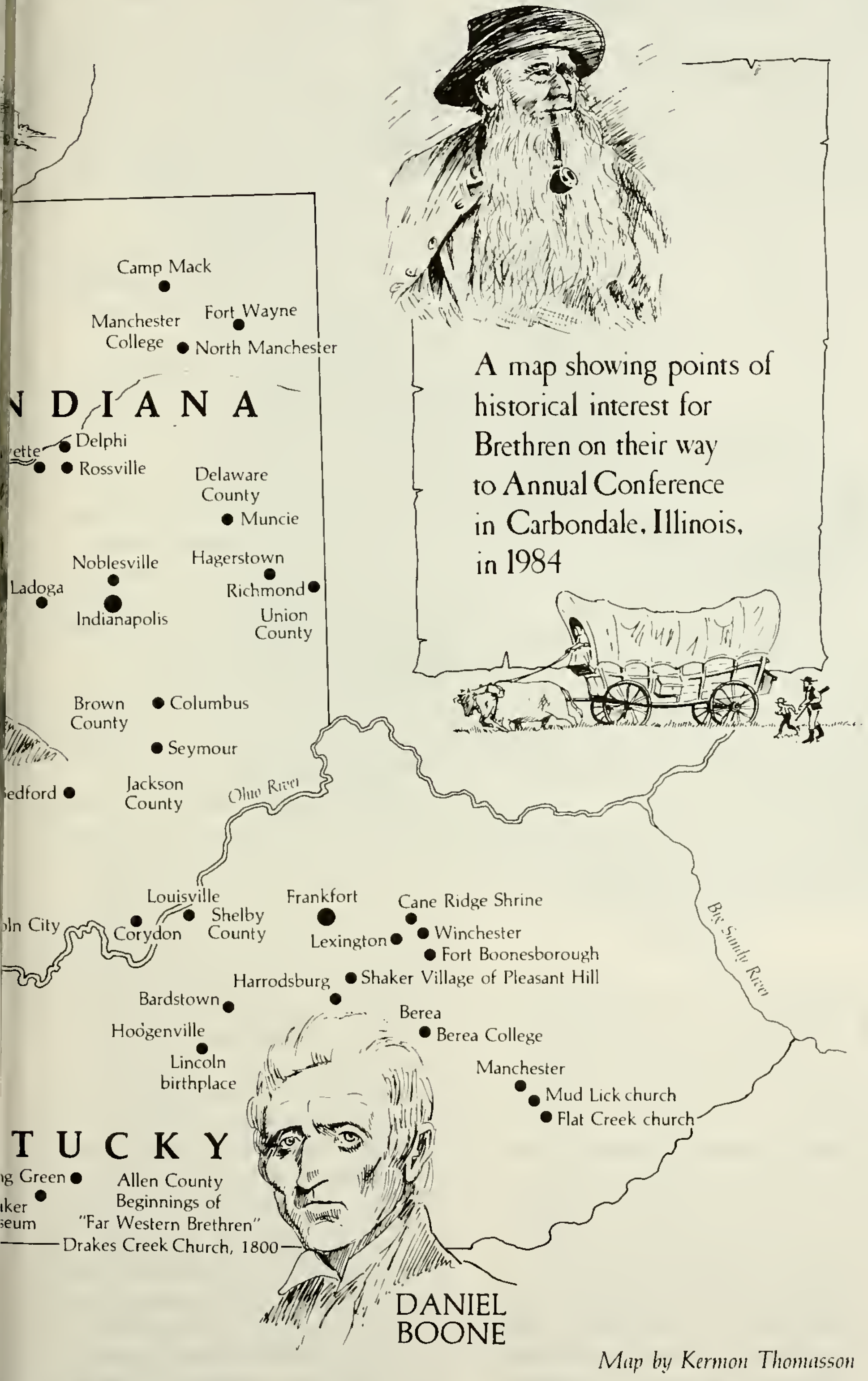
Union County (along the Ohio border, south of Richmond). Brethren families from Pennsylvania and Virginia settled along Four Mile Creek in 1804 and organized one of the first churches in Indiana (then a territory) in 1805. The present church is just east of Kitchel.

Hagerstown (in Wayne County, west of Richmond on Route 38). In the early 1800s ministers from the Four Mile church south of Richmond began preaching around Hagerstown. In 1820 the Nettle Creek congregation was organized. A meetinghouse was built in 1845 and replaced in 1875. That building constitutes part of the present church, one mile west and one-fourth mile south of Hagerstown. The Locust Grove church is five miles southwest of Hagerstown. The White Branch church is six miles northwest of Hagerstown.


Fox River
Church of the Brethren
General Offices
Mount Morris
Camp
Emmaus
Elgin
Oak Brook
Ch
Bethany
Theological
Seminary
MARK
TWAIN
Mississippi River
Bishop Hill
Illinois River
Galesburg
ILLINOIS
Canton
Peoria
Nauvoo
Fulton County
Carthage
Dickson Mounds
Bloomington
Astoria
Adams
County
Camp
Emmanuel
Champaign-Urbana
Quincy
Petersburg
Liberty
New Salem
State Park
Springfield
Decatur
George
Wolfe's
Grave
Cerro
Gordo
Hannibal
Lincoln home
and tomb
Mark
Twain
boyhood
home
Florida
Mark Twain
birthplace
Sangamon County
ABRAHAM
LINCOLN
Girard
Pleasant Hill
Village
MISSOURI
Vandalia
Bond
County
St. Louis
Missouri River
Cahokia
Mounds
State Park
Vincer
George Wolfe
and the
Baptist
preacher
Wabash River
New
Harmony
Fort Kaskaskia
CARBONDALE
Owensborc
Union County
Muhlenb
County
Wolfe fan
settled in
Anna
Jonesboro
Cape
Girardeau
Cabool
Cairo
K
GEORGE
WOLFE
Peace Valley
St. Francis River
New Madrid
"Single mode" feetwashing

Rossville and Pyrmont (east of Lafayette). Brethren organized a congregation in the Rossville area in the 1840s, which later had four meetinghouses. The present church is in Rossville on Route 421. The Pyrmont congregation was organized in 1832. The

ar Western Brethren



Camp Mack
Manchester College
Fort Wayne
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N D I A N A
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Delphi
Rossville
Delaware County
Muncie
Noblesville
Hagerstown
Ladoga
Richmond
Indianapolis
Union County
Brown County
Columbus
Seymour
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Jackson County
Ohio River
Louisville
Frankfort
Cane Ridge Shrine
ln City
Corydon
Shelby County
Lexington
Winchester
Fort Boonesborough
Harrodsburg
Shaker Village of Pleasant Hill
Bardstown
Big Sandy River
Berea
Hodgenville
Berea College
Lincoln birthplace
Manchester
Mud Lick church
Flat Creek church
T U C K Y
g Green
ker
seum
Allen County
Beginnings of
"Far Western Brethren"
Drakes Creek Church, 1800
DANIEL BOONE

A map showing points of historical interest for Brethren on their way to Annual Conference in Carbondale, Illinois, in 1984

Map by Kermon Thomasson

present church is eight miles south of Delphi on Route 39.

Noblesville (north of Indianapolis). Four miles south on Allisonville Road is Conner Prairie Pioneer Settlement, open-air museum recreating pioneer life in 1836. Visitor Center. Open 10-5, Tuesday through Sunday.

Ladoga (on Route 234, northwest of Indianapolis). In the 1820s and 1830s Brethren families from Ohio and Virginia settled along Raccoon Creek. A congregation was formed around 1826, a church house built in 1848. Several other churches were built in the area.

Delaware County (northeast of Indianapolis, around Muncie). Brethren came to this county in 1838, a church was organized in 1841, and a building erected in 1857 along the Mississinewa River. The present Union Grove church is nine miles north and one mile west of Muncie. The church in Muncie is located at 1714 Royale Dr.

Columbus (along I-65, south of Indianapolis). This city is unique for the architecture of schools, churches, and public buildings designed by outstanding American architects.

Brown County (south of Indianapolis). Scenic area. State and national forests. State park.

Jackson County (about midway between Indianapolis and Louisville). This county was the setting for Brethren mission work in the 1890s, resulting in the organization of the New Hope church, now located seven miles southeast of Seymour on US 31.

Corydon (west of Louisville, near I-64). First capital of Indiana. Capitol building restored, open 9-12, 1-5. A few miles south are caverns discovered by Daniel Boone and his brother Squire, who had a mill there and is buried there. Museum, open daily. Squire Boone was a Baptist minister (some think he was a Brethren minister), whose daughter married into a Brethren family.

Lincoln City (in Spencer County, on State Route 162). A memorial marks Lincoln's boyhood home. Exhibit center and visitors center. Open 9-6.

Vincennes (along the Wabash River, US Routes 50 and 41). First capital of the Indiana Territory. George Rogers Clark memorial. Old French church was replaced in 1826 by present cathedral. Across the river, near Lawrenceville, Ill., is the Allison Prairie church.

New Harmony (along the Wabash

River, southwestern corner of Indiana, State Routes 66, 68, and 69). The Harmonists, a communal religious group, under the leadership of George Rapp, prospered here from 1814 to 1824 before returning to Pennsylvania. They were followed by Robert Owen, who tried to develop a utopian society. Old colony buildings, visitor center, non-sectarian "roofless" church, Paul Tillich memorial. Before becoming Brethren, Henry Kurtz had contacts with the Harmonists. In 1804, one group of Rapp's followers separated from the Harmonists, accepted Brethren teachings, and started the Blooming Grove colony near Williamsport, Pa. (See December 1983 MESSENGER, page 21, footnote.)

Kentucky

Cane Ridge Shrine (US 460 east to Cane Ridge Rd., Ky. 537). Old log meetinghouse (1791), first church of the Disciples of Christ. Weekdays 9-5:30; Sun. 1:30-5:30.

Ft. Boonesborough State Park (eight miles south of Winchester on Kentucky River). Reconstructed fort near site of one built by Daniel Boone in 1775. Open May 1 to Labor Day.

Berea (US 25, off I-75). A center for Appalachian arts and crafts. Home of Berea College, early (1855) anti-slavery institution.

Shelby County (east of Louisville). In 1780 Squire Boone, a brother of Daniel, acquired land and founded Painted Stone (now Shelbyville). He sold land to settlers including Brethren families from Maryland and Pennsylvania, who established churches in the county.

Shaker Village of Pleasant Hill (seven miles northeast of Harrodsburg on US 68). Restored Shaker village with 27 original buildings. Exhibits, crafts demonstrations. Open 9-5. Lodging and dining available. Call (606) 734-5411.

Bardstown (on US 150). Located 1 mile east is a colonial mansion designated as "My Old Kentucky Home," associated with the Stephen Foster song. Open 9-7:30.

Lincoln Birthplace (three miles south of Hodgenville on US 31E. Shrine enclosing log cabin, traditional birthplace of Lincoln (1809). Visitors Center. Open 8-6:45.

Allen County (south-central Kentucky, along Tennessee border). Around 1800 this was part of Warren County. The Drakes Creek church started here in 1800. The "Far Western Brethren" had their beginnings here, where Brethren had moved from the Carolinas.

Shaker Museum-South Union (southwest of Bowling Green, US 68 and KY 73). Shaker colony (1807-1922) building. Open daily 9-5, Sundays 1-5.

Muhlenberg County (along Green River south of Owensboro, on both sides of Western Kentucky Parkway). Brethren were among the early settlers who came to this area before 1800. Churches were established near Browder and Bremen. The family of George Wolfe Sr. settled at Long Creek, in the western part of the county, in 1800. About the same time, another group of Brethren from North Carolina settled near Paradise and conducted services there. A history of Muhlenberg County claims Henry Roth (Rhoades) Jr., a Brethren pioneer, as a founding father of the county.

THE WILD PRAIRIE.

Missouri

Independence (east of Kansas City, Mo.). Headquarters of the Reorganized Church of Latter-day Saints (Mormon) is in large auditorium. Pipe organ recitals daily at 3. Guided tours, Mon.-Sat. 9-5, Sunday 1-5.

Cabool (south-central Missouri). Three Brethren churches are in this area. The oldest is Greenwood (1871), the mother church, recognized in 1981 as an historic site. Cabool church (1003 Garst St.) was established in 1894; Mountain Grove, several miles to the west on US 60 (13th and Julia Streets) was established in 1923.

Peace Valley (in Howell County, south of central Mo.). Notices in *The Gospel Messenger* before 1904 attracted Brethren settlers to this area from many states. The church was organized that year. At one time or another, P. L. Fike, a local minister, served 22 mission points in the area. The present church is located on Route W in Peace Valley.

Cross County, Ark. (30 to 40 miles west of Memphis, Tenn.) The New Hope church, on Bay Rd., five miles north of Levesque, was organized in 1923, the only remaining congregation of many churches and mission points that Brethren started in northeastern Arkansas. One of these efforts was a ministry to blacks living in Palestine, Ark. (on US 70, between Little Rock and Memphis), where Mattie Dolby served in the early 1900s.

Mark Twain Birthplace, Florida (on State Route 107). Birthplace preserved in a building in Mark Twain State Park. Open Tuesday-Sunday, 10-5.

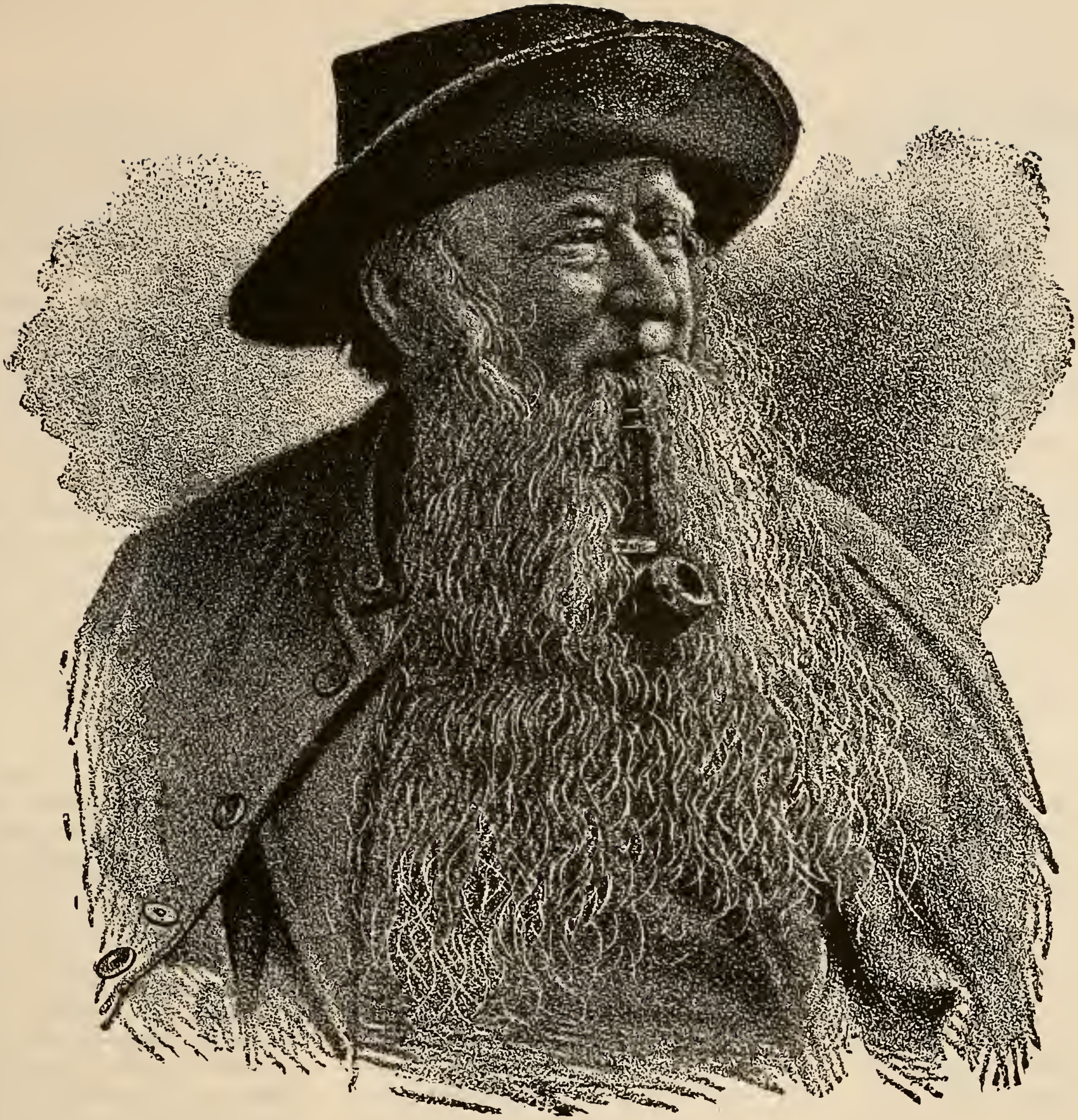
Mark Twain Boyhood Home and Museum (208 Hill, Hannibal). Open 8-6. Area setting for Tom Sawyer and Huckleberry Finn stories. Mark Twain Cave one mile south.

St. Louis (along Mississippi River). Gateway arch at 11 North 4th St., observation deck, museum, visitors center. Open daily 8 a.m.—10 p.m. Illinois Brethren organized a church in the city in 1881; discontinued it in 1887. A Brethren fellowship was sponsored by Missouri churches between 1955 and 1960.

New Madrid (along Mississippi River, southeast corner of state). A city museum recalls the violent earthquake of 1811 that changed the course of rivers, created lakes, and frightened early settlers, leading to religious revivals. Brethren settlers were already in the area, in Kentucky and Illinois as well as Missouri at that time. In 1887 the Farrenburg church was organized, three miles east and three miles south of Matthews, near the Mississippi River. It continues as a community church. In an adjoining county is the Broadwater church, organized in 1900, the present building being located four miles south and one-fourth mile east of Essex.

Cape Girardeau (along Mississippi River, I-55). Named for a French trader who established a trading post in the 1730s on west bank of river. Founded as a town in 1806. Some Brethren from North Carolina moved into this area along Whitewater Creek, near Millersville, likely a few years before the US obtained the land from France in 1803. As early as 1810, 11 years before Missouri became a state, a Brethren love feast was held here and a church was organized in 1818, the first west of the Mississippi. ☐

Kenneth I. Morse is coordinator of historical resources, on the General Services Commission staff.



George Wolfe: Giant in Illinois

A physical and spiritual giant, George Wolfe, through his love for God and neighbor, and his devotion to the Dunker faith, endeared himself for over 50 years to the Brethren in Illinois and elsewhere.

by David B. Eller

A drawing of "a representative pioneer," in a 1878 history of Carroll County, Ill., was identified by historian J. H. Moore as a portrait of George Wolfe, complete with his tobacco pipe (see page 1).

On December 18, 1811, a great earthquake, centered on New Madrid, Mo., shook the Mississippi river basin. The earth rose and fell in great convulsions. Boats sank. Houses fell. The animals of the forest stampeded. Hundreds of acres of woodland sank beneath the level of the river. The waters poured in to create a 60-mile-long lake. The Mississippi and its tributaries performed the awesome feat of rushing madly upstream, then back again, sweeping all before them. The earth shook and groaned, rumbled and thundered. The noise was heard in Boston, hundreds of miles away.

It is not hard to imagine the panic that seized the hearts of the settlers who were scattered through this area of the American wilderness. Many simple folk believed the end of time had come, and a wrathful Jehovah, at the end of his tether, was wreaking punishment on the earth and the unrepentant inhabitants thereof. It followed, therefore, that there was a mad rush for the churches, few and far between on the frontier. Preachers were searched out and appealed to, and many revivals were conducted. More kindly put, the earthquake occasioned a wonderful religious awakening.

The next spring, in a settlement of Dunkers just north of the Mississippi and Ohio rivers' confluence, a Methodist preacher held a revival and the settlers responded in a wholesale outpouring. Among the number of converts was a 32-year-old man destined to be known in Brethren history as the pioneer Dunker preacher of Illinois.

George Wolfe was a giant of a man. Blue-eyed, with auburn hair and full beard, he stood close to six feet in height, with broad shoulders, a full chest, and a weight of 275 pounds. Wherever Wolfe went he commanded attention, respect, and authority. He was the kind of man that, having once met, you never forgot.

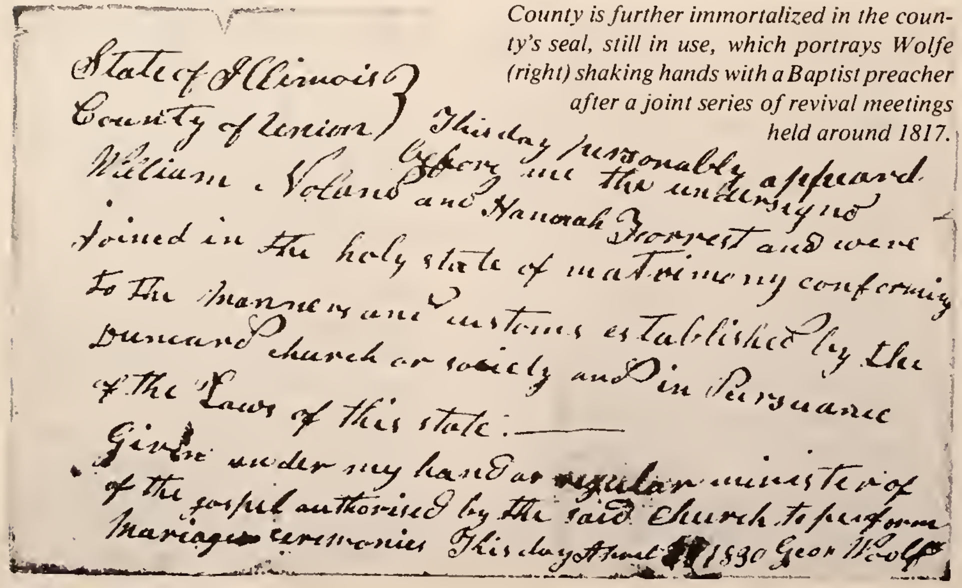
Wolfe was also a spiritual giant. He was widely acclaimed as a preacher of unusual power. His wisdom, patience, and counsel were frequently sought. His love for God and devotion to the Brethren faith endeared him for over 50 years to the Brethren in Illinois and indeed, to the entire Brotherhood, other religious leaders, and the wider community.

Born in Lancaster County, Pa., in 1780, he moved with his family near Uniontown in western Pennsylvania in 1789 and to the Green River country of western Kentucky in 1800. There, in 1803, he married Anna Hunsaker.

Shortly afterward, he and his older brother, Jacob, several members of the Hunsaker family, and others, pressed farther west to a tract of wilderness along the waters of Clear Creek in what is today Union County, Ill. This settlement was located primarily in Jonesboro Township, a few miles from the Mississippi River. Wolfe and Abram Hunsaker are honored in local tradition as the first two permanent white settlers in the county.

Several of these early settlers from Kentucky had Brethren backgrounds. After the Methodist preacher's revival in 1812 the converts sent for the Kentucky Dunker preacher John Hendricks, who came and baptized the new members and organized a church. Wolfe was selected the leader of this congregation and in 1814 he was ordained to the ministry.

The church in Union County prospered under his care. Wolfe became well known for his anti-slavery and nonresistant convictions, as well as for his gifts of reason and speaking. At one point, if tradition is to be trusted, he debated a Catholic priest in the state capital at Kaskaskia so successfully that the governor ordered a military escort to protect him from the priest's unhappy supporters. An early official seal of Union County, portraying two preachers shaking hands—one of whom is Wolfe—also reflects his popularity and influence.



State of Illinois }
County of Union } This day personally appeard before me the undersigned
William Noland and Hannah Forrest and were
joined in the holy state of matrimony conforming
to the manners and customs established by the
Dunkard church or society and in Pursuance
of the Laws of this state: ——
Given under my hand as regular minister of
the gospel authorised by the said church to perform
mariage ceremonies This day April [illegible] 1830 Geor Woolf

George Wolfe left his mark in Union County, as evidenced by this 1830 marriage certificate for William Noland and Hannah Forrest. Note that Wolfe signs himself "Geor Woolf." **Facing page:** *A photograph of George Wolfe in old age shows the stern visage that was offset by his gentle manner. One of the earliest Brethren photos, it was taken in a time when the faithful frowned upon image-making. The pioneer of Union County is further immortalized in the county's seal, still in use, which portrays Wolfe (right) shaking hands with a Baptist preacher after a joint series of revival meetings held around 1817.*

In the late 1820s, many of the Clear Creek Brethren decided to move farther north, settling in Adams County. After Wolfe relocated there in 1831, he organized the Mill Creek church, near the village of Liberty. He resided in that community until his death in 1865.

The Union County church was greatly weakened by this exodus, but continued to function into the 1880s. Apparently no meetinghouse was ever built. About all that remains of this first Dunker community in Illinois is a small, isolated cemetery, where the gravestone of deacon Jacob Wolfe (died in 1823) can still be seen.

As was typical for pioneer elders of his era, Wolfe spent considerable time traveling to other Brethren settlements, exhorting and nurturing the faithful, calling out leaders, solemnizing marriages, and administering the love feast and other ordinances. While still in Union County, he had close contact with James Hendricks, a son of John Hendricks and elder of a small church across the Mississippi on the Whitewater River in Cape Girardeau County, Mo. He also formed a Dunker fellowship to the north in Monroe County. After Wolfe moved to the Liberty community, he worked closely with Isham Gibson and the Sugar Creek church (organized 1828) in Morgan, Sangamon, and Macoupin counties. He assisted with organizing churches in Jefferson County, Iowa (and possibly an early church in Lee County), and in Fulton County, Ill. While having oversight of Mill Creek church, he maintained preaching points in nearby Hancock and Pike counties.

Yet, for most of his ministry, Wolfe and the "Far Western" churches associated with him were out of fellowship with the eastern leadership of the Brotherhood and Annual Meeting. The origins of this division may be traced to John Hendricks, the minister who solemnized Wolfe's marriage in Kentucky, who baptized him and established him in the ministry, and who organized the churches in Union and Cape Girardeau Counties.

It is almost certain that Hendricks had been expelled by Annual Meeting in the 1790s for teaching a version of universalism that seemed to reject the existence of the devil and the reality of hell. Perhaps with some reluctance, Wolfe too became a preacher of "the restitution," meaning that in the fullness of time all souls would be "restored" to a loving God. Universalist writers have also claimed George Wolfe as the first preacher of their faith in Illinois.

When Annual Meeting-affiliated Brethren from Ohio and Indiana began moving into Illinois in the 1840s and came into contact with these existing churches, differences emerged, not only in doctrine but in observing the love feast as well. The love feast controversy centered primarily on the method of feetwashing, and it became an emotional and thorny issue to resolve. Each side claimed that its practice was the same as the first Brethren settlers at Germantown, Pa.

Wolfe clearly wanted the western churches as part of the larger body, yet not in a manner that would have them negate their own heritage. He must have been disappointed when Annual Meeting in 1850, on first considering the Far Western Brethren question, counseled that members could not commune with the western churches. He was patient, his attitude conciliatory.

After several years of discussion in *The Gospel Visitor* (forerunner of today's MESSENGER), various meetings and committee reports, a tentative compromise was reached in 1856 that allowed the western Brethren to observe their customs when they communed by themselves. Wolfe also may have softened his restorationist preaching. This reunion was more fully implemented in 1859 with letters from Wolfe and Isham Gibson entered into the Annual Meeting minutes to the effect that they would accept the counsel of the larger church. Wolfe was then 79.

COUNTY CLERK UNION COUNTY ILLINOIS

'As gentle as a child'

Elder D. B. Gibson of Illinois, who knew George Wolfe well, left this description of his preaching:

"His manner of preaching was like his personality, commanding and yet as gentle as a child. His language was simple, easily understood even by a child, while a philosopher would sit spellbound under his preaching. I have often heard him preach two hours, but never saw a man or woman leave the congregation because they were not interested. In some respects he was the grandest preacher I ever heard. His great theme was the love of God. He would plead the great cause of Christ, his doctrines, his precepts while great honest tears would course their way down his cheeks. I never saw the man who sat under the spell of his artless eloquence but what rose up with the feeling, 'I will be a better man.'

"He visited the churches in Morgan, Sangamon, and Macoupin Counties for 25 years in succession. The ferryman at Naples on the Illinois River in 1858 said he had ferried him over the river nearly every year for 25 years. He seemed so uniform in person and deportment that anyone who ever saw him never forgot him. His coming was looked for by old and young, and from all he received the most cordial and affectionate greeting. He was one of the most highly reverent men I ever met. No man ever swore in his presence. He impressed almost with awe every beholder.

"He always wore the peculiar garb of the Brethren. In 1864, near the close of his life, at a district meeting in Southern Illinois, he was heard to say, 'Why do I wear the Brethren garb? I answer: When in 1812 I came to the church, the church did not come to me. I weighed well her doctrines, her rules, and her order. I joined her communion because I loved her. I became one of her number. I turned away from the world. In fact, I withdrew from it. I reasoned that I did not love the world, but I loved the church. I will not be like the world I hate, but will be like the church I love.'

"When preaching the funeral of my oldest sister he made the world look smaller to me than I ever saw it before. Heaven, home, eternal life, and eternity were made more glorious than they had ever before appeared. I left that meeting resolved to live for God." ☐

The compromise was only partially successful. In the early 1870s, not long after Wolfe's death, certain western ministers were removed from office as the Annual Meeting increasingly stressed uniformity. Wolfe's nephew, George Wolfe "Jun" (son of Jacob), the pioneer Brethren preacher in California, was continually at odds with Annual Meeting leadership, largely because he viewed things from a "western" perspective. The erosion of the compromise, however, should in no way negate Elder Wolfe's key efforts at bringing the two groups together.

At a funeral service that Wolfe preached toward the end of his long ministry, he concluded with these words:

"I have preached the gospel for over 50 years. I labored much when Illinois was a wilderness. My work is now nearly done. I have, like Paul, finished my course, and if when eternity shall dawn, and as I gaze with enraptured vision on the mighty hosts of the redeemed, if in that mighty throng one soul should be numbered with the blest because I worked, prayed, and preached, I shall be fully requited for all my labors."

The congregation wept. And when, a short while thereafter, on Nov. 16, 1865, the grand old man passed on to his eternal reward, the entire church wept too. ☐

David B. Eller, a member of the Church of the Brethren General Board, teaches history at Bluffton College, Bluffton, Ohio, and is an authority on Brethren westward movement.

Threatened by grace

by Vernard Eller

Read Romans 5:12-18.

If you hear my title, "Threatened by Grace," as something of a counterplay, the dark image of C. S. Lewis's beautiful title, "Surprised by Joy," you are hearing correctly. The parallel is deliberate; for I intend to argue that we are surprised by joy as seldom as we are precisely because we do perceive grace as threatening. We would find a surprising amount of joy in our faith if we could once get over this business of being afraid of and actually threatened by the idea of grace.

In order to spot our problem, we need first to clarify just what "grace" is. The theme of last year's Annual Conference spoke of God's grace as a gift. That is fine. "Grace" always is a "gift" and, by definition, cannot be anything else—such as, for example, a "reward" or anything earned or merited. Yet we need to be careful not to turn the phrase around to say that any and all of God's gifts are of the character of "grace." To do so weakens the significance of "grace" by diluting it and broadening it out over too much territory.

For instance, when we think of God's "gifts" or when we say a table "grace" (that's a bad word for what it identifies), most often we proceed to thank him for the blessings of this good earth, for health, for food, for family, for friends, etc. Those certainly are all fine "gifts"—and God should be thanked for them—yet, if we stop with those, we have not yet touched what the Bible intends by "grace." Those properly should be identified as "blessings" and the fruit of God's "beneficence" toward us. However, if we are to avoid confusion, we had better reserve "grace" for that gift of God which goes a whole level deeper and represents a radically different quality from these.

My *Dictionary of New Testament Theology* tells me that, clear back with the Old Testament, the Hebrew word for "grace" identified not simply "nice gifts for nice people," but rather the rescue operation of pulling out people who were far gone—even if they had created that predicament for themselves, even if they had rejected the Lifeguard's advice and been insulting to him in the process.

The Apostle Paul, then, gets New Testament "grace" even more closely defined in Romans 5:12-18. There he suggests that "grace" is God's restoring us to *life* after we have committed suicide—made ourselves *dead*—with our sin, our defiance of God, our unwillingness to accept his love, help, and guidance.

Paul obviously is not thinking simply of physical death when he suggests that everybody (including himself and his readers) is *already* dead. I understand him to mean that—as far as having any chance of making it on our own, of being able to avert the degeneration of ourselves and our society, of being able to get ourselves alive again through some self-invented means of artificial respiration—by any of these indications we are as much as dead. Unless there should come "the grace of God," we *are* dead.

Now, if anyone is ready to argue that—in the face of a world of war, atrocity, greed, immorality, crime, poverty, racism, divorce, alcoholism, suicide, alienation, and mental breakdown—to argue that the human race is indeed "making it," is on the road to life and health, well, then we might have to question the accuracy of Paul's assessment. Yet I, for one, am ready to say that Paul is right. Indeed, were it not for innumerable past rescue operations of God's grace, the human race would not have survived as long as it has.

Now, of course, the word of grace comes as the answer to this deadly predicament. But another statement of Paul's will make it clearer as to why—strangely enough—we often find this word of grace threatening rather than saving.

In 2 Corinthians 12, Paul talks about the overwhelmingly wonderful "visions and revelations of the Lord" he had received. But, he recognizes, these very blessings easily could get him feeling self-important and thinking too highly of himself. And so, he says, "to keep me from being too elated by the abundance of revelations, a thorn was given me in the flesh, a messenger of Satan, to harass me, to keep me from being too elated. Three times I besought the Lord about this, that it should leave me; but he said to me, 'My grace is sufficient for you, for my power is made perfect in weakness.'"

Then Paul goes on: "I will all the more gladly boast of my weaknesses, that the

'Of course, the great tragedy occasioned by our unwillingness to admit our need of grace is that we condemn ourselves to only as much life as we can create and gain for ourselves.'

power of Christ may rest upon me."

Here Paul tells us that his feeling "elated" about himself was not the best possible situation in which to find himself, but actually the very worst. And why? Because, in that frame of mind, there is no way of even comprehending—let alone experiencing—"grace." You can't be surprised by the joy of being rescued, of being resurrected from the dead, if you haven't been willing to admit that you're out of your depth, that you're in trouble, or that realistically you're dead.

So, Paul had come to see, his "thorn in the flesh" actually was used of God as a gift of his grace. It forced Paul into the honest admission that he was far from able to make it on his own; that his earlier "elation" was merely a whistling in the dark; that, left to his own resources, he was a dead man.

Yet, with that admission (but only with that admission) could Paul hear the word, "My grace is sufficient, for my power is made perfect in (your) weakness." And Paul, now, is ready and eager to rejoice in and even (crazy wording) "boast of his weaknesses" (which actually, of course, is to boast of God's grace), knowing that the resurrection "life" bestowed through God's grace is infinitely superior to any "life" the elated Paul had claimed for himself, knowing that the grace-given power of God filling in the voids of his own weaknesses made Paul strong in a way no assertiveness training or human potential movement could begin to touch. True power is made perfect through the admission of ***human*** weakness that makes room for God's grace.

And it is just at this point, I contend, that modern Brethren in particular (along with American Christians in general) find "grace" so threatening. We live in a society where the name of the game is self-protection, self-enhancement, and self-sufficiency—the competition of asserting myself, claiming my rights, demanding that I be treated as I *deserve.*

Of course, when this is the nature of our social game, the worst possible move would be to confess any sort of weakness, to admit that I already am getting far more than I deserve, to allow that I am not really in position to demand anything of anybody, to let on that I actually am in desperate need of "grace." I mean it in all seriousness in saying that, when the word of all worldly wisdom is, "Get yours; you deserve," the Christian word of grace comes as a very grave threat indeed. Why, if I were to pay attention to grace, that would mean giving up the sense of self-deserving that is my one chance at that life I am so intent to acquire for myself.

So rather than seeking grace, the church itself has tended to baptize the line, "Get yours; you deserve," and make that the basis of its theology. So, we present the gospel as being one's means to personal success. Robert Schuller and others like him propose that the true purpose and end of the gospel is to help us build up our own self-esteem. We make a virtue of the very "elation of self" that Paul saw to be the obstacle blocking any experience of "grace."

Biblical theology, we have seen, starts from the assumption that our biggest problem is ourselves—our own pride, our self-centeredness, our assertion of rights; and also our unfaithfulness, our weakness, our deadness, our disobedience to God.

Yet we have a number of modern theologies—liberation theology, black theology, feminist theology, peace theology—that have things just the other way around: They say, in effect, "We don't have anything to confess. There is nothing wrong with us or our constituencies. The problem is with those bad people who are wronging us and keeping us from receiving what we deserve: the wealthy who are keeping us in poverty (liberation theology); the racists who are oppressing us (black theology); the sexists who make us subordinate (feminist theology); the warmakers who won't accept our peace plans (peace theology). We don't want, we don't need, and we aren't asking for 'grace.' If we can get simply what we deserve—namely, the justice that takes these evildoers out of the way—we'll be all right and can make it on our own, thank you."

Finding it to be truly threatening, the idea of "grace" simply does not sit well with us. For example, when, as Brethren peacemakers, we are faced with the specter of nuclear destruction, our response is exactly the wrong one. That deadly prospect (this messenger of Satan) should force us to our knees: "Lord, this nuclear business has gotten away from us; we have to have help." Yet quite the contrary, we tend to come on with complete self-confidence: "If those wicked warmakers would just wise up and follow our good ideas regarding nuclear freezes, unilateral disarmament, and all such, we could be on top of this thing in a jiffy."

Christians even join the chorus with secular peacemakers, proclaiming, "The future is in our hands." Now if that statement has ever been true, the human race would never have made it past the Garden of Eden. If that's the truth of the matter now, regarding nuclear war—that the future will be only what we can make of it—that is the one bleakest statement that could be made. Better we should be saying, "Lord, our future has gotten out of hand, is out of our hands. We need 'grace' and we need it real bad. Lord, be merciful to us, sinners that we are."

Now, please hear me clearly. I am not at all objecting to the church's peace witness or activity. I am objecting to the theology with which we support it, namely, this human self-confidence that finds grace threatening and so proceeds to leave it out of the gospel as irrelevant, unwanted, and unneeded.

Of course, the great tragedy occasioned by our unwillingness to admit our need of grace is that we condemn ourselves to only as much life as we can create and gain for ourselves. The only joy we can expect—certainly nothing we can be surprised by—is that of the nursery rhyme: "Little Jack Horner/Sat in the corner/ Eating his Christmas pie./He stuck in his thumb/And pulled out a plum/And said, 'What a good boy am I!'"

Without grace, all that is left is whatever plums you can manage to thumb out of the pie of worldly success, while trying to keep your self-image and sense of deserving high by continually reciting, "What a good boy am I!" You can call that "life" if you will, but it is a pretty poor excuse for the real thing.

Nevertheless, it is manifestly impossible for one ever to shiver the timbers singing "Amazing Grace" unless one is willing to include the line, "that saved a wretch like me." The Brethren who changed that wording in our hymnals were not, at the time, paying much attention to Paul or to the gospel as a whole. If John Newton was ready and willing to make a very public confession of his wretchedness before God, what makes us think that we are in so much better a position than he was?

Yet the tragedy of our feeling threatened goes even beyond this depriving ourselves of the chance of ever being surprised by the joy of grace. You see, God's grace toward us (what I will now call "vertical grace"—the verticalness of the living God reaching down to rescue a wretch like me, giving his life to a humanity that is dead in its sins) is meant to spin off into a grace among ourselves (what I shall call the "horizontal grace" of humans being nice to each other).

We must be ready, of course, to recognize that horizontal grace is a phenomenon entirely different from vertical grace. We are weak enough in ourselves that none of us has either the power or the will to rescue and redeem a fellow wretch, let alone resurrect anyone who is dead.

Nevertheless, there is a likeness and relationship. Horizontal grace is the awareness of our own weakness that makes us quick to be gracious regarding the weaknesses of others. We are gracious, then, in being patient with them, understanding of them, not being judgmental, being willing to overlook what we otherwise might be inclined to make a big scene over. Then there is another side to horizontal grace that is just as important. It is not only the grace I show to others but also my readiness to recognize and credit all the graciousness that others have shown toward me.

I really believe there is a direct connection between vertical grace and horizontal grace. Feeling threatened as we do, we have never truly experienced or credited God's grace toward us. And never having really known grace there, we don't know what it calls for or what it feels like on the horizontal plane, either. In our self-sufficient society we find horizontal grace just as out of place as it was in the vertical dimension. We live in a world that has no room for grace.

'The manifest lack of grace in the social relationships of our day is itself a sign that even we Christians have been unwilling truly to know, experience, and acknowledge the matchless grace of God, which offers to save a wretch like me, to resurrect into newness of life both me and the entire family of humanity that now lies dead in its sins.'

Of course, when it means being gracious with people we like, there's no problem. Yet grace is truly grace not where it comes easy but only where it comes very hard indeed. (And don't think that we are the sort of nice, gracious people that God must find easy to forgive.)

But I must say that I have been just plain frightened at times, to discover how mean and totally graceless good Brethren can be toward people they don't like, toward those they know to be "bad people, totally unworthy of grace" (as though "grace" were something one had to earn or make himself worthy of—about as complete a misunderstanding as could be imagined).

It is easy to spot who it is the Brethren particularly regard as "enemies." These are people we know to be unworthy of grace and toward whom, consequently, we feel no obligation at all. We are not about to be tolerant, understanding, or forgiving regarding the weaknesses of these people. Rather, we actually will spy out their weaknesses to use as ammunition against them.

The first of these enemies consists of all those we choose to identify as being "warmakers"—and we are willing to make the category broad enough to include anyone who does not accept our brand of "pacifism." And regarding warmakers, we feel no obligation even to speak the truth in love, let alone show grace. Whatever will expose and vilify them is perfectly proper to our sense of justice.

A second enemy is the wealthy, capitalistic, multinational corporations—Nestlé being the prime example. People would risk their reputation as good Brethren if they tried to say anything good about Nestlé. No grace is wanted there.

The third, any right-wing (or perhaps even slightly conservative) political group. Such people, we know, are "baddies"; and it would amount to approval and support of their wickedness if we were to show any grace toward them.

The fourth, like unto it—and seen perhaps as even less deserving of our graciousness—is the Moral Majority and all such conservative and fundamentalist *religious* groupings. Those people—also being biblical literalists, militarists, capitalists, and who knows what all—are anything but the true and pious Christians we know ourselves to be.

The fifth and sixth (which perhaps should be higher on the list) are whatever people we, in our wisdom, decide are racists or sexists. And we don't find these people particularly difficult to find and identify. A person doesn't have to say or do much until we are willing to put him on our hit list—the sense of our own righteousness makes us generous in this regard.

The seventh and eighth, in particular, are a couple of Republican presidents, past and present.

And, in general, the ninth is the one that takes the cake—none other than the US government. Here is Antichrist—and certainly no one would suggest that the gospel asks us to show any grace toward *him*.

As God's word to this "gracelessness" of ours, I propose that it would be just as accurate if—instead of reading the 1 John verse, "We *love* because he first loved us"—we were to read it, "We can be gracious to one another because he first showed amazing grace toward us." It is a matter of deep concern, then, to discover within us a meanness that is just plain unwilling to admit that we have ever received anything more than is ours by rights or that it is conceivable that any of our "enemies" are capable of actions we would be obligated to recognize as gracious.

The problem, in the first place, is that for me to have accepted grace from anyone is an admission of my own weakness, an admission that I was not able to make it on my own. And in the second place, it is foolish for me willingly to grant points to an enemy by admitting anything good about him. My cue, rather, is to heap his sins upon him in hopes of bringing him down.

And as we are graceless in refusing grace from others and denying its presence in them, so also are we graceless in our grudgingness to extend any sort of grace to others. "He has never been gracious to me; why am I under any obligation to be gracious toward him?" "The government has never been anything except demanding of me; you certainly don't expect me to be nice to it!"

The logic would say—and could it be true?—that the manifest lack of grace in the social relationships of our day is itself a sign that even we Christians have been unwilling truly to know, experience, and acknowledge the matchless grace of God, which offers to save a wretch like me, to resurrect into newness of life both me and the entire family of humanity that now lies dead in its sins.

Yet for our gracelessness, brothers and sisters, there is a cure. Let it be known and noted that my quite unhappy message ends with the proclamation that there is a cure. All we need do is to learn one hymn—learn it until its words become our own:

O how wondrous the grace of our
God,
How sweet and how joyous the
thought,
That Christ ransomed our souls with
his blood,
For us he salvation has bought!
O how deep are the riches of grace,
How great is the love Christ has
shown,
When he stood in the poor sinner's
place.
No love like his ever was known. ☐

Vernard Eller is a General Board member and a professor of religion at the University of La Verne, La Verne, Calif.

Windows in the Word

by Timothy K. Jones

Heart

As I walked past a newsstand the other day, a news story caught my eye. It spoke of America's "new poor." The "new" poverty has to do not only with economic level, but with computer literacy.

The article pointed to a new barrier between Americans who are able to use computers and those who are not. Class lines will increasingly divide the "information rich" and the "information poor." Computer illiterates will become America's new poor.

The story gripped my interest because a sign of the new technology now graces my desk. Before sat a typewriter. Now there is a computer linked to a screen and printer. Though my computer is a convenient tool that improves my efficiency, it does not answer life's real questions. Software is no substitute for hard thought.

It is true that we grow more rich in information by the minute. *Megatrends* author John Naisbitt maintains that scientific knowledge now doubles every five and a half years. He reminds us that in 1977 there were 50 stores in the US that catered to computer hobbyists. Now the number tops 30,000.

I am convinced that our affair with computer technology is no accident. It symbolizes our day's fascination with raw information. It testifies that we believe that somehow more precise fact and detail will usher us into a dawning new age.

One company's full-page ad touts its high-tech product as the "ultimate weapon on the business battlefield."

The Christian will be wary; we battle not with the world's weapons of cold facts alone. It is not only in volume but also in depth that we meet the challenges of life. Says Naisbitt, "We are drowning in information, but starved for knowledge."

Yes! The biblical window on the life that understands and pleases God is not a disembodied brain, but a heart. The hope of God's people is found not in intelligence so much as knowledge.

To "know" in the biblical witness has to do with relationship, not just data. Throughout the Bible, the outcome hinges on the people's hearts, not just their heads. The heart rests at the center of a people's standing before God. The heart is the thinking and willing and feeling core. Only a heart can give rise to life and wisdom. Only from the heart springs desires to live justly with others and to stand humbly before God.

There is hope for wisdom in the dizzying whirl of facts.

Even in Paul's day, faith had to inform and supplant his age's heady disregard for deeper insights. "Where is the debater of the age?" he challenges in 1 Corinthians. It is not only a wealth of information that matters, but also the riches of grace and glory. Where is the wisdom of God in even the most intricate computations? The folly of the cross enshrouds a mystery that technological precision cannot fathom.

Paul knew that wisdom's fabric is woven with more than separate threads of fact. The universe hangs together with a purpose and meaning and wisdom found in a Person, not a machine. We understand and know, as well as think, in Christ Jesus.

It is a heart—our hearts—that will live to declare the praises of Christ. Only a heart can respond to God's calling with a "yes."

Oh, for a heart full of wisdom to match our head full of data! ☐

Timothy K. Jones is co-pastor of the new church development project in The Woodlands, Texas.

Listening to the Word

Turning the other cheek

by Chalmer Faw

"To him who strikes you on the cheek, offer the other also" (Luke 6:28).

There have been times I have wished that Jesus never said this. It has often hung over me as a kind of threat. It seemed so idealistic and so impossible, something to feel guilty about when I couldn't live up to it.

Yet, with this threat there has always been involved in it a promise, the knowledge deep in my bones that what Jesus says here is essentially right, both for me and the whole world, and that if followed would lead to peace and the good life.

It has been only recently that I have learned to read this teaching in Luke's Gospel along with that in Matthew. Somehow I found more help this way. In Luke the section begins with 6:27, a sort of headline teaching immediately following the four blessings and four woes with which the "sermon" begins.

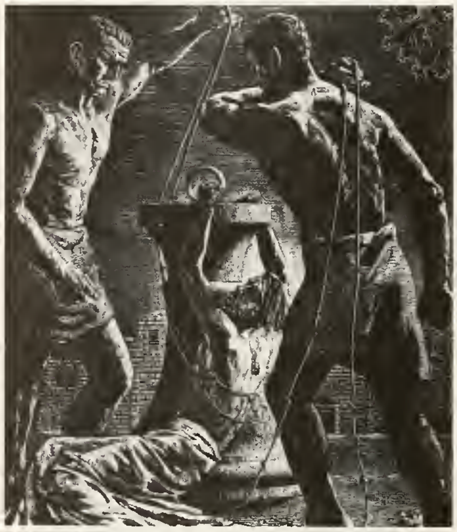
"But I say to you that hear," proclaims Jesus, "*love your enemies.*" That's it: love your enemies. A whole world of background is presupposed here: God's great love for us shown when he sent Jesus to live, die, and rise again for us, then Christ's own sacrificial love, and now the outpouring of the Holy Spirit, shedding love abroad in our hearts (Rom. 5:5).

Now we are asked to become a part of this *agape* kind of love, most convincingly demonstrated when we love our enemies. We are told what it is like in the latter part of the teaching (verses 32-36), where Jesus points out that this kind of love is not dependent on whether we are loved in return, but is unconditional. It is not based on our feelings, but on God's love and the other person's need.

After such a heading comes a series of sub-commandments. Love your enemies, says Jesus *and do good to them.* Find ways of expressing love in actual deeds, often quiet and behind the scenes, genuine expressions of *you* as friend, not enemy.

Having found creative ways of doing the "enemy" good in place of evil, go on to *bless* them. This means doing or saying whatever will bring real blessing upon them. It begins with the Lord whose constant intention is to *bless* people, and then takes hold of us as we relate to others. It is not trying to create an impression, though this may result from it, but, in deepest humility, making it possible for God to use us to bless that person or group.

Then comes *praying* for those who are against us. Prayer becomes the prevailing power all the way through and not just another step in the process. It is waiting upon the Lord, listening carefully, and doing everything that God's wisdom and love lead us into.



"The Scourging of Christ," by Victor Delhez

Pray for those who "despitefully use you." Just pray for them, lifting them up before God for maximum blessing. It is amazing how our own attitudes toward a difficult person change when we engage in fervent prayer in their behalf. Not only are our own feelings brought in line, but God is channeled into the situation and spiritual forces are set in motion for healing and reconciliation. The prayer is for both ourselves and the others.

Then, and only then, after the loving, the doing good, the blessing and the praying for the "enemy" of whatever kind, are we ready to "turn the other cheek." What then does this aspect of it mean?

Certainly it includes forbearance, even willingness to put up with further hostility until the conflict is resolved or at least cooled off. But it is not a "come on," either in terms of daring the person to strike us again or as an offer to become a doormat. It is rather the continued humble, yet fearless, hanging in there while God, through us and the other party, works out the problem.

Moreover, turning the other cheek is not merely a physical matter. It may well take the form of "the soft answer that turneth away wrath." Sometimes it means simply overlooking or ignoring a slight, just learning to keep our mouth shut. Anything and everything that the Lord has to offer through us to defuse the situation while spiritual forces are at work can be thought of as offering the other cheek.

Christ's teaching, however, does not end here. He goes on to say that an aggressive person who literally or figuratively takes away our coat is to be given our shirt as well, the next layer down (verse 29). Indeed, by this time, *agape* love is working through you to the extent that you are willing to "give to everyone who begs from you" (verse 30).

He does not say to give *what* the person asks for. That may or may not be the best thing to give in the situation. Often it is our privilege to give something far better than what is asked for, as when Peter and John pronounced the healing word for the lame man at the gate of the temple (Acts 3:6-8). But we will *give.* In fact, so great will be our love and our spiritual resources that even when our goods are forcefully taken away from us we will not ask for them again (verse 30)!

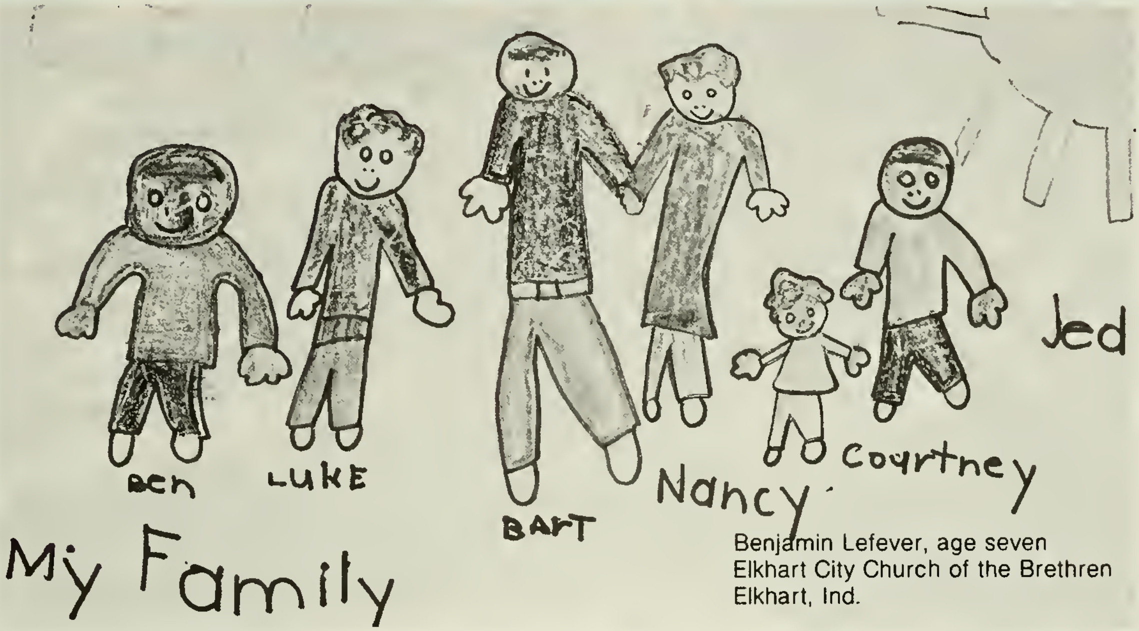
As a fitting conclusion to all this, then, we come to what is usually called the "golden rule," the teaching that we are to do to others as we wish them to do to us (verse 31). Where *agape* love is the prevailing spirit, the golden rule will be happily in operation.

To turn the other cheek is not easy, but, if done as Jesus taught it, is eminently worth the effort. ☐

A retired Bible teacher and missionary from Quinter, Kan., Chalmer Faw and his wife, Mary, are helping with the expanded ministry at the Antelope Park Community Church of the Brethren, Lincoln, Neb.

Small talk

by Karen B. Kurtz



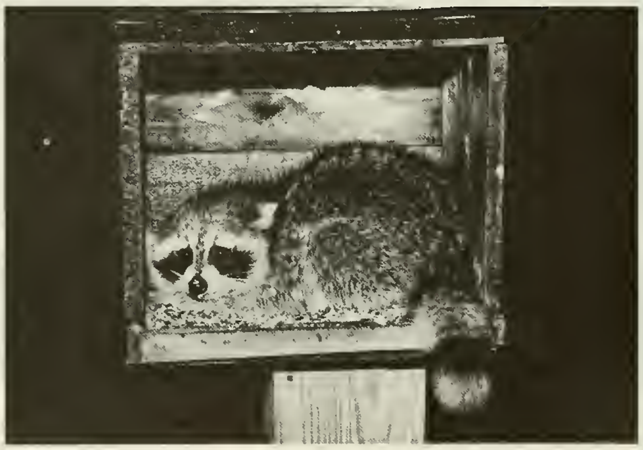
Benjamin Lefever, age seven
Elkhart City Church of the Brethren
Elkhart, Ind.

To do: animals

Animals are part of God's wonderful world. Look up these verses in the Bible to find the names of animals. (Use the Revised Standard Version of the Bible. The answers may not be the same in another translation.) Write down the names of the animals.

1) 2 Chronicles 9:21
2) Exodus 24:5
3) Genesis 1:22
4) Genesis 22:9-13
5) Genesis 47:16
6) Isaiah 2:20
7) Isaiah 60:6
8) Jeremiah 13:23
9) Judges 14:5
10) 1 Kings 1:32-33
11) 1 Kings 21:20-23
12) Leviticus 11:29
13) Mark 5:10-13
14) Luke 19:28-31
15) Psalms 80:13
16) Song of Solomon 2:15

Answers: 1) apes, peacocks. 2) oxen. 3) birds. 4) ram. 5) cattle. 6) moles, bats. 7) camels. 8) leopard. 9) lion. 10) mule. 11) dogs. 12) weasel, mouse, lizard. 13) swine. 14) colt. 15) boar. 16) foxes.



What is it?

The animal in this picture is a polite, but not picky, eater. It washes its hands and food before eating. It eats almost anything that comes along, even bird seed and cookies in this old bird feeder box. This animal weighs about the same as two bags of sugar. The face looks like that of a sly, mischievous fox. It has a bushy, grayish-white tail with rings and wears a mask.

This animal is a ________________________.

Small Talk is a monthly page for displaying children's art and writing, and for suggesting ideas for fun. All children are welcome to take part. Send your items to: Kurtz Lens and Pen, 65523 Washington Road, Goshen, IN 46526.

Remember what you received

by Kenneth L. Gibble

Have you heard the one-liner making the rounds these days: "Nostalgia sure isn't what it used to be"? Much the same can be said about one of our national holidays, Memorial Day.

It's still on the calendar, of course. But few people give a thought to the significance of the "memorial" in the day.

I remember when it was different. My first year in school coincided with the first year after World War II. In those days every community had its "honor roll," a bronze tablet standing in the town square or in a little park and bearing the names of the war dead. Memorial Day parades were big events. In my community the parade concluded with a service in the cemetery on the hill, complete with a worship service at which members of the local clergy officiated. A senior from the high school recited Lincoln's Gettysburg Address.

Our family rarely attended the parade and never joined in the services. The celebration was too heavily flavored with military ingredients for our tastes. Instead, we made our pilgrimage to the church cemeteries where our own dead were buried—grandparents and great-grandparents. We called it "Decoration Day," and we sometimes took flowers to place at the gravesites. For the most part, this practice too has died out.

Some see the gradual disappearance of memorializing as a good thing. They argue that previous generations were preoccupied with death and the glorification of war. They claim we need to be freed from the past.

The great nostalgia kick we have been on for some time now gives some weight to this argument. Our nostalgia has trivialized the past. It makes much of old Coca Cola trays, Normal Rockwell illustrations, and Glenn Miller music. It conducts a brisk business in reproductions of everything from coffee tins to living room furniture. But such nostalgia, when indulged in to excess, is dangerous. It prevents us from taking the past seriously. It even seduces us into supposing the future is too terrifying to contemplate.

Remembering is a different thing. It neither trivializes nor falsely glamorizes the past. The past is *not* irrelevant. Loving memories are essential to achieving maturity. Those with no memory of loving relations in the past suffer because they find it difficult to recognize them in

'What we have received is a motley assortment of good and bad experiences, a mixture of sorrow and joy, of beauty and boredom. From these we choose the special, the momentous, to memorialize.'

the present or envision them in the future.

Remembering is a complex matter. Psychologists tell us that our memories are not so much photographs of the past as they are impressionistic paintings. Memory is selective; it "reconstructs the past to fit the stories we tell ourselves about who we are and how we got that way" (Anne Bernstein, "My Memory/Myself," *Parents*, April 1981).

A look at our faith tradition reveals that remembering played an important role in religious thought. The Israelites attributed memory to God. The Lord "has caused his wonderful works to be remembered . . . he is ever mindful of his covenant," the psalmist tells us.

For the people's part, they were to remember the Lord and his commandments: "Remember the sabbath day, to keep it holy" (Ex. 20:8); "Remember that you were a slave in the land of Egypt, and the Lord your God redeemed you . . ." (Deut. 15:15); "Remember his wonderful works that he has done, his miracles, and the judgments he uttered . . ." (Ps. 105:5).

The New Testament has less emphasis on the importance of memory. But how central are the words of Jesus to his disciples at the Last Supper when he gives them bread and wine: "Do this in remembrance of me." In Revelation, the closing book of the Bible, there is an echo of the biblical theme in the words John is commanded to say to the church at Sardis: "Remember . . . what you received."

Remember what you received. Those words are a fitting summary of the total biblical teaching on memory. They help to explain why, in Western countries, tombstones dot the landscape.

On the grounds of the state capitol in Harrisburg, Pa., stands a huge monument erected in memory of Pennsylvanians who died during the Mexican War. It seems so odd, so out of place, sitting there in the middle of a bustling late-20th-century walkway. The monument was put there to force succeeding generations to remember.

Remember what? Was there a war with Mexico? "Remember," the monument says to us. "Remember the glory, the victories, the sacrifice of brave Americans." The post-Vietnam generation may suspect that, like all wars, the Mexican War could more accurately be characterized as the product of political expediency and the egomania of generals that led to the tragic, wasteful deaths of young men. The monument of which I speak denies such cynicism. Its memory too is selective. Emblazoned on it are the names of exotic-sounding places: Molina del Rey, La Itoya, Vera Cruz, Contreras, Buena Vista. Remember what you received.

That dash of irony in my description of the monument was deliberate. If memory is indeed selective, there is danger in becoming sentimental, in choosing to remember only pleasant things. Refusing to accept the past with its mixture of good and bad cuts us off from resources we need for facing the future. We need to remember all that we have received. But most of us have had little training in this art of commemoration and place little value on remembering.

Are there some ways of recovering the lost art of commemoration?

Yes.

A personal memorial calendar can serve as an important spiritual discipline. Recognize decisive dates—baptism, wedding, when you began your life's work. Personal journals with thoughts, remembrances, and prayers are another way to "remember what you received."

Nearly everyone has a camera, but most of us get it out only on big occasions such as birthday parties or Christmas. Why not be more creative? Use the camera to record everyday activities in your household—mealtime, the kids leaving for school, routine visits to relatives. Then choose a few of the best and use them to symbolize important relationships and activities you share with loved ones. In years to come they will be important legacies to pass on.

The same is true of voices. Take the tape recorder along on your next visit to your parents or grandparents. Get them to tell stories of their childhood and turn on the recorder. Sing songs together too. Or simply record the converstion in the room.

Why not jot down a personal reminiscence? A few days after my father's death, I decided to write down some paragraphs describing him to any children I might have one day. I hope in years to come my daughter will prize those few pages. But regardless of what it means to her, my own reading of it a decade later helps me to get in touch with thoughts I would have long forgotten by now.

"Remember what you received," scripture counsels us. What we have received is a motley assortment of good and bad experiences, a mixture of sorrow and joy, of beauty and boredom. From these we choose the special, the momentous, to memorialize. It's something we need to do, not just on one special Memorial Day, but throughout the year. ☐

Kenneth L. Gibble of Harrisburg, Pa., is promotion consultant for MESSENGER.

On missions, greed, camps, war

W. A. Martin

We must return to missions

The Church of the Brethren has been departing from the Great Commission, beginning its move to the left in the late 1950s and early 1960s. Church missionaries were almost rushed home, never to be returned, and in their place were substituted Brethren Service workers. The service workers with doctors and nurses were sent to cross-synthesize religions. It appears they were to present the service as part of the gospel, but keep silent on the message of the gospel.

Many in the church did not approve of this trend. Our Christian message will always remain that Jesus Christ is the Way for the whole world—to call all people everywhere from other religions and from secularism, while showing respect for other religions and the secular mind.

It is because Christian missionaries came to Germany, when our forefathers were as pagan as many African tribes, and presented Jesus Christ as Savior and Lord that we are Christians today, and not living in some cross-cultural religious limbo.

Nothing in the last 25 years has hurt our Brotherhood more than our left turn from our call to Christian missions. While emphasizing our world service program, our political and social action, and our peace position, we should not have left the Great Commission undone.

We need to pray with the Psalmist, "Wilt thou not revive us again, that they people may rejoice in thee?" (Psa. 85:6). Reviving will not come our way if we seek to place blame, or point a finger of accusation, or assume the position of a pedestal-sitting critic. But if we seek to be revived from God, and work together toward a real full-scale missionary program, we will experience a pouring-out of God's blessing that will be difficult to contain.

Phillip Brooks was asked, "What would you do if you were called to be the pastor of a broken-down church—a church that was not able to support a pastor and was torn by internal dissension?" He hesitated only a moment and then replied, "I should get all the people together, preach the greatest sermon I could on worldwide missions, and take the best offering I could get for work in heathen lands."

Phillip Brooks never spoke a more important truth. Getting people interested in people's souls and bodies across the sea is the best way to get them interested in people across the street. Giving and working people have little time for contention.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can only print a sampling of what we receive. All "Opinions" are edited for publication.

NEW BEGINNINGS . . . NEW VISION

Robert C. Bowman

Toma Ragnjiya

New Church Development and Evangelism Dinner

- June 27, 1984, 5:00 p.m.
- Student Center Ballroom D
- Cost—$1.85 (if the conference meal package has been purchased. $8.15 without)
- Guest Speaker:
TOMA RAGNJIYA
General Secretary,
The Church of the Brethren in Nigeria (EYN)
- Special Music: "SONRISE", a musical group related to the Communion Fellowship, Goshen, IN.

Renewal and Growth Luncheon

- June 30, 1984, 12 noon
- Student Center, Renaissance Room
- Cost—$1.85 (if conference meal package has been purchased. $7.25 without)
- Guest Speaker:
ROBERT C. BOWMAN
Parish ministries staff for Biblical awareness and worship resources.
- Special Music:
The Highland Avenue
Church of the Brethren Choir

Tickets can be secured for either of these events by sending a check payable to ANNUAL CONFERENCE, and a self-addressed, stamped envelope to the Annual Conference Office, 1451 Dundee Avenue, Elgin, IL 60120. Ticket requests must be received by June 15, 1984. ***Advance ticket purchase is advised.***

There is not a thing in our Brotherhood that needs to be done that cannot be done. If Christian missions becomes our number-one priority, new resources will be discovered, enthusiasm will be awakened, and new life will be generated among us. Missions will restore a needed spirit of unity. The Church of the Brethren needs to realize again that faith in Jesus Christ is a missionary faith and that our Chief of Command intended it to be so. ☐

W. A. "Wip" Martin is pastor of Fort Myers Church of the Brethren, North Fort Myers, Fla.

Don Snyder

James: wrong on wealth and sin

In “Antidote for Greed” (February, page 12), Harold Martin is very lenient. One can interpret this passage as he does, but then that is just what the article is—an interpretation. I don’t see it his way.

James condemns the rich, period. I see no other interpretation of these verses than that James assumes that *all* riches are gained illegally, by un-Christian or ungodly means. James does not allow for wealth being gained honestly; he condemns the wealthy and their wealth.

My argument is not with the idea that wealth can corrupt, or that the desire for and use of wealth can be sin, but rather with the use of James as proof and with some further statements by Brother Martin.

It’s entirely possible that one may amass wealth for the sole purpose of its enjoyment in one’s last days. But what do we mean by “enjoyment”? If we mean letting the coins trickle through our fingers, or counting and re-counting the bills simply for the feel or sight of it, then, of course, this is sin. Or if we mean spending it all on ourselves selfishly, or splurging to satisfy our desire for that which money can buy, that too is sin.

But suppose that the enjoyment comes from the knowledge that with this amassed wealth—whatever its amount—one’s last days, even in sickness or infirmity, will be spent in financial security, with no one else having to bear the burden of one’s care? Suppose the enjoyment stems from knowing that if one dies first, the spouse will be taken care

NEW BOOKS COMING THIS SPRING FROM HERALD PRESS

For Growing Adults

In Search of Refuge
by Yvonne Dilling and Ingrid Rogers
The revealing journal of a young woman who assisted refugees on the El Salvador-Honduras border. Yvonne walks through Honduran villages learning to know the Salvadorans who seek refuge there and listens to their anguished stories. Through her journal, she shares what life is like on the receiving end of U.S. foreign policy as she watches the gradual militarization of the border zone. “Christ comes alive among the refugees of Central America in this powerful plea from the heart.”—Jim Wallis in the preface. Illustrated with photographs by Mike Goldwater.
Paper, $9.95

Mennonite Tourguide to Western Europe
by Jan Gleysteen
Here is an introduction to nine West European countries with information of geographical, historical, sociological and cultural interest, as well as practical information on climate, traffic rules, currency, holidays, passports, baggage, and much more. Each introduction to a country is followed by detailed regional itineraries and local walking tours with emphasis on points of interest to the Mennonite traveler. In the spirit of simplicity, good stewardship, “more-with-less” living. 115 photos, 18 charts, 16 maps.
Paper, $12.95

Have A Great Day Every Day!
by Arthur G. McPhee
Daily meditations for the growing Christian. For 56 days you begin the day with study and conversation with God and end the day with reflection and prayer. Through the eight weeks you will learn to handle handicaps, get your priorities in order, cultivate friendships, use your time wisely, and get to know God better through developing good habits. From the author of *Friendship Evangelism* and *Traveling Light* (Zondervan). Paper, $6.50

For Growing Teenagers

Big Questions
by Richard A. Kauffman
How can I cope with failure? Does belief in God make sense? Why do some people suffer? Why am I tempted? Does God have a plan for my life? And do miracles really happen? Here is a discussion of these difficult question for youth from a thoughtful, Christian viewpoint. An excellent graduation gift or discussion starter for any youth group.
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For Growing Junior Highs

Crisis at Pemberton Dike
by Rachel Sherwood Roberts
Carol Norton was drawn into the drama of holding back the rising, swollen rivers that threatened Fort Wayne, Indiana. As one of thousands of volunteers who built levees and dikes, 15-year-old Carol knew the fate of many depended upon what happened at Pemberton.
Paper, $6.50

Remember the Eagle Day
by Guenn Martin
Melanie LaRue must leave her beloved horse, Kenai, to help fish on a small island in Alaska. Her life is changed when she meets and befriends Long Jake, a grouchy recluse. From Jake she learns about the wonder of eagles, as well as lessons about life and death.
Paper, $5.95

For Growing Juniors

Carlie's Pink Room
by Dorothy Hamilton
Carlie sometimes resented that her mother had sold their big house and moved into a mobile home. She felt crowded and cramped until she found an abandoned artist's studio, her Pink Room. In the end she realized that being with her family was better than being alone. Illustrated by Esther Rose Graber.
Paper, $3.50

And I'm Stuck with Joseph
by Susan Sommer
When Sheila Shenk's parents announce that they plan to adopt a child, Sheila is thrilled—until she learns that instead of a baby sister, she's going to get stuck with a three-year-old brother. Joseph proves to be a difficult brother, indeed. Why has God done this to her?
Paper, $3.50

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of? With the uncertainties of life, and particularly of its last days, to save up in case of sickness seems very rational.

Brother Martin says that "the rich often pamper themselves." This is very true, and we know they often squander their money, which seemingly is sin. But where does "necessity" end and "ease" begin? Where does "ease" end and "pamper" or "squander" begin? Who can say?

The wealthy are not alone in this, if it be sin! There is plenty of "pampering" and "squandering" by those who are less than affluent. In fact, there are many who are not affluent simply because they pamper or squander. There are many, even, who are poor because of their penchant for that which they can't afford. So the sin is not confined to those who have wealth and misuse it.

Brother Martin implores God to help us "avoid the sin of luxury." He quotes James 5:5 as his basis for the assumption that luxury is sin. I'm not so sure that luxury necessarily is sin. It can be, but it can also be a boon or a blessing as well. The term "luxury" does not necessarily carry the connotation of "sin." Webster defines "luxury" as "indulgence in costly or easy living," and "a luxury" as "any costly or rare object that contributes to fine living." I see no reference or allusion here to sin. Bob LeTourneau has known luxury most of his life, but could hardly be classified as a sinner.

Once again, what, or how much, is "rich"? How much money or property can one accumulate to be classified as "rich"? This could well be a comparative term.

So far as I'm concerned, James was dead wrong. Wealth is not necessarily to be condemned. ☐

Don Snyder is a Sunday school teacher in the Waynesboro (Va.) Church of the Brethren.

ANNUAL CONFERENCE BULLETINS

INVITATION—Visit Camp Woodland Altars on your way to or from Carbondale. Camping sites, picnic area, swimming pool, trails, meal service (by reservation). Four miles north of Locust Grove, Ohio, on Route 41. Visit nearby American Indian sites—Fort Hill and Serpent Mound.

SUGGESTION—Spring Creek congregation, Hershey, Pa., for its service on Annual Conference Sunday (July 1), follows the same order of service as the service at Conference. Even the sermon topic is same. "Helps put our thoughts with Brethren gathered at Conference, and provides spiritual ties." Try it.

CELEBRATION—Cerro Gordo (Ill.) Church of the Brethren celebrates its 100th anniversary June 23-24. Activities, fellowship, worship. Located in east/central Illinois, between Champaign and Decatur, on Route 105. Stop on way to Conference in Carbondale. Good Brethren hospitality for overnighters. Camper hook-ups also available. Contact: Don Shankster, P.O. Box 45, Cerro Gordo, IL 61818; tel. (217) 763-8641. Need reservations if overnight.

CLASSIFIED ADS

FOR SALE—"Tilted Halo," delightful autobiography by Merlin E. Garber. Readers comment, "A smile and a tear on every page," "Most requested book in our retirement home library," "An extension of an outstanding ministry." Supply diminishing. $5.95 plus $1 postage & handling, Commonwealth Press, Inc., P.O. Box 3547, Radford, VA 24141.

FOR SALE—Cassette recording of Women's Choir/Church of Nigeria in concert at York Center Church of the Brethren, Illinois, Summer, 1983. $6 ea. from James Q. Buffenmyer, 19 W 124 Rochdale, Lombard, IL 60148.

FOR SALE—Save 30-50% on construction, 90% on insurance, 75% energy. Maranatha Custom Churches—functional, easily expanded floor plans. Traditionals, contemporary or octagoals. Any size. Winter special 7164 sq. ft. octagonal erected shell $49,500. To donate: 50 × 50 arch building for Christian purpose. Box 892M, Jamestown, ND 58401. Tel (701) 252-4058.

INVITATION—Travelers to Louisiana World Exposition: Worship with Roanoke, Louisiana Church of the Brethren 10:00 a.m. Sundays. Take Exit 59 off Highway I-10 to Roanoke, between Jennings and Welsh. Proceed south to village main street. Church is two blocks south and one block west of railroad crossing. Also, church is one block north of Highway US 90. Motels in Jennings on I-10.

SCHOOL—Scattergood School, West Branch, IA 52358. Openings for students grades 9-12. Approved co-educational Quaker college preparatory boarding school; simple lifestyle. Emphasis given to peace issues and social concerns. Students, faculty together clean buildings, do laundry, care for pigs and chickens, work in orchard and garden, bake bread, and cook meals. Small personal caring community that promotes individual growth. Write or call. Tel. (319) 643-5636.

TRAVEL—European Brethren Heritage Tour in continuing education. Includes Schwarzenau and Passion Play and Oberammergau. July 23-Aug. 3. Contact David or Sara Wilson, 207 Nadona Ave., Johnstown, PA 15904. Tel. (814) 269-3050.

TRAVEL—Juniata College Tours. Freeport, Bahamas, Bahamas Princess June 4-8 from Baltimore or Philadelphia $289 including round-trip air, transfers, hotel. Cruise the Arctic June 14-12 days to Fjords, North Cape, Copenhagen. Option to Greenland/Iceland $765. Oberammergau & Passion Play 15 days to Germany, Austria, Switzerland. Waitlist only. Bermuda Escape November 8-11. Weimer-Oller Travel, 405 Penn St., Huntingdon, PA 16652. Tel. (814) 643-1468.

WANTED—Volumes 1 thru 5 of the Brethren's Quarterly (1885-1889). The editors of A Guide for Biblical Studies are offering a prize of $50 to anyone who turns up these volumes missing from our historical archives and makes them available for use during the 100th anniversary of the Brethren Quarterly. In addition, the Brethren Historical Library would be interested in purchasing these volumes (plus Vol. 27, No. 4 of the Brethren Advanced Quarterly) from the owner. Contact: Rick Gardner, 1451 Dundee Avenue, Elgin, IL 60120. Tel. (312) 742-5100.

Marlin D. Houff

Brethren camps have a vision

Contrary to an Opinion in the December issue, our Church of the Brethren outdoor ministries program is alive and well.

It is exciting to me to see all the progress that has been made in just eight years since the formation of the Outdoor Ministries Association (OMA) and development of a half-time staff position in outdoor ministries under the Parish Ministries Commission.

There are yearly leadership skills workshops held regionally and open to all Brethren camp staff members for the purpose of increasing the skills of our program leadership among both the volunteer and paid summer staff.

The Partners in Camping program offers consultation in the areas of program development, leadership recruitment and training, master-site planning, promotion and interpretation, financial management, and more. This program is financed by individual camp memberships in OMA and is designed "to provide a sharing of experience and expertise among our camps which will give assistance, especially to smaller camps, according to their need."

The Camp Leadership Development Fund was established to "give assistance to camps and districts for growth experiences for outdoor ministries personnel both volunteer and professional.

Bethany Seminary and OMA are working together at training seminary students in the Christian camping ministry in the Church of the Brethren through a year of internship in one of our camps.

Yearly, there is a director-managers conference held at a different Brethren camp, covering topics such as the legal aspects of camping, stress management, conflict resolution, the role of OMA in the life of the church, and working with

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HELPING LAITY HELP OTHERS
by Stanley J. Menking

Describing ministry as the shared responsibility of clergy and congregation, this book illustrates how pastors can help the laity fulfill their mission of service to the community.
Volume 2

CULTIVATING RELIGIOUS GROWTH GROUPS
by Charles M. Olsen

The focus of this perceptive book is on the pastor as leader of small groups within the congregation. Olsen describes how an understanding of the predictable life cycles of groups is the key to forming effective groups in the church.
Volume 3

MATURING IN THE CHRISTIAN LIFE
A Pastor's Guide
by Neill Q. Hamilton

The minister is called to be a prophetic guide to maturing in the Christian life. How pastors can pursue this intangible role in a real way is the subject of this challenging book. Within the framework of the Bible and theology, the author discusses three phases in the development of Christian maturity and offers specific suggestions to pastors for leading their congregations through these phases.
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DON HORN AND HIS DULCIMER

Don Horn designed the new church in Vega Baja, Puerto Rico, and created this year's Annual Conference symbol. Also a talented musician, who makes his own instruments, Don will perform on his hammered dulcimer at the

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What women have influenced your life?

Mother, teacher, sister, grandmother, wife, camp leader, pastor, daughter, etc.? The 100th Anniversary of Women's Organizations Planning Committee invites you to remember women who have been influential in your life journey in the spirit of Matthew 26:6-13.

You may remember, in 100 words or less, any woman who was formative in your life. She may be living or deceased, may have served in many ways—up front or behind the scenes. Write about her and send a $25 donation in her honor. The remembering will continue through 1984-85; *those received by May 31, 1984, will be a part of the 1984 Annual Conference booth display*. Send to: She Will Be Remembered For This, 100th Anniversary Committee, 1451 Dundee Ave., Elgin, IL 60120.

Women and men, individually or in groups, may remember women. Donations will support the celebration and women's organizations in the Church of the Brethren. More details in the "She Will Be Remembered" brochure available at the above address.

SHE WILL BE REMEMBERED FOR THIS

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camp boards and committees.

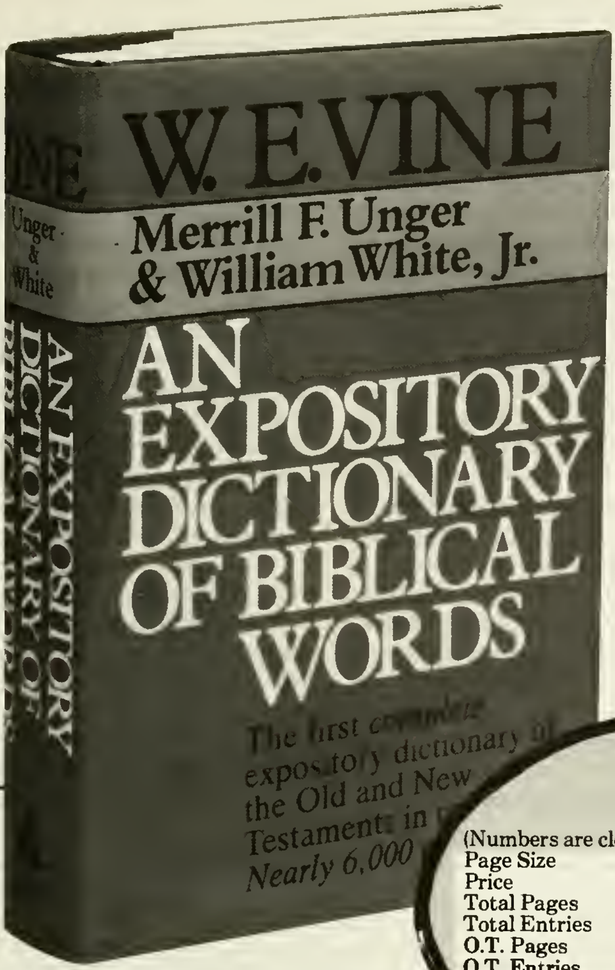
Our Brethren camps are working together more than they have ever before in the 62-year history of Brethren camping, thanks to the work of the Outdoor Ministries Association.

Our camps are also involved ecumenically. The Mennonite Camping Association and the OMA cooperated together in a national camping conference in Michigan in 1982. The conference included numerous workshops and had as a keynote speaker our own Don Miller of Bethany Seminary, whose talk on "Shalom as a Goal of Camping" was a highlight. Many Brethren camp leaders participated in the North American Church Camp this past September and October, learning of an exciting new camping curriculum under the overall theme of "Sow the Seeds, Trust the Promise." This new program was presented to 90 key camp leaders from all over the country and Canada who in turn will be leaders of regional events in their areas of residence. The curriculum planning committee included our staff person Walt Bowman. Brethren were involved in the authorship of some of the curriculum pieces as well as a part of the prepublication review process. This curriculum will be used for the next six years in camps who choose to adopt it.

It has been asked: How is Brethren camping affecting the Christian growth of the membership at large and specifically the life of the local church? A large number of our current Bethany Seminary students trace their calling to the ministry back to specific experiences in our camps. Individual congregations in my district have given special gifts to their camp, stating that they want to give back to camp a little bit of what they have received through leadership development begun at camp and now being harvested in the local congregation.

To learn more about Brethren camping, people should read the *Brethren Outdoor Ministries Newsletter* printed quarterly. OMA also has a 50-page booklet, "How We Do Camping In The Church of the Brethren."

Brethren should join the Outdoor Ministries Association or call their own district's camp and ask how they can help out. Camps and camping will continue to be one of our most important tools for leading people to Christ and to the service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of the church. It is through the commitment of all the volunteers and staff members over the years that the Brethren hold a deep, growing, and moving sentimental (if you will) attachment to their camping programs. ☐

Marlin D. Houff, executive at Camp Swatara in Atlantic Northeast District, is chairman of the Outdoor Ministries Steering Committee.

Walter Fitzsimons

Fighting war by writing letters

The Brethren consistently have been opposed to war and to the preparations for war. Our predecessors left their homes and faced death, public resentment and scorn, and loss of property in their responsibilities for peace. During the Revolutionary War, Annual Meetings forbade the hiring of substitutes, saying that we should "take no part in war or bloodshedding, which might take place if we would pay for hiring men voluntarily; or more still, if we would become agents to collect such money."

Thus, from the beginning it has been the church's position that the Scriptures forbid not only our own participation in the military but also the use of our worldly goods to promote war-making. The Annual Meeting of 1815 did recommend that the Brethren share in paying the fines of brothers who had been fined for refusal to serve.

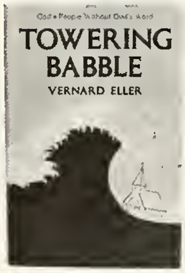
Though Brethren continued these beliefs through the 19th century, the 20th century has been a different matter. Just as we settled down to other forms of acting like the churches around us—with such things as a paid ministry and extensive higher education support—the mainstream of American life seems to have fit in with us.

We argue with the government as to the details of alternative service, but have no doubt that the government will not make us put on the uniforms of war. The truth is that the government does not need us as soldiers; the making of war requires fewer people to man the instruments of destruction. Indeed, this is the era when a single hand can kill millions.

And yet this is but part of the story. For while one hand may press the button for destruction of more than were killed in all previous American wars, that button and the device that is connected to it has been built by us all. We need no substantial proof of the military's role in American society beyond a glance at the trillions spent by the military in this century.

Perhaps none of us will work for a military contractor; perhaps none of us will knowingly participate in creating weapons of war. In this sense we will be true to our predecessors who at times risked all for their witness of peace.

Yet is this enough? American military endeavors can get along perfectly well without the active participation of any



What they are saying about

TOWERING BABBLE: *God's People Without God's Word*

By Vernard Eller

Eller has the gift not only to render accurately what he has studied but also to accentuate it with thoughts of his own and keen applications to those he addresses. He has a spirited way of putting things.
—Markus Barth, Professor of New Testament
University of Basel (Switzerland)

Towering Babble is designed for those who are willing to think deeply about whether the New Testament is actually our "rule of faith and practice." While I do not define Bible Authority in the same way Eller does, his clear and terse rebuke of Church of the Brethren tendencies to "de-emphasize God in the interests of playing up Man" is a much needed corrective. I heartily recommend the book.
—Editor Harold S. Martin
Brethren Revival Fellowship *Witness*

Eller's book is a labor of love for his church, albeit candid love. It is a gutsy book, because the author does not flinch. It is a heady book, because Eller knows theology well and critically. It is a book designed to shock, offend, persuade, and transform.
—Walter Brueggemann, Dean & Prof. of OT
Eden Seminary (United Church of Christ)

I said that the book is great. I will go further. I think it is one of the best pieces about Brethren or by a Brethren author. One of the most historically significant publications in the denomination.
—Phillip C. Stone, attorney at law
member, CoB General Board

[Regarding your chapter on "zealotism,"] I wish I didn't like it. Then I could accuse you of getting "carried away." But it's great! It's a message the church (meaning all of us followers of Jesus) need to hear. And we've needed to hear it for twenty centuries now. (Unfortunately, we'll probably need to keep hearing it, too.) The tendency to absolutize what is seen as right and what is seen as wrong is all too disastrous.
—Editor Mark Olson, *The Other Side*

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—Donald G. Bloesch, Dubuque Theological Seminary
in his book, *The Crumbling of the Foundations*

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member of the Church of the Brethren. All that is needed are two things: First, that our radical ideas not be shared by enough people for the war industry to go on. This is not hard, for the soldiers and bomb-makers need be few. Second, that the vast sums for the military continue to pour in.

This, likewise, does not seem to be difficult. Since we Brethren have historically paid the fines required for exemption, who could object to paying a general, non-allocated income tax to the government? After all, the tax goes for peace as well as for war; to cure disease, help the poor, and educate people, as well as to provide instruments of destruction.

What solution have we? Our nonpayment of income taxes would not in itself materially impair the war effort; and there are so many "tax cheats" and "tax protesters" of all sorts that it is difficult to imagine the American public as a whole having sympathy for a group refusing to pay taxes on anti-war grounds. Even if our government were to allow us pacifists to designate that *our* taxes go only for peace, it would take a substantial majority of taxpayers designating "no military" before any appreciable financial effect could be noted.

Are these approaches then of no effect? Not necessarily, because either action could have an effect on the only ultimate task we can attempt: to influence America and its policymakers against military preparedness.

And whether or not we take any of the various suggested actions with respect to war taxes, we can still influence America as to its defense spending. After trying to determine in my own conscience whether to refuse to pay taxes for war, comparing one verse of scripture to another, I realized that it had been a long time since I had written my congressman, or my newspaper, or anyone on the matter of defense spending.

I know that my writing my congressman will not change his vote, and that my letter to the local editor may not even get printed. But one hundred thousand letters to congressmen and one hundred thousand letters to editors may have some impact.

If our predecessors felt compelled to risk all to witness for peace, even where they could see that their acts would not stop war, I can *at least* shake off my despair, write a few letters, and suggest that others do the same. ☐

Walter Fitzsimons lives in San Jose, Calif.

turning points

Licensing/ Ordination

Funk, Keith Alan, licensed, Jan. 15, 1984, Lincoln Antelope Park, W. Plains
Harris, Earl, licensed Jan. 15, 1984, Antelope Park, W. Plains
Howard, Craig Alan, ordained Feb. 12, 1984, Brake, West Marva
Lucore, Donald L., ordained Feb. 26, 1984, Newton, W. Plains
Sites, Holly W., licensed Feb. 26, 1984, Elkins, West Marva
Stahl, David E., licensed Feb. 26, 1984, Shanks, Southern Pa.
Strawderman, Dennis G., ordained Feb. 19, 1984, Garbers, Shenandoah
White, Thomas L., ordained March 11, 1984, West York, Southern Pa.
Willoughby, Carolyn Sue, licensed Jan. 1, 1984, Marilla, Michigan

Pastoral Placements

Baker, David, from secular, to French Broad, Southeastern
Barkey, Ray W., from Bethany, to Rockford, Ill./Wis.
Chronister, James Edward, from Belvidere, Southern Pa., to Cedar Grove, So. Ohio
Driver, Brent, to Columbia City, No. Ind.
Eis, David, from Peru, So./Central Ind., to Logansport, So./Central Ind.
Grieve, Jerry, from secular, to Independence, W. Plains
Ledbetter, Tim. from Second Staff to Pastor, Wenatchee, Ore./Wash.
Leddy, Peter J., Sr., from Milledgeville, Ill./Wis., to Red Hill, Virlina
Martin, Ross D., from Upper Claar, Middle Pa., to Peters Creek, Virlina
Rogers, Ingrid, from secular, to Akron, So./Central Ind.
Roth, Paul, from Lewiston, No. Plains, to South Waterloo, No. Plains
Shumaker, Terry, from White Branch, So./Central Ind., to Huntington, So./Central Ind.
Sollenberger Morphew, Beth Eileen, from Interim-UCC, to Pleasant Hill, So. Ohio, interim
Steury, Mark Flory, from Bethany, to Troy, So. Ohio, team ministry
Steury, Mary Jo Flory, from Bethany, to Troy, So. Ohio, team ministry

Anniversaries

Akers, Robert and Hazel, Liberty, Ill., 57
Draper, Tommie and Lillian, Martinsville, Va., 50
Funderburg, Mr. and Mrs. Glen, Springfield, Ohio, 50
Lutz, Russell and Lucille, West Milton, Ohio, 50
Reinke, J. Herman and Charlotte, Sebring, Fla., 50
Rieley, John and Lois M., Thaxton, Va., 50
Smith, William H. and Ava R., Bassett, Va., 50
Welch, Floyd and Juanita, West Grove, Pa., 50

Deaths

Anstine, Florence V., 81, Hartville, Ohio, Feb. 13, 1984
Barrow, Margaret Durham, 64, Eden, N.C., March 6, 1984
Beisel, Eugene, 67, Ambler, Pa., Feb. 1, 1984
Bohn, David Richard, 82, Union Bridge, Md., Jan. 15, 1984
Brumbaugh, Wilmer, 95, Baltimore, Md., Feb. 1, 1984
Cabaniss, William, 74, New Lebanon, Ohio, July 5, 1983
Curry, Robert K., 69, Plainview, Minn., Jan. 7, 1984
DeWitt, Elizabeth, 93, Liberty, Ill., Dec. 29, 1983
Dohner, Ruth, 72, Lancaster, Pa., Oct. 18, 1983
Dravenstott, Ida, 74, Creston, Ohio, Jan. 20, 1984
Eshelman, Grace, 85, Logansport, Ind., May 26, 1983
Fisher, Thomas L., 38, Luray, Va., Feb. 6, 1984
Fogle, Ernest F., 86, Waynesboro, Pa., Feb. 1, 1984
Forren, Frank Alfred, 66, Harrisonburg, Va., Jan. 30, 1984
Freeburn, Anna E., 73, Harrisburg, Pa., Feb. 10, 1984
Fyock, Robert D., 101, Penn Run, Pa., Dec. 30, 1983
Garvick, Harvey, 85, Spring Grove, Pa., Feb. 10, 1984
Gibble, Vera, 74, Manheim, Pa., Feb. 15, 1984
Hamstead, Roy J., 75, Greenwood, Del., Feb. 3, 1984
Harnagel, L. Leone, 87, Mansfield, Ohio, Jan. 3, 1984
Hess, Ruth Bucher, 84, La Verne, Calif., Nov. 14, 1983
Howdyshell, James, 62, Bridgewater, Va., Feb. 17, 1984
Jackson, S. L., 87, Kenton, Ohio, Nov. 19, 1983
Johnson, Ed, 91, West Milton, Ohio, Feb. 18, 1984
Jones, Dale, 73, New Lebanon, Ohio, Nov. 24, 1983
Kauffman, Sarah, 83, Reading, Pa., Feb. 4, 1984
Kaylor, Dale R., 22, Elizabethtown, Pa., Jan. 28, 1984
Kletzly, Elsie Miller, 93, Sebring, Fla., Jan. 19, 1984
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Lingle, Myron E., 90, McPherson, Kan., Jan. 30, 1984
Martin, Flossie Faye, 87, Logansport, Ind., Sept. 12, 1983
Millikin, Clara, 94, New Lebanon, Ohio, Nov. 11, 1983
Mishler, Earl, 70, West Milton, Ohio, Feb. 29, 1984
Mishler, Susan, 79, West Milton, Ohio, July 12, 1983
Moyer, Margaret, 67, Harleysville, Pa., Dec. 22, 1983
Orendorf, Walter, 75, Bridgeville, Del., Feb. 13, 1984
Owens, Rita, 35, Logansport, Ind., Dec. 30, 1983
Petry, Edna Lucile, 80, Mogadore, Ohio, Feb. 14, 1984
Ripple, Willard, 84, Windber, Pa., Feb. 17, 1984
Rohrer, Ferdie C., 87, Fern Park, Fla., Jan. 27, 1984
Shank, Minerva, 91, West Milton, Ohio, Aug. 2, 1983
Simmons, Marvin, 75, New Lebanon, Ohio, May 15, 1983
Slifer, Ralph, 73, Conrad, Iowa, Dec. 26, 1983
Smith, Mable, 93, Conrad, Iowa, Jan. 20, 1984
Springer, Clarence, 96, Independence, Kan., Jan. 7, 1984
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Steele, Eliza M., 80, Hollidaysburg, Pa., Jan. 11, 1984
Studebaker, Paul, 78, West Milton, Ohio, July 1, 1983
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Terry, E. Ruth, 79, Eden, N.C., Dec. 18, 1983
Thomas, Sara Price, 98, Boonsboro, Md., Jan. 9, 1984
Ulery, Harvey, 94, Logansport, Ind., July 5, 1983
Warner, Mark Harter, 19, Peru, Ind., Dec. 1, 1983
Watkins, Evan, 94, Welda, Kan., Nov. 16, 1983
Weitzel, Mabel Honsaker, 72, Martinsburg, Pa., Sept. 23, 1983
Wheelock, Neva, 74, West Milton, Ohio, June 11, 1983
Williams, Ralph "Jack", 55, Elizabethtown, Pa., Jan. 29, 1984
Wilt, Chalma, 75, Windber, Pa., Feb. 13, 1984

editorial

Carbon-copy Dunkers at Carbondale

Last month on this page, I mentioned the increased volume of mail I was suddenly receiving, much of it less than complimentary. But I'm not complaining. I learned a lot from reading it. I just wish I could figure out a way other than making folks mad to get them to write the editor. From the number of people who wrote, "Cancel my subscription," I began to think I was taking an "exit" poll! (Don't jump to conclusions, subscriptions actually are up in May, as they have been for several months in a row.)

As I pored over the letters piled on my desk, I began to see a pattern emerging. So I went back through and sorted them. Sure enough, three rough categories could be distinguished. Over on the left end of my desk I put the letters from people who are saying to the church, "Hey, wake up and smell the coffee!" On the right end of the desk I put a big stack of letters from horrified readers who are saying, "*Good* Brethren don't *drink* coffee. Even the smell of it is a stench in God's nostrils." Then in the middle of my desk I stacked up the biggest bunch of letters, the ones that say, "Coffee or no coffee, we're pulling the covers over our heads and going back to sleep."

Well, maybe I don't have sufficient grounds to make that coffee analogy, but some such general categories certainly seem apparent. There *are* Brethren who are willing to have an open mind to opinions contrary to their own. There *are* Brethren who are impatient with the church, who want to get involved in justice and social issues, who want *action.* There *are* Brethren who are crying out, justifiably, that they are being judged and excluded from fellowship.

Then there *are* Brethren who *want* to exclude anyone who doesn't conform to their idea of righteousness. There *are* Brethren who have favorite brands of "sinners" to hassle. There *are* Brethren who think *they* have all the answers. There *are* Brethren who think Bibles are for beating other brothers and sisters over the head.

Sort of in between the extremes is an enormous bunch of Brethren who just want to go on pleasantly performing the familiar tasks that have to be done—keeping the local congregation going, doing all the good works that Brethren do so well . . . and hoping all the while that nobody will upset them with difficult issues and radical ideas.

Next month, representatives of all these general categories will converge at Carbondale for Annual Conference. I can predict that the August MESSENGER wrap-up of Conference will demonstrate that there were no carbon-copy Dunkers at Carbondale. The debates on the Conference floor will be lively. The exhibit booths and insight sessions, luncheon and dinner programs, and special interest group meetings will show all sorts of diversity among us.

Be not dismayed. Celebrate it. Do something different at Carbondale. If you're going to a Bible study, pick a teacher you think is in another theological camp from yours. If you're uptight about some issue, go to the insight session that espouses a viewpoint different from yours. Stay afterward and dialog with the resource people. As you stroll by the exhibit booths and see something that ticks you off, strike up a friendly conversation with the exhibitors. (It was unfortunate, in my opinion, that some groups this year had their requests for exhibit space turned down. I would rather risk the fall-out damage, but I don't run the exhibits.)

If you don't like something "Elgin" is doing, drop by the information desk (lower level of the arena, south entrance) and set up an appointment with the offending staff member, even with the MESSENGER editor.

If you're a pro-choicer on the abortion issue, search out members of Brethren Affirming Life or Brethren United for Life, and ask them to tell you their views. Hear them out; don't argue. If you're a pro-lifer, look up a pro-choicer . . . and listen.

If you think, despite last year's Statement on Human Sexuality, that we shouldn't welcome homosexuals into the fellowship of the church, watch for people wearing a black button with a pink triangle on it. Engage them "in open, forthright conversations," as the statement instructs.

If you're in Womaen's Caucus, go by the quilting party and engage in conversation (while you put in a few stitches) someone who looks like your stereotype of the submissive, meek Brethren housewife. Conversely, if you think everyone in Womaen's Caucus is a feminist firebrand, go to the group's meeting on Tuesday at 3 p.m. (Student Center, Ballroom C) and rap with any of your sisters there.

Let's hear it for Dunker diversity. Don't head off to Carbondale expecting to find 5,000 carbon copies of your own set of values and prejudices. Rather, mingle with the mixture you'll find there. Rejoice and be glad in it. Hearing someone else's opinion, contrary as it may be to your own, will be good for what ails you. I mean, look at this stack of letters on my desk. How do you think I stay so young and fit? —K.T.

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Q. *Are annuity rates the same for all persons?*
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Q. *Are there advantages in transferring appreciated stock?*
A. Yes, there are. While there are capital gains implications, the amount is smaller than would be on the sale of securities and frequently no out-of-pocket capital gains tax needs to be paid.

Q. *Can an annuity agreement be written for two persons?*
A. Yes, there can be a two-lives—joint and survivor agreement, although the annuity rate is slightly reduced. Please write for rates for a two-lives agreement.

Q. *Is there a tax advantage when investing in a gift annuity?*
A. Yes, there is a sizeable charitable contribution deduction the year of the gift/investment and a sizeable annual deduction on the annual annuity payment.

Q. *Are there estate tax advantages?*
A. Yes, the principal of the gift annuity is not included in one's estate at death.

Q. *How do I report the charitable deduction and the income I receive on my income tax return?*
A. The income tax information will be computed for you. You will receive it with your gift annuity agreement.

Q. *How much must I contribute for a gift annuity agreement?*
A. Gift annuity agreements are written for $1000 to many thousands of dollars.

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#88 5/84

198th Recorded Annual Conference Church of the Brethren

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Grace
Renews &
Empowers

Isaiah 40:31

SOUTHERN ILLINOIS UNIVERSITY
CARBONDALE, ILLINOIS
June 26—July 1, 1984

We, the Church, are the channel and spirit through which God would bring light where there is darkness; hope where there is despair; peace where there is discontent and violence. We are in the midst of this challenge, seemingly impossible by our method of reasoning. But our hope is in the Lord—God's grace and love will ***renew, empower,*** *and* ***re-create*** *us for our task. We belong to God, maker of all Creation and Re-Creation."*

—Paul H. Fike

Worship services will be held each evening at 7:30, Tuesday through Saturday, and Sunday morning at 10:00 in the Southern Illinois University Arena.

- Tuesday, June 26, Moderator Paul H. Fike, Pastor of East Chippewa Church of the Brethren, Orrville, Ohio, will speak at the opening worship service. Topic: "My Grace Is Sufficient."
- Wednesday, June 27, Harold A. Carter, Pastor of the New Shiloh Baptist Church, Baltimore, Maryland. Topic: "The Conversion of Saul."
- Thursday, June 28, Dale W. Brown, Professor of Christian Theology, Bethany Theological Seminary, Oak Brook, Illinois. Topic: "It's Grace That Empowers."
- Friday, June 29, Verna J. Dozier, Educator, author, and member of St. Mark's Episcopal Church, Washington, D.C. Topic: "As Jesus Taught Us."
- Saturday, June 30, a service of Commitment to Life in Community with witnesses reflecting on experiences of healing, justice, and reconciliation. Children's choir and Conference choir participating.
- Sunday, July 1, Jimmy R. Ross, Pastor of Lititz Church of the Brethren, Lititz, Pennsylvania. Topic: "Wholeness From Brokenness."

Paul H. Fike

messenger

CHURCH OF THE BRETHREN
JUNE 1984

WEST SIDE STORY:

A NEW BETHANY HOSPITAL

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12 **A West Side Story.** No, not a Broadway musical. This is the opening of the new Bethany Hospital in a depressed area in Chicago. Graydon F. Snyder calls it "a sign of the future. A hope. A faith story."

14 **Together at the Lord's Table.** What is the Baptism, Eucharist, and Ministry document recently produced by the World Council of Churches? Fumitaka Matsuoka describes its importance to the Church of the Brethren.

16 **Acid Rain: It's Time We Cared.** In the USA and Canada, fish are dying and the forests are being destroyed because of industrial pollution. William R. Eberly says it is time to stop this "act of disobedience to God."

18 **For Members Only.** "What does it mean to be a member of the body of Christ?" asks Rick Gardner. You have a chance to answer that and other questions in a survey being conducted by the Membership Study Committee.

22 **The Giant-killer and His Son.** Absalom needed his father's expression of love. But the man who faced Goliath could not perform this brave act. Gordon Dalbey draws on the Old Testament tragedy of a bitter father and son to speak to a modern problem.

28 **There's More to Life than a Paycheck.** The Brethren turned out in force to aid the residents of Mount Olive, N. C., after a tornado struck. They weren't paid a dime. What did they do? Why did they go? Story by Kermon Thomasson.

In Touch profiles Thomas Lauderdale, Portland, Ore.; Mark Mitchell, West Dundee, Ill.; and Andy Mainiero, La Verne, Calif. (2) . . . **Outlook** reports on Salvadoran refugees. Sanctuary. Tax witness. Theology and service. Sudan church official. Church growth study. Religion and television. Believers' church conference. Acid rain. Bethany Seminary. Don Booz. Communication awards. BVS. Church Women United. Annual Conference prayer (start on 4) . . . **Update** (8) . . . **Small Talk** (21) . . . **Column,** "Update on Africa," by J. Roger Schrock (24) . . . "The Mind of a Delegate," by Chauncey Shamberger (25) . . . "Church Extension: Going Forward by Looking Back," by Olden D. Mitchell (26) . . . **Windows in the Word** (27) . . .**Turning Points** (31) . . . **Editorial** (32)

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messenger

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letters

LOW PROFILES FOR VOLATILE ISSUES

As a member of Annual Conference Centra Committee, I am addressing the question of wh the committee decided not to grant exhibit spac or insight sessions at Conference in Carbondal this month to the Brethren/Mennonite Counci for Gay Concerns (BMC), Brethren Affirmin Life, or Brethren United for Life (see April Let ters, "Practicing and Preaching," and May Let ters, "Info Needed on Abortions").

After much discussion at both the August an November committee meetings, we agreed tha groups formed specifically around single issue that were currently very volatile in the churcl should not be given exhibit space or insight ses sions.

This was felt to be wise, especially when suc groups, in our judgment, were not presenting point of view in line with the adopted position o the church. We see the Brethren/Mennonit Council for Gay Concerns, Brethren Affirming Life, and Brethren United for Life as groups o this type.

As long as BMC is perceived as advocating "covenantal relationships" between homosexua persons (which Conference called unacceptabl in its 1983 statement), and as long as the "pro-life" groups would not also speak of the freedom of moral choice (which is upheld in the 1972 Annual Conference Statement on Abortion and i the current proposed statement), we consider ou decision necessary for the well-being of th church.

The overall concern of the committee is not t hinder dialog—as some have felt—but to uphol the guidance that the church has given in its position papers. In specific response to the 198 Human Sexuality Statement's call for ope dialog with homosexuals, a forum sponsored b Central Committee has been set up for Frida night at Carbondale. Since a proposed new statement on abortion comes to the Carbondale Conference, discussion of that issue can readily happen at either the committee hearing on Tuesday night or during the subsequent floor debate.

This was not an easy decision for any one person on the Central Committee, and we all continue in prayer, seeking the church's counsel on the matter.

NADINE PENCE FRANTZ
Villa Park, Ill.

SHELLING OUT AT CONFERENCE

The 1926 Annual Conference in Lincoln, Neb., was the last one to be held at a state fairgrounds. Subsequently, they have been held mostly at civic centers, or an occasional college campus. There were times earlier when they were held at sites especially built to accommodate church conferences.

We have come a long ways since the days when room and board were furnished without charge.

A good hotel room in Lincoln back in '26 went for five dollars a night. Now a motel costs at least $15.95 a night and Hiltons or Hyatts adjacent to civic centers make that look like a bargain. (Try and get a reservation 60 days ore Conference opens.)

rethren may have attained an economic us that makes current costs possible and ac- table. Certainly few would advocate that we rn to the state fairgrounds. But what is spent Conference is not only more per day but for re days, and what is spent in the host city uld be taken into account.

n article describing a convention to be held in 5 states that those who attend will enrich the by a million dollars. It anticipates an atten- ce comparable to the number who attend An- l Conference.

oes any person of conscience say that Con- nce ought to cost less and the difference be n to feed the hungry?

CHAUNCEY SHAMBERGER
itland, Idaho

READ JANUARY MESSENGER

iving in West Berlin for 10 years has sharp- d my perception in a world of constant strug- . On both sides, East and West, politicians stantly speak of peace. Yet the situation ws steadily worse.

he January MESSENGER, with its European ce emphasis, was helpful. Recently, a group riends here met for a meal and the conversa- centered on the "state of the world." The gest concern was missiles poised on German . One middle-aged German suggested we cate next-door to the missile depots, ranteeing a quick death, rather than an nizingly slow one from radiation.

hat statement behooves us to keep in mind is de Boer's lifestyle—to be aware of the ation, to invest some time for peace, and to e toward removing obstacles separating the ples of this planet.

e have no better choice than to hang on to hope given us in Isaiah. A good place to start turn-around is to stop our busy-ness and l again the useful facts found in the January SSENGER.

BETTY BANE DZUBBA
lin, West Germany

TORIAL FOOTNOTE ON DES MOINES

t the very time I was on the platform at Des nes Annual Conference giving the address to ch the March editorial referred, there were ple at the back of the auditorium distributing lets that said I was communist at least in my ings, along with 10 or 12 other prominent rch leaders and writers.

ome Brethren brought these to my wife, e, urging her to come up and interrupt me, so I could see the leaflet and deny the charges re the audience, since they were being hand- he leaflets. Irene had enough good judgment to do it.

he Des Moines newspaper wrote that my parison of our US government to primitive ple putting on war paint and asking God to s them or their weapons in forthcoming kill- was inappropriate in an auditorium that was emorial to war veterans.

I still feel called to keep on saying the same kind of things . . . even louder now than in 1958.

DESMOND W. BITTINGER
San Diego, Calif.

ALSO AT DES MOINES

So the editor's first Annual Conference was Des Moines '58 (March editorial). That was my first one also. And Moderator Desmond Bittinger made the same impression on me as he did on the editor, particularly as he related to the Brethren uniqueness.

I was only 13 at the time. I came home from Des Moines and wrote Desmond Bittinger a long, long friendly letter about my father's youngest sister, Helen Jacoby, then attending McPherson College. And he answered it! As a 13-year-old, getting a letter from "Brother Moderator" was really something.

Kermit Eby spoke at Des Moines also. He chided the Brethren for walking the streets stroking their long beards, and proudly proclaiming who they were. Somehow the March editorial picked up the essence of his talk also—that we don't need to be blatant about who we are, as long as we "live out" who we are.

JEANNE JACOBY SMITH
Director of Public Relations
McPherson College
McPherson, Kan.

MAKING PEOPLE LOVE EACH OTHER

Again, as I share the April MESSENGER with my friend who has been in an iron lung for 30 years, I will remind her to read "K. T." first. It's almost always the best.

Louise Degrafinried (April editorial), a dear black soul, reminds me of the old black grandmother who led Peter Jenkins to the Lord. (Remember *A Walk Across America?*)

Louise reminds me also of our own Marguerite Burke of our Bethel (Indiana) congregation, a former Nigeria missionary, who died in 1978. She also would have had that courage exhibited by Louise Degrafinried, because of her closeness to the Lord.

Keep on making people love each other.

DOROTHY WILLIAMS
Goshen, Ind.

A MODERN DAY PARABLE

The story of Louise Degrafinried, which I had heard Bethany Seminary professor Dale Brown tell at a youth conference at Elizabethtown College, is a modern day parable that ought to be used in every pulpit in the church. The militarization of our nation and the second-nature, knee-jerk response of violence on the part of so many of the role models of our nation's youth must be answered by the church in a fashion such as this.

Unfortunately we seem just as likely to see violent responses in our families and our churches as we do anywhere else. Keep the message of conciliation before us always. The editorial was so appropriate. Many thanks.

J. DAVID EBERLY
New Windsor, Md.

page one

There's more to MESSENGER each month than the pages between the covers. MESSENGER is people, and some of them do lots of behind-the-scenes work in their local congregations. They are our MESSENGER representatives, who encourage, urge, and sometimes cajole their church friends to see for themselves all the good things MESSENGER contains. They also submit the names and addresses of subscribers each year and report changes to our subscription services department.

Virginia Gentry of the Emmanuel church in Danville, Va., has been her congregation's representative for six years. She says, "We have many retired people, so I tried to find a group in the church that would sponsor MESSENGER." The Women's Fellowship answered the call with fund-raising projects, so that now *every household* receives MESSENGER.

Virginia Gentry

R. F. McKibben of Bear Creek church in Ohio is one of the staunchest MESSENGER advocates anywhere. A few years back he initiated an Annual Conference query to have MESSENGER sent to every Brethren household. That effort failed, but R. F.'s enthusiasm is unabated. He believes MESSENGER is an evangelism tool and should appear in libraries, waiting rooms, laundromats—anywhere people gather.

R. F. McKibben

Folks in the Bethel church in Indiana are used to hearing Naomi Whitacre Waggy tell them about MESSENGER. At least once a month during the congregation's "sharing time," Naomi highlights a feature of the current issue that she thinks her church friends will find especially helpful. For the church newsletter, she writes dialogs, poems, and (as she calls them) "little ditties" to further encourage MESSENGER reading.

Naomi Waggy

Our thanks to these and to hundreds of other MESSENGER representatives for their dedicated efforts. Their work pays off. For several months, subscriptions have been steadily climbing. We are optimistic that the climb will continue.—KENNETH L. GIBBLE

in touch

Thomas Lauderdale: 'One of the best'

Thomas Lauderdale's mother has it made. She never has to nag him to practice the piano after school. In fact, she can barely pull him away from the keyboard to eat his dinner.

There is nothing this 13-year-old member of Portland's Peace Church of the Brethren enjoys more than playing the piano for two or three hours every night.

"I'm doing it because I want to be good," says Thomas, as his fingers glide across the piano keys. "I want to be one of the best. Right now I'm working on accuracy, control, evenness, and perfection."

By the time he's 25, Thomas is sure he'll be either an orchestra conductor or a concert pianist. He'll make the final decision when he's a little older. Right now, he's settling for the piano.

The young virtuoso won the Chamber Music Society of Oregon's piano auditions last fall and, as a result, played with the Oregon Sinfonietta last March, playing Bach's Concerto in B Flat in a concert at Warner Pacific College.

Winning that competition is just one of Thomas' achievements. Last year he earned $250 from the Day Music Company Scholarship Fund, playing a work by Mendelssohn, and he was selected pianist with the Metropolitan Youth Symphony, with which he played a Haydn concerto in a spring concert this year.

Thomas recently began playing classical and show tunes at the Yamhill Market Place on Saturday afternoons, earning tip money for his college fund. "I like playing the fast, dramatic things the best," says Thomas, who has perfect pitch and plays by ear.

Besides playing classical and popular pieces, Thomas has been composing music since the age of nine. He has written 10 short musical numbers, using a tape recorder and later writing down the notes. He recently started working on a concerto. "I like the classical stuff the best," he says, "and I like forceful movements."

Thomas started playing the piano at the age of six. It didn't take long before his parents, Linda and Kerby Lauderdale, realized their eldest son had musical talent. He was playing by ear before he took piano lessons.

"Usually I get all my homework done at school, so I can come home and play the piano," says Thomas, a straight-A student, who has just completed eighth grade. "This summer I want to practice more. I'd like to spend four hours a day practicing."

Thomas plays occasionally for Peace church services. Question is, will the Brethren at large get a chance to hear this young musician before they have to pay for the privilege? — DIANE S. LUND

Adapted from The Oregonian *(Portland, Ore.), March 2, 1984.*

Diane S. Lund is a correspondent for The Oregonian, *in Portland, Ore.*

HAYDN
KONZERT

Andy Mainiero: Soundi

Soon after graduating from high school in 1981, Andy Mainiero faced a crucial crossroads. Relatively unsure of the direction he was headed, Andy stepped onto a plane bound for England with his Bible in one hand and his trumpet in the other.

A talented musician — his skills had earned him numerous honors at California state and local competitions — Andy yearned to write and perform jazz music. In the back of his mind, however, lay an inclination toward the Christian ministry.

After a year in England, where his father, John "Skip" Mainiero, was director of the Brethren Colleges Abroad England program, Andy returned home to La Verne, Calif., with a better sense of how to integrate the two.

"I definitely feel called to the ministry," he explains, "but I'm not sure what form it will take."

Now a junior in music education at the

Mark Mitchell: Art in many forms

ne could call Mark Mitchell a
naissance man, but "Jack-of-all-trades"
ight be more appropriate. While his
ades are of the artistic variety—poetry,
awing, photography, and graphic and
ulti-image design—Mark's earthy, no-
onsense personality would defy any kind
f flowery titles or descriptions.

Mark, a former editorial assistant for
IESSENGER and currently a freelance
esigner, says he has been artistic and
eative as long as he can remember. He
calls when he was young an older
oman in church telling him she liked his
rawings. Creativity is something that
ems to come naturally to Mark.

Many people might also assume that
Iark would be a natural as a pastor. His
andfather, Zion Mitchell, was a well-
nown preacher in southern Virginia. His
ther, Floyd Mitchell, and brother Glenn
e in the ministry, as are uncles Earl and
lden Mitchell and some cousins.

"I think of my creativity as a gift, and I
ave a great deal of passion for it," he
ys. "I could go into the ministry, but I
ave no love or passion for it."

One of the products of Mark's love af-
ir with artistic creation is the symbol of
eople of the Covenant, the new educa-
onal program of the General Board.

The symbol, a cross made of burlap, is simple and imperfect, made up of strands of rough fabric. It was Mark's intent to create something simple, usable, and above all, reflective of People of the Covenant's emphasis on small groups and the people in them.

In a statement about the symbol, the Covenant Planning Team writes that "the imperfection of the burlap cross, its rough textures and unrefined fabric, the interweaving of threads, the uniqueness of each strand are elements that are present with the Covenant groups."

The simplicity of the burlap cross is not indicative of all of Mark's creations. His poems, for instance, are intense, free-verse excursions into his past and present. The depth of Mark's poetry is understandable in the light of the experience that triggered much of his writing.

In his junior year at Bridgewater College, Mark totally threw God out of his life. With that expulsion he said he was freed to write about his feelings. In the next few years Mark experienced some personal crises, and the existence and presence of God became real to him again. But he hasn't lost the freedom to write about his innermost thoughts and feelings.

Mark feels his poetry has improved over the years, and recently two of his works were published in *Sojourners* magazine. It has also appeared in MESSENGER (October 1983, page 12). Mark calls writing an "obsession," something he must do. But he realizes that it would be almost impossible to make a living strictly as a poet.

His dream is a career in multi-image design. A multi-image show is a quick-moving series of slides from several projectors, synchronized with a sound track. The result is an audiovisual show that captures the viewer's attention and makes a terrific impact. Mark sees it as a virtually untapped form of art.

After two years with a media firm specializing in multi-image presentations, Mark is working as a freelancer. It's a tough road to take, but Mark's versatility and tenacity make it easier to travel.—JUDD BLOUCH

Judd Blouch, of Millersville, Pa., who served in 1982-83 as editorial assistant with MESSENGER *is a reporter for the* Columbia News, *Columbia, Pa..*

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d's rhythms

Jniversity of La Verne, Andy still faces
he question of "How is God going to get
ne where he wants me to go?" The
nswer, he knows, is: "One step at a
ime."

Integrating his twin loves has begun.
oon after Andy returned from England,
near-fatal auto accident put him on the
everse side of ministry. Following the ac-
ident were many hours of talks with his
astor, W. Clemens Rosenberger. Those
alks began to funnel Andy's zeal for
ninistry more directly into the La Verne
Church of the Brethren, which recognized
is calling by licensing him to the gospel
ninistry.

Musically, a scripture-based musical
Andy wrote in England has been per-
ormed. Titled "Because of the Word,"
he musical is based on key events from
ohn's Gospel. Its energetic, jazz-
nfluenced melodies reflect Andy's belief
in the power of God's Word. He knows it is a message more people should hear.

"As we performed it, the message seemed to grow within me," he says. "Each time I go back and listen to it, there is something for me to hear."

He also wants his music to touch those with whom he works most intimately—musicians, who sometimes don't hear God's song.

"Hopefully, it has an effect on the audience, but the people who rehearse it over and over again begin to get the message, too."

Like a modern-day Joshua, Andy Mainiero hopes to use his trumpet to shatter walls that prevent people from hearing God's song.—CHRISTOPHER KEATING

Christopher Keating, a University of La Verne senior, is editor of Campus Times, *the school's weekly newspaper. He was a summer intern with* MESSENGER *in 1982.*

Church leaders back Salvador refugee bill

A group of religious leaders has written a letter to Congress, supporting legislation that would temporarily suspend deportations of undocumented Salvadoran refugees from the US.

The appeal, written by Bishop Philip R. Cousin, president of the National Council of Churches, is co-signed by 19 Protestant, Catholic, and Jewish leaders, including Robert W. Neff, general secretary of the Church of the Brethren.

The letter urges members of Congress to support the DeConcini-Moakley bill (H.R. 4447) as an "imperative first step in dealing with the situation of Salvadorans."

In a written statement to the House subcommittee on immigration, two resettlement agencies, Church World Service and Lutheran Immigration and Refugee Service, reported that more than 100 churches have publicly declared themselves sanctuaries for Salvadoran refugees, in violation of US immigration laws. They said that the refugees "come to our churches seeking assistance and protection, telling horrifying stories of military battles in their communities, brutal murders of family members and neighbors, or attempts on their own lives."

But Eliot Abrams, assistant secretary of state for human rights, challenged the church assessment. "This alleged pattern of wide-scale abuse of deportees is just fiction unsupported by evidence," he told the subcommittee. He said the State Department is tracking a sample 500 deportees who have been returned to El Salvador. So far, he said, the administration has learned of "roughly 35 percent" of them, and "we have not come across a single case of abuse or murder of a deportee."

In response, Rep. John Joseph Moakley (D-Mass.) presented an American Civil Liberties Union list of 56 deportees who have recently been reported murdered. The list did not include those who may have died as a result of random violence, he said. The ACLU argued that the standard for Salvadorans is not the same as the one applied to refugees from Lebanon, Afghanistan, Ethiopia, and Poland.

Meanwhile, those involved in public sanctuary for Central American refugees appear to be under increasing attack by federal authorities. In May, Stacey Merkt was found guilty on three counts of transporting aiding, and abetting illegal aliens. She faces a maximum sentence of 15 years, but probation is considered likely. Another sanctuary worker, Jack Elder, faces trial this month.

GLOBAL GARD
BREAD

Church of the Brethren student Mike Yoder (right), of Morgantown, W. Va., helps carry a "Bread not Bombs" banner in a tax-time peace witness. The event was "an act of faith," said one participant. "I am trying to bring evangelism and social action together."

Peace group pays taxes with truckload of food

For some Christians, paying the percentage of federal income taxes that goes toward the military is a dilemma. This year, a Harrisonburg, Va., group called Christians for Peace gathered at the regional office of the Internal Revenue Service in Staunton to register their concern. They brought a truckload of food, bought with the money withheld from their 1983 tax payments.

"We seek to follow Jesus' call to be peacemakers by directing our resources away from the instruments of death and toward life," explained Wendell Ressler, one of the organizers of the event. "We cannot reconcile Jesus' call to love our enemies with our government's call to help pay for our enemies' destruction." In a short statement to onlookers, he said, "We gladly pay taxes which are used to enrich the lives of others, but it is immoral for our government to play Russian roulette with the future of our planet."

IRS officials were cordial, but explained that they could not accept the food. The bags of groceries—including more than 1,000 pounds of canned goods—were presented to the Blue Ridge Area Food Bank.—Steve Shenk

More Brethren churches involved in sanctuary

The Manchester (North Manchester, Ind.) and Lower Miami (Dayton, Ohio) congregations have added themselves to the growing list of Church of the Brethren congregations that are public sanctuaries for Central American refugees.

In a similar action, the Peace (Portland, Ore.) church has voted its support of the concept of sanctuary and will be assisting the Portland Sanctuary Coalition. (At the same congregational business meeting, Peace church also voted to withhold the federal excise tax on its telephone bill as a way "to say no to militarism and yes to life-affirming programs." The money will be sent to the Brethren World Peace Academy at New Windsor, Md.)

Though not a sanctuary itself, Harrisburg (Pa.) First church aided the movement by hosting a Guatemalan family on its way from Illinois to sanctuary in Vermont. The family was accompanied by a well-publicized caravan of about 25 to 30 supporters.

As of May 2, the number of sanctuaries in the US had reached 122, according to the Chicago Religious Task Force on Central America.

nabaptists discuss heology and service

ome 40 Anabaptist service administrators
d church educators met recently in
hicago to consider the state of their
urches' programs of service to society's
prived.

The consultation was a follow-up to a
nilar one two years earlier, where par-
ipants had seen a need for service
orkers to get more serious about the
sues of justice in structural evil." They
ncluded that "the church needs to be
orking at both the binding of wounds of
ctims as well as speaking to the struc-
res which cause those victims."

At this meeting, participants focused on
o concerns: training within educational
stitutions for a ministry of justice and
eparing volunteer service workers.

Conferencegoers examined case studies
volunteer service experiences, em-
asizing educational preparations for ser-
e ministry, and they engaged in con-
lerable discussion of how to educate for
ervanthood service." "Servanthood ser-
e," according to Bible study leader
rry Yoder, resembles Jesus' style of ser-
g rather than the "elite service" of top-
wn specialists.

Some educators confessed that the bent
the educational system is toward the
ining of experts, and they wondered
ether their schools can teach servant-
od service since they don't really prac-
e it. "The problem," said one Men-
nite educator, "is how to train people
r justice in institutions which are not
at way. But thanks be to God, the Spirit
orks in spite of ourselves."

Two afternoons were spent in visits to
rvice projects in the Chicago area.
nong the several dozen visited were a
lunteer service unit at Markham Com-
unity Mennonite church; a Latino youth
ernate high school; and a Catholic parish
a community that has almost completely
anged its ethnic composition.

Debbie Eisenbise, a Brethren Volunteer
rvice worker who assists with orienta-
n units, came away from the meeting
nvinced that "working for justice needs
become part of the everyday lives of
laity.

"Justice is not something that's done
ly by volunteer service agencies, or mis-
onaries, or educational institutions. As
ristians, this is the life we're called
—to be servants."

Joyce Stoltzfus, director of BVS, expressed enthusiasm for "the challenge of working for justice." The question, she observed, is how to get people to make a lifetime commitment to doing justice, to changing situations where people "are stomped on" for reasons such as race, age, sex, or disability.

"No course in college and no year in volunteer service is going to do that adequately or completely," said Stoltzfus. "But if we can get people started on the road to a lifelong commitment—then we've succeeded."

Clement Janda

Sudan church official visits Elgin offices

Clement Janda, general secretary of the Sudan Council of Churches (SCC), discussed the cooperative work of the Church of the Brethren and the council when he visited the Church of the Brethren General Offices in Elgin, Ill., in late March. Janda was on his first trip to the US Midwest since becoming head of the SCC in 1981.

The general secretary expressed hope that the present political situation in Sudan will soon be relieved, allowing free movement of the council's personnel in southern Sudan. Tensions between Sudan's Muslim north and Christian/animist south have grown in recent months, with outbreaks of violence in the areas where Brethren have been assigned. (See "Update on Africa," page 24.) As of this month, the Brethren will have five workers in Sudan, temporarily stationed in the capital city of Khartoum.

Janda also is hopeful that eventually more Brethren can be assigned to his country. He noted that the work of J. Roger and Carolyn Schrock, and others, had impressed him with the denomination's willingness to work under the direction of the indigenous church structures in Sudan.

Church of the Brethren is predicted to grow

The Church of the Brethren will grow as much as 10 percent in the next 10 years, a new study predicts. The forecast appeared alongside estimated growth trends for a number of US denominations, released by the Institute for American Church Growth.

The California-based institute publishes church growth resources and provides professional consulting for churches. Its staff also publishes the periodical *Church Growth: America* and the "Growth Report Newsletter," where the predictions originally appeared. The institute based its forecasts on statistics, impressions of its staff, and a reading of denominational priorities.

"The Church of the Brethren seems to be a denomination showing signs of increasing awareness of the need to grow," commented Charles Arn, vice president for research and development at the institute. "We also looked at the priority the denominations give to church extension. We've seen a direct relation between (starting) new churches and church growth."

Arn suggested that the Church of the Brethren will grow by continuing to accent new church planting and sharing the gospel in local communities.

A challenge for the Church of the Brethren with its "fairly high level" of ethnic heritage will be not to cling to its heritage "to the exclusion of providing a home and a sense of belonging to new people," he believes.

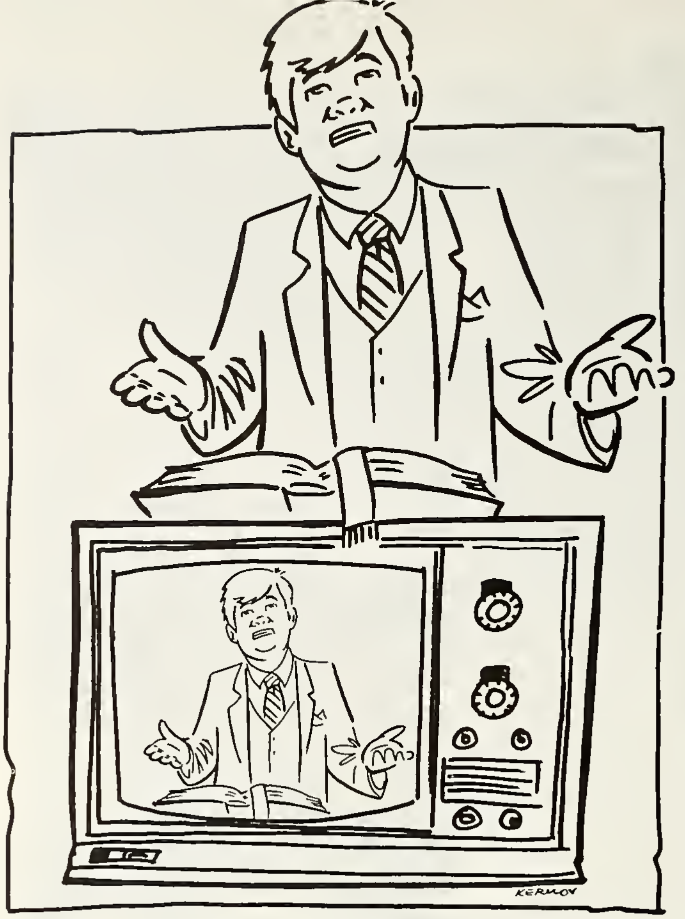
Arn cites Mid-Atlantic District's two-year partnership with the institute as a "fascinating experiment." The district's sustained focus on growth, with 24 churches participating in the Congregational Renewal and Growth Plan, is a hopeful sign, Arn noted.—TIMOTHY K. JONES

Religious TV does not cut church attendance

Religious television is not responsible for a decline in US church attendance, according to a major study of religion and television. TV religion attracts a small, but stable, audience made up largely of relatively active, conservative churchgoers, the report said, and is much smaller than has previously been claimed.

The 13.3 million regular viewers of religious television amount to about 6.2 percent of the people living in households with televisions, the report said—compared with earlier estimates ranging up to 130 million. The 13.3 million figure represents people who have watched as much as a quarter-hour a week. Fewer than 7 million—or 3.14 percent of the population—watch an hour or more of religious television a week.

The study by the Annenberg School of Communications at the University of Pennsylvania and the Gallup Organization was directed by George Gerbner, dean of the Annenberg School, who is noted for a well-known study of the effects of television violence on children. Among the other four members of the research team was Stewart Hoover, formerly on the General Board's communication team.



The Church of the Brethren contributed $1,000 to the study, which was commissioned by a coalition of 39 mainline denominations, ecumenical organizations, seminaries, and independent evangelical television ministries. The project grew out of a 1980 consultation sponsored by the National Council of Churches, the US Catholic Conference, and the National Religious Broadcasters.

The study shows religious television's audience, in comparison with the general population, to be older, less well educated, lower in income, politically more conservative, more "fundamentalist," more likely to be southern or midwestern, disproportionately rural, non-white, and female.

The study sought to answer four major questions about religious television, said Ben Armstrong, executive director of the National Religious Broadcasters: Who is watching? What are the messages? Why do people watch? How is the viewer's behavior affected?

Armstrong said the study confirmed his own view that "the electronic church was not taking bucks and bodies out of the local church." The key issue for the NRB, he said, is, "How can we reach out in evangelism to the large number of people not now in this audience?"

William F. Fore, communications executive for the NCC, said the findings do not suggest that the NCC should change its television strategy. The research indicates, he said, that the NCC and its mainline member churches should 1) stay in broadcasting; 2) "recognize the limitations of religious television—that it is not a good evangelistic tool and doesn't convert people"; 3) use TV for "pre-evangelism," which he defined as "helping people raise the right religious questions about meaning and values"; and 4) use TV to deal with public issues from a moral and ethical perspective.

Among the findings of the study:

- Religious television viewing is not a

The survey covered 101 programs, of which 78 were produced by "television ministries" (38 considered "prominent"), 15 by mainline church groups, and 8 by miscellaneous organizations.

The most prominent television ministries were more likely to be talk shows (53 percent) than churches services (29 percent), while the mainline programs were more likely to be church services or revivals (53 percent) than talk shows. None of the mainline programs was in the form of a Bible lesson, but this format was used in 14 percent of the television ministries.

Half of the sample of programs made some explicit request for money. Television ministries were the most likely group to make such requests (63 percent), and four out of 20 of these programs made three or more such requests during the course of the program. The most prominent television ministries generally requested more money than other types, but no mainline church program asked for a specific amount.

Personal problems and ailments were mentioned in three-quarters of the programs. Most often mentioned were family tensions (41 percent), financial problems (38 percent), life-threatening health problems (30 percent), and unemployment (27 percent).

Making a financial contribution to the program as a cure for ailments was suggested in one-quarter of the most prominent television ministries, but never in mainline programs.

Men outnumbered women in all types of religious programs—almost two to one as minor participants, and about five to one as major participants.

Young and old people were "strikingly underrepresented" in both religious and prime time television.

Non-whites made up about 11 percent of participants in religious programs and about 20 percent of the characters in prime-time drama. Most of the non-whites in both categories were blacks. Orientals made up only 1 percent of both samples, and people of other races, such as Native Americans, were "non-existent." ☐

ubstitute for church attendance. Inreased viewing goes with increased attenlance and giving at church.

- Heavy viewers of religious programs end to be politically conservative.
- Nearly one-third of viewers made inancial contributions to the programs median amount: $30 a year).
- Viewers were more likely than noniewers “to be Protestants, to say that eligion is personally important to them, o hold evangelical views, to be church iembers, and to attend church regularly.”
- Most negative toward religious proraming were college graduates, easternrs, people not holding evangelical views, nd those who seldom or never attend hurch.
- The programs watched most often ’ere Billy Graham (16 percent), Jimmy waggart (13 percent), Oral Roberts (12 ercent), 700 Club/Pat Robertson (11 perent), PTL Club/Jim Bakker (10 percent), tobert Schuller's Hour of Power (8 perent), Jerry Falwell's Old Time Gospel Iour (6 percent), and Rex Humbard (5 ercent). —Jean Caffey Lyles

Jean Caffey Lyles is associate editor of Religious lews Service.

Task force highlights problem of acid rain

im Fahs, a graduate of Indiana's Manhester College, is using his degree in enironmental science for the church.

He is just completing a short-term ssignment as the Indiana representative f a special task force to raise public wareness on the problem of acid rain. 'he task force was formed by five enominations, including the Church of ie Brethren, following a church consultaon on acid rain held last January in 'oronto (see page 16).

The task force's aim is to raise public wareness in four key states—Illinois, Iniana, Michigan, and Ohio—and to enlist ıpport of a bill (H.R. 3400) that offers a lan to alleviate the problem. The 50 coalurning electrical plants in those four iidwestern states are large contributors to ie acid rain of the northeastern US and 'anada.

Since the end of March, Fahs has been olding “educational forums” in Indiana hurches of all denominations. He proides guest speakers, a slide presentation r film, and information on how people an help.

“It is not so much persuasion as it is educating people and being supportive of the consultation,” he says.

The job is not without its troubles. “It is difficult working in the political process,” says Fahs. “You're in a situation where you have to compromise and it is difficult choosing one value over another.”

Donald Booz named district executive

Donald R. Booz has been appointed district executive of Florida and Puerto Rico District, where he has been serving on an interim basis. As of June 1, he is working half-time while continuing to serve as pastor of the Winter Park (Fla.) church for a short period. The district continues to search for an associate district executive with primary responsibility for Puerto Rico.

Booz has extensive experience as a pastoral counselor, social service coordinator, and therapist, including work at The Brethren Home in New Oxford, Pa.; other health care facilities for the aged; and Wholistic Health Centers. A graduate of Bethany Seminary and Shippensburg (Pa.) University, he is married to Cindy Brenize Booz and has two daughters.

Staff changes made at Bethany Seminary

Three members of the administrative staff at Bethany Theological Seminary in Oak Brook, Ill., will make changes that become effective July 1.

John A. Eichelberger, treasurer and business manager since 1950, will become treasurer and business manager emeritus July 1. He has announced his retirement, effective Dec. 31, 1984.

Eichelberger has served with four of Bethany's six presidents, has seen all of the 1950 faculty retire or move to new positions, and has known most of the present faculty and administration as former students. Before working at Bethany, he was office manager with Nabisco.

Duane L. Steiner will be advanced to the position of treasurer and business manager. He holds a B.S. degree in business administration with concentrated studies in accounting. Most recently he has been director of church relations at Bethany. Prior experience includes employment as assistant treasurer at the Church of the Brethren offices in Elgin and 13 years presiding over a family business.

John J. Cassel, a Master of Divinity graduate of Bethany, will become dean of students. Added to his current responsibilities in recruitment, financial aid, and field education will be new assignments in overall institutional planning and oversight of campus governance. Before his work with the seminary, Cassel pastored Curryville (Pa.) Church of the Brethren for three years.

Brethren win 10 awards for top communication

Church of the Brethren communicators took 10 national honors at the April convention of the Religious Public Relations Council in St. Louis.

Kermon Thomasson, editor of MESSENGER, received one of the three highest awards, a Best of Class bronze plaque, and an Award of Excellence for his July 1983 editorial, “Crawfishes at Conference.” An Award of Excellence was also given to Howard E. Royer, director of interpretation, and Joyce Erickson for the Annual Conference exhibit on “275 Years of Church of the Brethren Witness.”

Seven Certificates of Merit were awarded to Brethren:

- Micki Smith and Terri Meushaw of SERRV for a brochure called “Who Cares?”
- Michael Klahre, editorial assistant with MESSENGER, for “Marching for a Dream,” a November 1983 news story on the March on Washington.
- Wendy McFadden, managing editor, for “Brethren by Adoption,” an April 1983 editorial on becoming Brethren, and for “In Many Tongues,” an October 1983 news story on the World Council of Churches Sixth Assembly.
- Kermon Thomasson for news coverage of the debate on human sexuality at the 1983 Annual Conference; for “The Missionaries and the Major,” a March 1983 feature describing the beginning of Brethren mission work in Nigeria; and for MESSENGER's monthly “In Touch” series.

update

RALLY FOR PEACE—More than 200 people from six states, two foreign countries, and 43 Kansas cities took part in the Western Kansas Interchurch Peace and Justice Conference, held in March at the Quinter Church of the Brethren. The planning committee included Catholics, Dunkard Brethren, Reformed Presbyterians, Methodists, and Church of the Brethren. The first of its kind in western Kansas, the conference was intended to help citizens understand how the arms race, the government's policy toward Central America, the sagging farm economy, and world hunger are related. "More and more, we're seeing how the issues are interrelated." said Quinter pastor Alton McDaniel. "And that's of particular concern here because we have a number of farmers facing bankruptcy."

CHURCH GROWTH—At the recent annual meeting of Ekklesiyar 'Yanuwa a Nigeria (the Church of the Brethren in Nigeria), the formation of six new churches was approved. When these churches are established officially, there will be 109 local congregations in EYN.

COMING UP—A Holy Spirit Conference, sponsored by the Holy Spirit Renewal Committee, will be held July 24-28 at Manchester College in Indiana. For more information, write to Don and Shirley Fike, 215 Carter Rd., Goshen, IN 46526.

MILESTONES—The Prices Creek (West Manchester, Ohio) church invites all friends to visit July 14-15 for a slide show, historical displays, an auction, special worship, and a carry-in dinner. . . . On March 4, the Bethel (Neb.) congregation marked the 100th anniversary of the selection of the present location. . . . The Broadfording fellowship (Hagerstown, Md.) will dedicate a new church facility on July 11. . . . A land dedication service was held by the Mingo (Royersford, Pa.) on May 6. . . . Members of the Locust Grove (Mount Storm, W. Va.) congregation have completed months of work, making extensive improvements on the building and grounds. . . . Ground was broken April 8 for the new building to be constructed at Vega Baja, P. R. The fellowship has been meeting in a tent provided by Shenandoah District with the theme "Forward at Forty," Heifer Project International celebrated its 40th anniversary Mary 4-5. The first shipment of heifers was sent to Puerto Rico in 1944. . . . The John M. Reed Home (Limestone, Ky.) observed its 20th anniversary on April 8.

POSITIONS AVAILABLE—The General Board has openings for a director of financial operations (reportable to the treasurer) and a book and pamphlet editor for The Brethren Press. Send inquiries or letters of resume by June 25 to James K. Garber, Office of Human Resources, 1451 Dundee Ave., Elgin, IL 60120.

worldwide

The two largest Protestant churches in the Netherlands have stated opposition to the planned deployment of 48 US cruise missiles, and the Netherlands Council of Churches has reaffirmed its opposition. A recent government-commissioned poll indicated that 63 percent of the population opposes deployment. The government will vote on the plan this month.

South Africa's white and black Lutheran churches have agreed to form a 12-member unity commission and plan for a joint assembly late next year. The "Declaration of Intent to Unite" says that the Lutheran Church "has to testify by means of its own greater structural unity that national and ethnic identity cannot be a criterion dividing the church." At its seventh assembly this summer, the Lutheran World Federation will consider whether the LWF's white churches in southern Africa should be suspended for failing to publicly condemn the apartheid system.

A $25-million television network, the most ambitious religious TV enterprise ever attempted by a US denomination, is being launched by the Southern Baptist Convention. The denomination has leased space, at $138,000 a month, on a US satellite. In addition to 130 low-power stations across the US, the American Christian Television System will include a network of more than a thousand congregation-owned satellite dishes feeding electronic impulses into local cable stations.

James A. Cogswell, a Presbyterian Church (USA) hunger and world service official, is the new associate general secretary for overseas ministries of the National Council of Churches, The Division of Overseas Ministries (DOM), the NCC's largest division, includes Church World Service, Agricultural Missions, and Intermedia.

Five Protestant groups have urged a federal appeals court in St. Louis to bar prosecutors from disqualifying potential jurors because of their opposition to the death penalty. The groups asked the court to uphold a lower-court ruling against asking potential jurors in nonsentencing trials if they would vote for the death penalty. The court said the practice is unconstitutional because it introduces a bias in favor of guilt.

Experts on moral theology and medical ethics have intervened in a New Jersey Supreme Court dispute over whether to halt artificial feeding of seriously ill patients. The key question in the case is whether artificial feeding is a required component of "basic care." A group of Catholic moral theologians filed a brief insisting that "feeding is normal care due to a patient." In a separate brief that takes another view of the issue, 19 of the 21 former members of the defunct presidential commission on bioethics support the withholding of artificial feeding in certain cases.

BVS orientation unit focuses on injustice

he orientation of Brethren Volunteer Service Unit 164, held in March, focused on social
nd economic injustice and the call to respond as a people of faith. Unit members ex-
lored the exploitation of the Third World by multinational corporations, entrapment of
e poor by urban power politics, stereotyping, and the various levels of violence present
society. The group met for a week at Camp Mack, Milford, Ind., and spent the re-
ainder of the orientation at the Urban Life Center in Chicago.

Members of Unit 164 are pictured above. **First row:** Marvin Perez, Jon Keller, Jen-
ifer Casolo, Joe Detrick (leadership). **Second row:** Debbie Eisenbise (leadership), Marie
riffin, Judy Teeter, Mary Jane Mason. **Third row:** Cole Arendt, Sherry Reese, Lynda
hipple, David Polley, Shigeru Toda, Linda Martin, Linda Nicloy.

Baptism scrutinized at Anderson meeting

he seventh in a series of Believers'
hurch Conferences is bringing together
epresentatives from evangelical churches
hat practice believers' baptism rather than
nfant baptism. The group, meeting June
-5 at Anderson College in Indiana, will
ive particular attention to the section on
aptism in the recent theological con-
ergence statement on "Baptism,
ucharist and Ministry."

The program committee includes
onald Durnbaugh and Lauree Hersch
leyer of Bethany Theological Seminary.
leyer, a consultant to the Faith and
rder Commission of the National Coun-
il of Churches, is among presenters of
najor papers at the conference.

Selected leaders from representative
elievers' Church commissions, such as
he Church of God, Church of the Brethren, Mennonites, Disciples of Christ, Baptists, and Quakers will also make presentations and lead discussion groups.

Previous conferences in this series date back to 1967.

Peace is the topic at CWU national assembly

A number of Brethren women have leadership roles in the upcoming Church Women United assembly, scheduled for July 19-23 at Purdue University, West Lafayette, Ind. The theme of this year's Ecumenical Assembly, which meets every four years, is "Come, Build a New Earth: Pieces to Peace."

"Peace is not one seamless piece of cloth," explains CWU president Thelma C. Adair. "It is a mosaic of many uniquely different 'pieces' that create a harmonious whole."

One of the 12 members of the assembly's steering committee is Jane C. Shepard, member of Peace Church of the Brethren, Portland, Ore. Brethren giving leadership in various "Focus" sessions are Martha Yamasaki, Yoncalla, Ore.; Beth Glick-Rieman, San Diego, Calif.; Melva Jimerson, Roanoke, Va.; Mary Cline Detrick, Elgin, Ill.; and Geraldine Z. Glick, Broadway, Va.

Major speakers for the event are Virginia Mollenkott, Maya Angelou, Elise Boulding, Sr. Marjorie Tuite, and Julia Esquivel. Esquivel was a guest at the Baltimore Annual Conference and is author of *Threated with Resurrection*, published by The Brethren Press.

The assembly is expected to attract about 5,000 participants from all 50 states and more than 40 nations.

Church Women United is a national, ecumenical organization that brings together Protestant, Roman Catholic, and Orthodox women. It works through a national office, 51 state units, and 1,800 local units.

To register for the assembly, write to Church Women United Assembly Office, 475 Riverside Dr., Room 812, New York, NY 10115.

Prayer for Conference scheduled for June 26

A day of prayer for Annual Conference will be held at Carbondale on Tuesday, June 26, from 9 to 5. Those arriving early for Conference are invited to join others who will be praying for the church's vision and mission, for leaders, for local fellowships, and for the Conference.

At half-hour intervals, presentors from among Annual Conference officers, seminary personnel, district executives, pastors, denominational staff, local church leaders, and brothers and sisters of various ages will share their dreams and concerns for the church.

An inside story

by Kermon Thomasson

I have to admit I didn't really believe it could be done in the time they were talking about. Start from scratch and put out a multi-volume, comprehensive encyclopedia on five Brethren denominations by 1983? No way.

Well, it *was* March 1984 when I got my copy, but there it was in jig time—a handsome, two-volume set of encyclopedias, complete with photos, cross-referenced articles, and even whimsical sidebar anecdotes to attract readers who, unlike me, can't curl up with an encyclopedia as if it were *Reader's Digest*.

How did it happen? The story centers on that aged agitator for fresh ideas, 92-year-old M. R. Zigler. Back in 1973, he succeeded in bringing together at the historic "Tunker House" (his birthplace) in Broadway, Va., 125 members of the five largest Brethren bodies. Those people whom M. R. Zigler got together "just to shake hands" were from the Brethren Church, Church of the Brethren, Dunkard Brethren, Fellowship of Grace Brethren Churches, and the Old German Baptist Brethren. The meeting was of historic significance, for it was the first time that representatives of these major groups had been together since the original denomination suffered its 1880s divisions.

Heartened by the "Tunker House" handshakes, the group held two subsequent meetings of Brethren writers and historians—at Ashland Seminary in Ashland, Ohio, in 1974, and at Bethany Seminary in Oak Brook, Ill., in 1976.

At Oak Brook, M. R. Zigler challenged the participants to produce a massive compilation of Brethren source materials, and to preserve them for the edification of future generations. Donald F. Durnbaugh, professor of church history at Bethany Seminary, suggested a more efficient and useful way to preserve and present the Brethren story: Publish an encyclopedia.

The idea caught on. One thing followed another, and by December 1977 a board of directors was established. Don Durnbaugh was named editor, and the project was launched. The editor tells the complete story of the Encyclopedia's creation in an introduction in Volume 1. There one can find the names of those from all the five bodies who deserve praise for their hard work in directing the project, and in editing the encyclopedia. Far too numerous to mention, either, are the writers, identified with initials at the end of their articles.

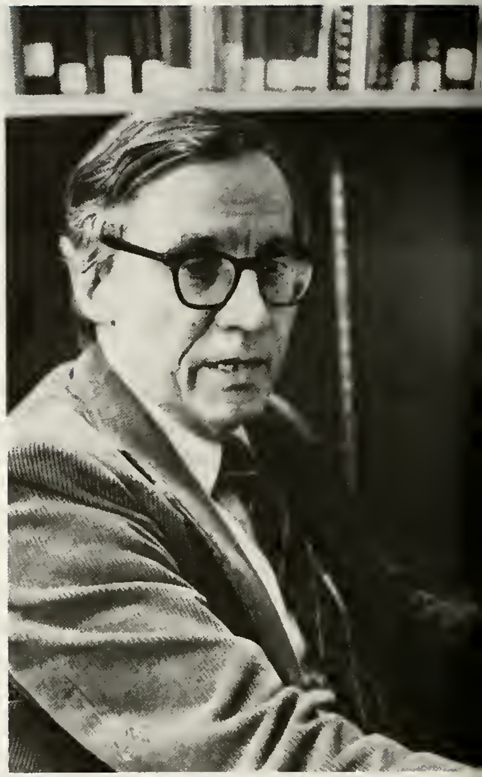
Editor Don Durnbaugh calls the project a "faith venture" that has given him enormous satisfaction. "But," he adds with a mischievous twinkle in his eye, "I can't really rejoice completely until the third volume comes out."

That third volume, due by year's end, is different in content from its two predecessors. It contains maps, statistics, and as complete a list as possible of all ministers past and present in the five denominations.

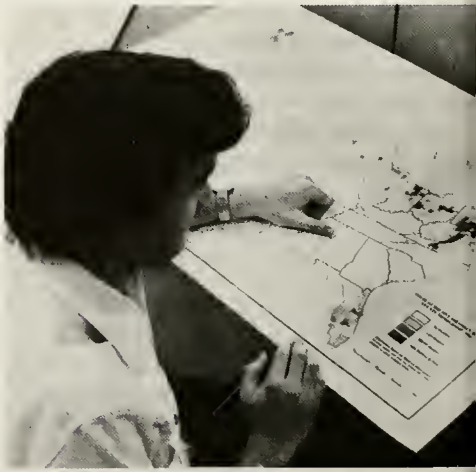
So, what has been accomplished? Finally, in one place, inquirers can find just about anything they want to know about the people called Brethren. The history student can find the stories; the biographer can find vignettes and references to all known sources; the genealogist can find family histories and connections; the student can find doctrines and basic beliefs; and the faithful can find inspiration for their journey.

Will there be any spinoff from the encyclopedia project that will be more than the handshaking at "Tunker House"? Who knows? You may discover more differences among the five Brethren groups now than you suspected before. But the five bodies *have* gotten together and told their story collectively, differences and all. The spirit that made that possible reflects a commonality we all can feel good about and celebrate. ☐

Sets of The Brethren Encyclopedia *are available for $130 plus postage and handling from Brethren Encyclopedia, Inc., 313 Fairview Ave., Ambler, PA 19002.*



Encyclopedia editor Don Durnbaugh calls the project a "faith venture" that has given him enormous satisfaction, although, he qualifies, "I can't completely rejoice until the third volume comes out." **Below:** *Steve Newcomer is preparing numerous maps that will provide information in graphic form in Volume 3.*



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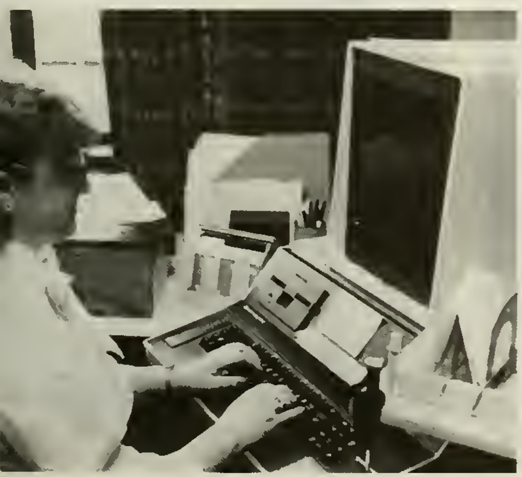
Above: *The 3-volume encyclopedia not only carries a wealth of written lore on the Brethren but is filled with photos, many published for the first time, that show how the Brethren appeared through the years.* **Right:** *Ninety-two-year-old Brethren patriarch M. R. Zigler inspired the five Brethren bodies to create the encyclopedia. He points out that it has amply met his goal of having a source of Brethren information all in one place. Brother Zigler covered the country, raising much of the money to fund the project, and deserves the praise of Brethren everywhere.*

elow: *Mary Taylor is the word processor perator for the project. Use of modern word-rocessing equipment saved untold time and noney. For example, as the articles were keytroked at Bethany Seminary, they were autonatically transmitted to computerized typesetting quipment at The Brethren Press in Elgin, which prepared the camera-ready copy.* **Below:** *Still working this summer, as Volume 3 is finalized, are (from left) Mary Taylor, word processor operator; Steve Newcomer, maps; Don Durnbaugh, editor; and Delia Miller, research.*



A West Side story

by Graydon F. Snyder

Hospital workers and neighbors collected curiously. Cars, looking suspiciously South Side or suburban, moved slowly into the newly paved parking lot. The area was drab, gray, unkempt—so vastly different from the landscapes of sister hospitals in Downers Grove and Barrington.

Neighbors, South Siders, suburbanites alike filed into the new building. They gasped. The new hospital was beautiful. Shafts of light shot through the atrium-like structure into the lower level open spaces. An oasis of health in a desertland of residences and vacant lots.

The new hospital was a dream come true. For doctors, staff, and workers at the old Bethany, the day had finally arrived. For years they had suffered with insufficient equipment, unpleasant surroundings, an undesirable hospital, and below-standard structures. Their dream was more than a vision. They had contributed more, percentage-wise, to their new hospital than any other hospital staff.

The dedication on Sunday, March 11, was composed of many West Side stories. Joseph Evans, interim minister of the Ohio Conference of the United Church of Christ, gave the address. He started with his reflections on the West Side.

As a teenager from what was then the black area of the South Side, he traveled with five friends to a party in the totally white West Side. They knew they were in dangerous territory, so they put their coats in the back of their car. Nevertheless, after the party the coats were stolen. Suburban whites squirmed as they thought of their specially protected cars, but they got the point. A West Side story.

The story was not over. In the audience were many Brethren who had lived on the West Side in the 1930s and '40s. They had known well the famous Marshall High School. But they were not prepared for this: With dramatic, charismatic power, a gospel choir from Marshall blessed the new hospital with a soul-style Lord's prayer. Another West Side story.

The Bethany board had insisted the new hospital be planned and built, as far as possible, by minority architects and subcontractors. Architect Carl Rauchenberger, of Burnham and Hammond, had formed a partnership with a minority firm, Environment Seven. When the proud moment came for the architect to turn the hospital over to the board, Carl presented his partner, William T. Wallace.

With tears in his eyes Wallace spoke of his memories of old Bethany, how he used to play in the seminary yards and around the buildings. Planning this hospital was the biggest opportunity in his life. Then softly he spoke to the young people present. "I grew up on the West Side and made it. So can you." A challenging West Side story.

Early in the 20th century, the Brethren built a complex of hospital and seminary on the West Side of Chicago. Their dream was to train ministers of health and faith. Now a new step had been taken. In the midst of what many call the worst ghetto in the United States, a new Bethany arises. A Bethany that can bring high-quality health care, a Bethany that can train nurses, physicians, and seminarians in the complex problems of inner city ministry. A new Bethany in the place of the older dream. A new West Side story begins.

I was to read the scripture for the dedication. Bob Neff whispered to me, "Grady, there's no scripture listed. What are you going to read?" I thought a minute and replied, "Whatever it is, I really should read from Jeremiah. For us Brethren this is buying a field in Anathoth." A sign of the future. A hope. A faith story. A West Side faith story. ☐

Graydon F. Snyder, dean of Bethany Theological Seminary, Oak Brook, Ill., is a member of the Bethany Hospital board of directors.

Bethany Hospital ushered in a new era of health care for Chicago's West Side with the opening of its new, 212-bed replacement facility this past March 31.

The new hospital is located at an address familiar to generations of Brethren—3435 West Van Buren, the site of the old Bethany Biblical Seminary. The new facility replaces the old Bethany Hospital founded across the street in 1920 by the Church of the Brethren.

Above right: *Evangelical Hospitals Corporation president Carl A. Zimmerman greets "a good patient" making the move to the new hospital.* **Above:** *Local Church of the Brethren member Annie Crump, a patient account representative, greets visitors. The "B" on the wall was sal-*

aged from the old seminary's "B" building. **Below** *(three photos): Patients, including the irst baby born there, settle into the new facility.* **Above:** *Chicago's Mayor Harold Washington (second from right) cut the ribbon at the March 11 dedication, calling Bethany's multidisciplinary approach to health care a fine community example.*

Together at the Lord's table

After 50 years of painstaking work, the 'Baptism, Eucharist and Ministry' document has been released by the World Council of Churches for denominational response. The statement challenges us Brethren at the basic level of what it means to be faithful as the followers of Christ. On this point we can enter into the discussion with our ecumenical brothers and sisters around the Christian world.

by Fumitaka Matsuoka

An openness to instruction was a striking characteristic of the early Brethren. They asked other Christians repeatedly to correct them if their understanding of the Scriptures was inadequate. Brethren sought to avoid the error of assuming infallibility in their own beliefs and practices. This spirit led subsequent generations to be open to testimonies of God's will from other Christians.

How would we, today's Brethren, respond to an attempt by an ecumenical body of Christian churches to be reconciled to each other in our understanding of the faith and to move toward a time when Christians can be in full communion with each other?

Such is the purpose of the World Council of Churches statement on "Baptism, Eucharist, and Ministry."

This "BEM document" (sometimes called the "Lima document") is the result of 50 years of painstaking work toward reconciling doctrinal differences that have prevented Christians from recognizing each other's understanding of the sacraments. Their work bore fruit at a 1982 WCC meeting in Lima, Peru, where more than 100 theologians from 30 countries and from nearly all streams of Christian thought put their names to the statement. The participants asked that all denominations represented on the WCC Faith and Order Commission conduct an official study of the agreement and make formal responses.

The BEM document is called a "convergence" document, rather than a "consensus" document, and expresses that churches have much in common in their understanding of the faith. It is not meant to be a lowest-common-denominator understanding of faith.

The document's primary purpose is to challenge all Christian churches to see reconciliation in these three areas as a sign of the reconciliation of the human community. "As we draw closer together around the Lord's table, if ever so gradually, we witness to the peace which is the mission of the church," says Jeffrey Gros, head of the Faith and Order Commission of the National Council of Churches.

What does the BEM document actually say? It acknowledges the baptism of infants as well as of adults, finding precedent for both practices in the early church, but says, "Baptism is an unrepeatable act. Any practice which might be interpreted as 're-baptism' must be avoided."

On the Eucharist, it upholds "real presence of the crucified and risen Christ" in the consecrated bread and wine. It roots this belief in the "power of the Holy Spirit" and the "living word of Christ."

On the subject of Christian ministry, the document recommends a three-fold ministry of bishops, presbyters, and deacons, but emphasizes that continuity in word and sacrament is a surer sign of apostolic tradition than episcopal succession.

What does the BEM document say to Brethren today? Several of us Brethren, along with representatives of 22 US churches, participated in a three-day conference last October to discuss our response to and reception of the Lima document. (See January, page 6.) Feeling that the document represents an attempt of churches all over the world to learn from one another and to recover the fullness of the Christian tradition, we agreed that it should be considered seriously and its basic purpose be affirmed by the Brethren.

Furthermore, it is important for noncreedal Christians, such as Brethren, to reexamine our basic stance of faith in relation to the creeds, the sacraments, and the ministry of other Christian traditions. We certainly can grow in wisdom and grace as we examine our own faith convictions. Such an endeavor is also an expression of our faithfulness to Christ because it affirms the oneness of Christ's body.

Such an affirmation must also mean questioning those norms, practices, and theology that are alien to our own. The BEM document seems to reflect predominantly sacramentalian traditions— to the exclusion of the free-church traditions. How can we honestly agree with the statement that "baptism is an unrepeatable

act" and that re-baptism "must" be avoided, when in fact we Brethren believe that baptism is a symbolic act signifying the experience of new birth within the believer?

Can we really identify the real presence of Christ exclusively with the bread and wine, when we believe that Christ is indeed present in the body of believers and in our act of love feast?

Even in the three-fold pattern of ministry that we Brethren have practiced historically, can we exclude women and laity from full rights in ministry?

These are very serious questions that Brethren must raise—not to accentuate our separateness, but rather in the spirit of embracing the fullness of Christ's body. If the present document seems too exclusive, then it needs to be challenged out of our own convictions and heritage.

The BEM document challenges us Brethren at the basic level of what it means to be faithful as the followers of Christ. On this point we can enter into the discussion with our ecumenical brothers and sisters.

The BEM document should not be left in the hands of a select group of people. It needs to be studied, discussed, and questioned by the whole body of Christians. *(Baptism, Eucharist and Ministry,* $3.50, and a study guide, *Growing Together in Baptism, Eucharist and Ministry,* $3.95, are available from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.)

What is the next step? By the last day of 1984, all denominations are asked to describe the process by which they are preparing an official response concerning reception of the document. That response, then, is due by the end of 1985. A fifth world conference on Faith and Order is scheduled for 1987.

That is not all. A parallel ecumenical endeavor, called "Towards the Common Expression of the Apostolic Faith Today," is also being conducted. Together the two efforts affirm that word and sacrament, gospel and ministry, belong together in the oneness of the body of Christ. ☐

Fumitaka Matsuoka is pastor of Fremont (Calif.) Community Center and chairman of the World Ministries Commission of the General Board.

Acid rain: It's time we cared

by William R. Eberly

When Gene Likens, a young farm boy from Sidney, Ind., studied biology at Manchester College in 1955, he did not dream that in 20 years he would play a very important role in alerting the citizens of the United States to the dangers of one of the most serious environmental problems to hit the planet Earth in the 20th century.

After graduating from Manchester in 1957, Gene received his doctor's degree from the University of Wisconsin in limnology, the study of lakes and rivers. While teaching at Dartmouth and Cornell, Gene initiated a large research project to measure the effects of environmental factors on the growth of a large wooded area. This included rain.

As early as 1964, Gene and his coworkers noted that their rain samples were more acidic than they expected. One sample of rain in their woods in New Hampshire was as tart as vinegar, grapefruit, and sour pickles. Other researchers had noted significant damaging effects of the polluted rainfall in Sweden and Norway. Fish were dying. Buildings were being corroded at an accelerating rate.

In a landmark article in 1972, Gene and two of his associates summarized what was known about acid rain in northern Europe and in North America. A Swedish scientist talked about "air pollution across national boundaries." Gene referred to this as "unpremeditated chemical warfare." Describing this as a very serious problem in northern Europe, he warned, "Existing data suggest that the problem in the United States, particularly in the Northeast, has already reached similar proportions."

After this article appeared, many scientists all over the country began to examine rainfall and its effects. Airplanes equipped with special sampling devices barged into the centers of rain clouds to collect samples before they could be contaminated by contact with the ground. In 20 years, they discovered, the rain in the eastern half of the US had become nearly 50 times more acidic!

Acid rain was falling in Canada, too. One of the first things the Canadians noticed was that some of their lakes had no fish. The fish had all died because the lakes were becoming more acid.

Now, the Canadians like to fish. So do many Americans. When Americans go fishing in Canada, it is called tourism. This is a major source of income for the Canadian people. The Canadians were disturbed to discover that much of the acid rain falling in Canada came from the United States, blown there in high-altitude winds and later flushed out by the rain.

Obviously, the Canadians wanted the United States to clean up these damaging sources of pollution. But after many years of talking, the US government still had not done anything. The Canadian embassy in Washington, D.C., issued a plea in a 12-page pamphlet, "How Many More Lakes Have to Die?"

In 1980, representatives of the two governments finally agreed to do something to reduce acid rain. But then the political winds in America changed. The White House welcomed a new tenant, one who did not think acid rain was a problem. After several years of haggling about the issue, the Canadian government

Acid rain is no new problem

William Eberly was a natural to represent the Church of the Brethren at the International Consultation of Religious Communities on Acid Rain, held last January in Toronto. The Manchester College biology professor is a limnologist, with a special interest in aquatic biology.

It was aquatic biologists who first discovered the effects of acid rain on the environment. As early as 1966, Eberly was speaking out publicly against environmental pollution. In that year, he presented a paper in Seattle on the "Lake Erie is dead" problem, and pointed the finger at industrial detergents as the source of the phosphorus that was killing the fish and plants in the lake. Still in the 1960s, Eberly was on the Indiana task force that developed standards on water quality that were held up by the US government as a model for other states to adopt.

Eberly also served 12 years on the Indiana Pesticide Review Board, receiving for his services a "Sagamore of the Wabash" citation, the state's highest civilian recognition.

Eberly reserves his harshest criticism for industrial and governmental officials who try to forestall acid rain legislation by pretending the issue is new and needs years of study yet. "We scientists have known and studied this problem for years already," says Eberly. "Literally thousands of articles and papers have been produced that outline the problem and offer solutions. It is largely the greed of those with vested interests that prevents our cleaning up the environment." ☐

decided it, too, would do nothing since the United States had done nothing.

Finally, some of the leaders of the United Church of Canada decided to tackle the problem. There must be some moral reason why the two governments should do something about an environmental problem that is creating great damage in both countries. Morality, after all, is one of the chief concerns of the church.

So, this past January, the United Church of Canada, with the cosponsorship of the National Council of Churches (US), invited religious leaders from the two countries to a Consultation on Acid Rain in Toronto. A total of 13 Americans and 31 Canadian representatives were present, along with 9 resource persons representing various special interests and expertise. I attended the meeting on behalf of the Church of the Brethren.

Does the church have a valid basis for being concerned about acid rain? With some help from Douglas Hall, a theologian from Montreal, we all agreed that this is God's world, his creation, which was given over to its inhabitants for safekeeping and wise management. Any action that harms the environment and endangers life is an act of disobedience to God. It is a primary expression of our stewardship to care for the earth. The biblical definition of the steward relates to one who was left in charge of something. And the bottom line, as far as the Master was concerned, was how well the steward had done the job.

Although some acidity in the rain is natural, it is abundantly clear that the great increase in acidity in the last quarter century comes from human activities, chiefly electrical power plants and the exhaust fumes from automobiles and trucks.

As these acid-forming particles are washed out by the rain, fish and other organisms in lakes and rivers in certain sensitive parts of the earth are killed. Vast areas of forest trees, especially evergreens and spruces of various species, are killed. Agricultural production is certainly affected, though much research is still going on in this area. Materials such as stone work, statuary, tombstones, metal objects, and automobile finishes are corroded and destroyed.

Signs of destruction are found many

The following are sections from "A Statement on Acid Rain," from the Consultation of Canadian and US Religious Bodies, Toronto, January 11-13, 1984.

Theological understanding

As Christians we affirm that:

1) God as Creator of heaven and earth and all earth's creatures looks lovingly upon all the works of creation and pronounces them very good. God continues to care for creation and to fill all the creatures with good things.

2) God as Deliverer acts to protect, restore, and redeem the earth and its creatures. These have become co-victims with all humanity, victims of the sinful pride and greed that seek unwarranted mastery over the natural and social orders, and the sinful sloth and carelessness that refuse responsibility for understanding and serving God's world.

3) God as Jesus Christ has acted to reunite all things and to call the human creature back to the role of the steward, the responsible servant, who as God's representative cares for creation and acts in society for the sustenance and fulfillment of the one human family.

4) The Creator-Deliverer acts in the ecological-social crisis of our time to demonstrate that same divine love which was manifested in the cross of Christ; and we as a covenant people are called to increase our stewardship, in relation both to nature and to political economy, to a level commensurate with the peril and the promise with which God confronts us in this crisis.

5) Human stewardship is not a dominion of mastery. It is a dominion of unequivocal love for this world. It is to be exercised with respect for the integrity of natural systems and for the limits that nature places on economic growth and material consumption. As stewards:

- we seek a political economy directed to the protection of the poor and to the sufficient and sustainable sustenance of all people;
- we accept the responsibility of using political processes to check the abuses of power that would otherwise continue to victimize the earth and the poor;
- and we insist that the costs of restoring the polluted environment and structuring sustainable practices and our institutions be distributed equitably throughout our society. ☐

Public policy guidelines

In response to the critical problem of acid rain and in the light of Christian theology, we support public policies that are consistent with the following guidelines:

1) Vigorous national and international action, including bilateral cooperation between the governments of the United States and Canada to control acid rain.

2) Cleanup of sufficient magnitude to reduce emissions of sulphur dioxide and oxides of nitrogen to a level necessary to protect the health of our most sensitive environments and individuals.

3) Industrial and pollution abatement/control strategies that are environmentally sound; preserve existing jobs and create new ones; protect the poor; and encourage energy conservation and renewable energy systems.

4) Adequate funding of cleanup that will:

- achieve by 1990 the necessary reduction of emissions that cause acid rain;
- distribute costs fairly among corporations, governments, and consumers, taking specific steps to protect the poor;
- support research into environmentally sound technologies.

5) Increased citizen participation in the legislative, regulatory, judicial, and corporate accountability processes pertaining to sources and reduction of acid rain. This requires more citizen access to, and review of, information regarding government and corporate cleanup plans.

6) Rigorous enforcement of clean air laws and regulations consistent with the above objectives. ☐

How to respond to acid rain

As people study the problem of acid rain, they often ask, "What can I do?" To put your concern for God's good earth into action, the Church of the Brethren Washington Office makes the following suggestions:

1) Get involved in local committees and workshops with the specific aim of studying and acting on the acid-rain problem.

2) Express your concern to those in power. Congress is considering amendments to the Clean Air Act on the subject of acid rain. Here are addresses for some who need to hear from you:

a) President Ronald Reagan
The White House
Washington, DC 20500

b) The Honorable William Ruckleshaus
Environmental Protection Agency
401 M St.
Washington, DC 20460

c) The Honorable (your senator)
United States Senate
Washington, DC 20510

The Honorable (your representative)
House of Representatives
Washington, DC 20515

3) In most states, utility planning and rates are regulated by a Public Utilities Commission. State regulations should encourage both conservation and cleaning up of emissions to reduce sulfur oxides, which cause acid rain. Express your concerns to:

a) The Honorable (your governor)
State Capitol

b) Public Utilities Commission
(this address can be obtained from your utility—electric, gas, or telephone company)

c) The Honorable (your state representatives and senators)
State Capitol

d) Your city may operate a power plant. Write to your city officials to express your concerns.

4) Plan shopping trips and other uses of your car. This will not only reduce nitrogen oxide pollution, but will cut your gasoline expenses as well. Consider carefully your whole lifestyle and its dependence on energy.

5) Consult with the minister or education leader in your congregation about a study program on stewardship. The General Board stewardship team can provide resources about acid rain and other environmental concerns.

6) Where environmental laws are in effect, work for their enforcement.

7) Lead a community study. Check for acid-rain damage to historic buildings, statues, or plant life. Historical societies or environmental groups may be able to implement temporary measures to stop further damage.

8) Press candidates for Congress and other offices to state the *specifics* of their views on acid rain and their ideas for combatting the problem. Make them earn your vote with honest answers.

9) Become a conserver instead of a consumer. Manufacture of any new item requires energy that contributes to acid rain. Ask yourself, "Do I need this as much as I need a healthy environment?"

10) Use your God-given talents to deal with the acid-rain problem. If the problem is to be solved, changes must occur in our lives. Jobs may be lost or new jobs created. Utility bills may increase by a small amount. These changes will create community tensions that will call for creative and constructive solutions. Your help will be needed to devise solutions that are fair to everyone.—RALPH L. WATKINS

Ralph L. Watkins is a legislative aide in the Church of the Brethren Washington Office. This article is adapted from a report of the acid rain committee of the Muskoka Presbytery of the United Church of Canada.

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places. The damage is not only to objects and fish and wildlife, but also to human interests, jobs, income, recreational activities, and even survival and welfare in the future.

When we see that a great deal of the harm on the Canadian side is caused by pollution from the United States, another biblical principal comes into play. When Cain asked the question, "Am I my brother's keeper?" the obvious answer was "Yes." This philosophy of responsibility is present in the New Testament perhaps most clearly in the "Golden Rule" (Matt. 7:12), which directs us to have great concern when our actions have damaging effects on any of our brothers and sisters.

A still more pointed statement is found in several discussions in the New Testament relating freedom of action with possible harmful consequences to another. Mostly this is set in the context of not eating meat if it offends anyone with whom we are associated. In Romans 14:21, Paul says, "It is right not to eat meat or drink wine or do anything that makes your brother stumble." Again, in 1 Corinthians 8:13, he says, "If food is a cause of my brother's falling, I will never eat meat, lest I cause my brother to fall." Certainly these verses say something about how persons should relate to other persons, states to other states, and even nations to other nations.

What can you do about acid rain? Become informed. Learn about the causes and effects of acid rain. Invite qualified speakers to talk to Sunday school classes and other groups. Discover any major sources of acid-forming air pollution near your home. See how your own lifestyle demands the products that are produced only at the risk of forming acid rain. Find out what legislation is being considered that will help reduce acid rain, and urge its adoption.

Who cares about acid rain? All of us should. It is affecting our health, our material goods, our recreational interests, our future livelihood, and even potential food production. It is affecting our brothers and sisters around us and in other countries.

Before we consider the cost of cleaning up acid rain, let us consider the cost of *not doing anything* about it. ☐

A former Annual Conference moderator, William R. Eberly is a professor of biology and director of environmental studies at Manchester College, North Manchester, Ind.

For members only

Have you ever stopped to think what it means to be a member of the body of Christ? Now is a good time to do that, and to share your think-ing with an Annual Conference committee grappling with the issue.

oy Rick Gardner

Vhat does it mean to be a member of the ody of Christ?

Can we belong to Christ's body apart rom faithful participation in the life of a articular group of believers?

What are some of the marks of faithful nembership or discipleship?

Can we belong to more than one con-regation at a time—or to more than one lenomination at a time?

Is church membership a renewable ovenant—or are we automatically nembers for life once we're in?

Who are the people we customarily efer to as "inactives," and what is their tatus in the larger church family?

What can the church do to better repare persons for membership and to ssist members in renewing and deepening heir vows?

Questions such as these make up the genda of the Membership Study Com-nittee appointed by Annual Conference ast year in Baltimore. Several years arlier, Conference had received a query n one particular issue, that of offering associate membership" to temporary esidents who participate on a seasonal asis in a church away from home. As tudy progressed, however, it soon ecame apparent that there were other ssues related to membership calling for ttention. The delegates at Baltimore greed with the judgment of the Parish Ministries Commission that it would make nore sense to study these various issues ogether than to deal with them iecemeal.

The persons appointed to the Member-hip Study Committee include Hubert Newcomer (Sebring, Fla.); Judith Hershey Herr (Grand Junction, Colo.); Howard A. Miller (Columbia, Md.); Harold E. Yeager (Chambersburg, Pa.); and Richard B. Gardner (Elgin, Ill.).

As stated in the Conference action, the task of the committee is "to study the meaning of membership, to question the adequacy of current definitions of membership categories, and to propose recommendations for updating our polity statements." Since its appointment, the committee has met twice, laying the groundwork for the report due to Conference in 1985.

As we move ahead with our assignment, we hope to involve the total church in our reflections on church membership. We would like the report of the committee to embody not only our own best judgment but the discernment and insights of a large cross-section of the Brethren family. To make that a reality, we are inviting you to participate in our deliberations by:

1) attending the Tuesday night hearing of the Membership Study Committee at Annual Conference;

2) completing and returning the questionnaire on membership issues included with this article.

We look forward to hearing from many brothers and sisters, and to seeing at least some of you in person at Carbondale. Thanks in advance for contributing in this way to our shared reflection on a key issue in the life of the church. ☐

Rick Gardner is Parish Ministries staff for biblical awareness seminars, Education For a Shared Ministry (EFSM), and editor of church school curriculum.

Questionnaire on membership

Please respond to each of the items that follow. For multiple choice questions, circle the letter by the option that most closely represents your position. Feel free to respond at greater length on any item on a separate sheet of paper.

1) Membership in the church:
   a. Is helpful for most Christians but not really essential to the Christian life.
   b. Offers access to an institution that dispenses grace and so determines who will be saved.
   c. Provides life-giving relationships in which salvation and discipleship both become a reality.
   d. Is a duty or obligation required of Christians.

2) For me, joining the church was:
   a. Something I just naturally did, as someone who grew up in the church.
   b. A decision made after a lot of careful study and preparation.
   c. A step I took primarily because of peer influence or pressure.
   d. A commitment resulting from a sudden religious conversion.

3) The age at which I first became a member of the church was:
   a. Under 12.
   b. 12-14.
   c. 15-18.
   d. 19 or older.

4) The formal preparation that I received for becoming a member of the church was:
   a. Very adequate.
   b. Okay.
   c. Insufficient.
   d. Non-existent.

5) The *most important* ingredient that I received in the training or preparation for membership was:

(Continued on next page)

a. Reading or study on my own.
b. The life of the congregation in which I was participating.
c. Conversations with a pastor, minister, or lay leader.
d. A membership training class.
e. Other______________________________
__________________________________.

6) Some have said that becoming a member of the church calls for the same level of maturity or responsibility as choosing a mate or vocation.

a. I agree wholeheartedly.
b. I agree somewhat.
c. I disagree more than I agree.
d. I disagree totally.

7) Can we define certain "minimum standards" or expectations for church members?

a. No, this is a wholly private matter between the individual and God.
b. Yes, but each congregation should develop its own list.
c. Yes, and Annual Conference should provide a uniform, detailed list.
d. Yes, with Conference giving basic guidelines for congregations to use in developing standards.

8) Any list of minimum standards or expectations for church members should include at least the following items:

____
____
____
__________________________________.

9) Concepts such as "counting the cost" or "radical discipleship":

a. Get at the heart of what it means to be a member of the church.
b. Are little more than clever slogans that don't mean a whole lot.
c. Describe a way of life beyond the reach of the average member.
d. Reflect the views of a bunch of extremists.

10) Membership in the body of Christ:

a. Is something that continues automatically forever once we're in.
b. Can only be lost if we commit some grievous sin.
c. Remains valid unless the individual or church acts to terminate it.
d. Is a relationship that must be reaffirmed and renewed on a regular basis.

11) An annual visit by the deacons to provide members with an opportunity to renew their commitment and to restore any broken relationships is a practice that:

a. Still occurs in our congregation, and plays a helpful role.
b. Provides a model for working at mutual accountability, though we may need to adapt it in some ways.
c. Is so foreign to my experience that I can't really evaluate it.
d. Infringes on personal freedom and would do more harm than good.

12) If we define "church discipline" as a way of holding each other accountable to our baptismal vows, I would say my congregation:

a. Prefers to operate by a "live and let live" philosophy.
b. Practices church discipline in a helpful, supportive way.
c. Practices church discipline in a hurtful, judgmental way.
d. Is looking for guidelines on how to go about "discipling" one another.

13) If "community" means a relationship in which a group of people know each other intimately, trust each other deeply, and upbuild one another through mutual support and counsel, then "community":

a. Is something I know firsthand in my congregation.
b. Is something I would just as soon do without.
c. Is something I miss in our church and have to look for elsewhere.
d. Is something I want, but don't know if I am willing to risk it.

14) The close-knit "core group" in the church in which I experience community most fully:

a. Either doesn't exist, or I haven't found it yet.
b. Is a traditional ongoing group such as a Sunday school class, men's or women's fellowship group, etc.
c. Is a special group committed to building and nurturing close, caring relationships.
d. Is the whole church, since we're a rather small group to begin with.

15) The people whom we customarily refer to as "inactive members":

a. Have no real connection with the church and should simply be lopped off the rolls.
b. Are no longer "members," but remain part of the larger family to which the church needs to minister.
c. Should be considered members like everyone else, since we really shouldn't judge.
d. Aren't really a problem for us. Everyone here is active.

16) As far as efforts to reach out to restore a relationship with those who are now "inactive," our congregation:

a. Has done very little, and probably won't do much.
b. Has tried to reach out but hasn't had much success.
c. Has found some helpful ways to work at restoration.
d. Has yet to wrestle with the issue, but is ready to do so.

17) Some churches are granting (or thinking of granting) "associate membership" to temporary residents (such as students, winter residents, etc.) who participate actively in a church's life on a seasonal basis. Such a policy:

a. Is an appropriate way to affirm the presence and commitment of such seasonal participants.
b. Confuses the issue of membership and should be discouraged.
c. Is a matter on which I don't have an opinion one way or the other.

18) The most important thing I have to say to the Membership Study Committee is______________________________
____
____
____
__________________________________.

19) I am a:

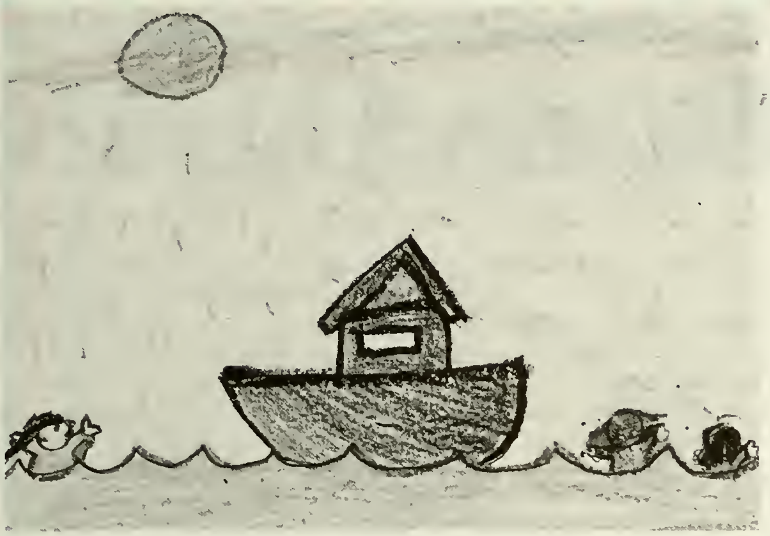
a. pastor or minister.
b. layperson.

20) I have been a member of the church for ______________________ years.

Please send completed survey to:
Rick Gardner
Church of the Brethren General Offices
1451 Dundee Ave.
Elgin, IL 60120

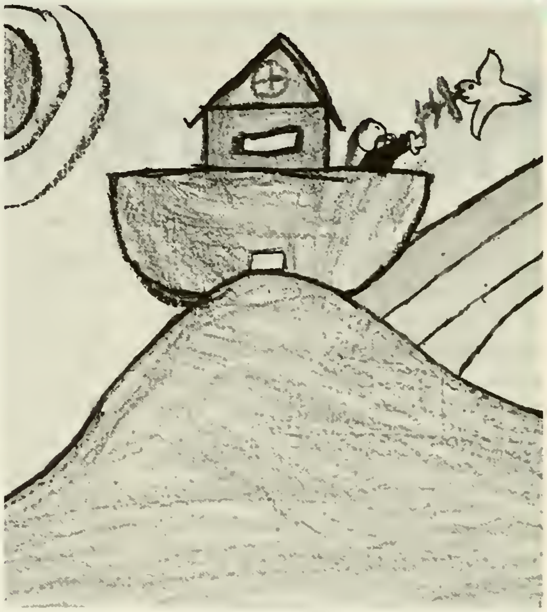
Small talk

by Karen B. Kurtz



Noah and the flood

Karen Crosby, age eight
Peoria First Church of the Brethren
Peoria, Ill.



Noah and the peace dove

To do: wall hanging

The Annual Conference logo, "God's Grace Renews and Empowers," was created by Don Horn of Virginia. In the circle, the wings of the doves stand for receiving God's grace and spreading his gospel of peace. You can make a wall hanging based on the logo. Here is what you need:

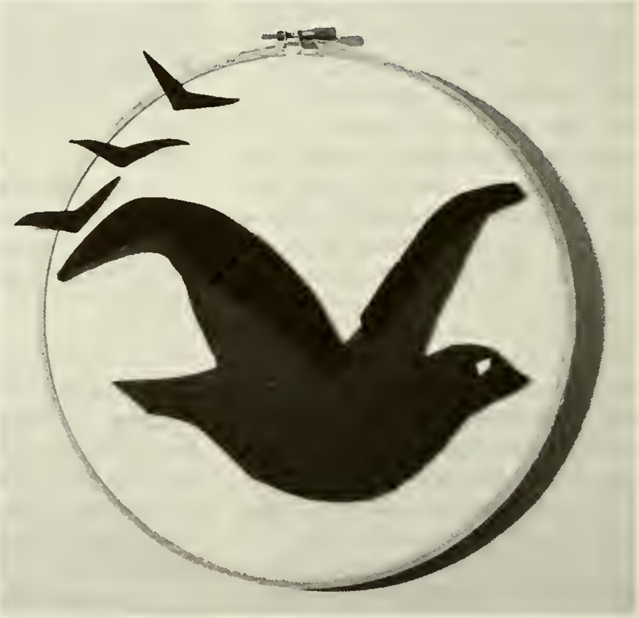
one wooden embroidery hoop, about 10 inches
one sheet of paper, about 9 x 12 inches
felt scraps
lace trim
glue
scissors
pencil

1) Cut a circle of felt about one inch larger than the hoop. Snap into the hoop and tighten.

2) Trim away the excess material from the hoop. Cut carefully and neatly.

3) Draw and cut out a dove from the paper. Using the paper dove as a pattern, cut out a dove from the felt. Accent the wings, the eye, and the beak with other smaller pieces of felt; glue together. Glue the dove to the hoop. Discard the paper dove.

4) Cut out smaller doves from the felt. Glue them to the hoop around the edge.



5) Glue the lace trim around the wooden edge of the hoop. Hang and enjoy!

6) You may want to read these Bible verses: Romans 12:2, 2 Corinthians 5:17, Acts 1:8, Isaiah 40:31.

Small Talk is a monthly page for displaying children's art and writing, and for suggesting ideas for fun. All children are welcome to take part. Send your items to: Kurtz Lens and Pen, 65523 Washington Road, Goshen, IN 46526

The giant-killer and his son

"O Absalom, my son, my son!" (2 Sam. 18:33).

This dramatic climax to a father-and-son story looks at first like a sad, but not unusual, case in which the son dies in war. But what was sad becomes tragic when we realize that the war was *between* King David and his son Absalom. Father and son have been battling *each other*; they have allowed so much pain and fear and hostility to build up between them that they have put their trust not in love and life, but in death, saying like all soldiers that death is king, that only death can resolve the dispute.

The tragic story begins with Absalom and his sister Tamar (2 Sam. 13)—both children by the same mother—and Amnon, David's oldest son by another wife. Amnon, we read, rapes his half-sister Tamar, and Absalom hates him for it. But since Amnon is David's oldest son, by the ancient Hebrew custom he stands as his father's heir. David therefore is bound to favor him over all his other children. So Amnon gets off scot-free, just because he is the oldest son.

Absalom doesn't say a word. He just sits quiet and rigid, like a stalking animal, biding its time. Clearly, he's simmering with anger, the bottled-up kind that can only explode. The younger brother resents his older brother not only for what he did, but also for getting away with it. The focus of Absalom's anger, in fact, has begun to shift away from Amnon to his father, David, who apparently disregards Absalom's feelings.

Absalom's deep sense of powerlessness and frustration foreshadows violence. Yet, even as he bitterly resents his older brother and father, Absalom has a real choice in how he acts. No law dictates that he must explode violently, trusting death to solve the problem.

He could trust in God's reconciling love. He could go to his father and say, "Dad, you know there's no excuse for what my brother did. But what hurts me even worse than that is the fact that you just don't care how *I* feel. You make me feel like I just don't matter to you, and the pain from that feels like it could kill me!" Absalom could open his heart to his father and say, "Dad, just between you and me—do you love me?" Absalom could take that death-defying leap and say, "Dad, tell me that I'm *your son*!"

What courage that would take! What bold heroism, what risk and daring! What faith in God's renewing, life-giving love! Yet how much easier it is to hold it all down inside and let it simmer; how much easier to kill than to confess that you need someone else's love.

But the son does not have the courage to be honest with himself and with his father. Instead, through a series of scheming lies, he has Amnon killed. Since he has killed the king's heir, he must flee the kingdom.

With a broad stroke, the biblical historian paints the picture: "Absalom, having escaped to Geshur, stayed there for three years; and David's heart went out to him with longing, for he became reconciled to the death of Amnon" (2 Sam. 13:38-39 NEB).

"Reconciled," David now has the choice. With a heart full of longing, he could call his son home, embrace him and say, "Let's put all this terrible pain behind us. Absalom, you *are* my son and I have missed you. You were wrong to kill your brother, but as I forgave him for dishonoring Tamar, so I now forgive you." David could say proudly and joyfully at last, when it would count, "Absalom, my son, my son!"

Yet how much easier it is to kill Philistine warriors, how much easier to be a great king and administrator, how much easier to kill a giant with a pebble than to confess your love to your child face-to-face, as two adults!

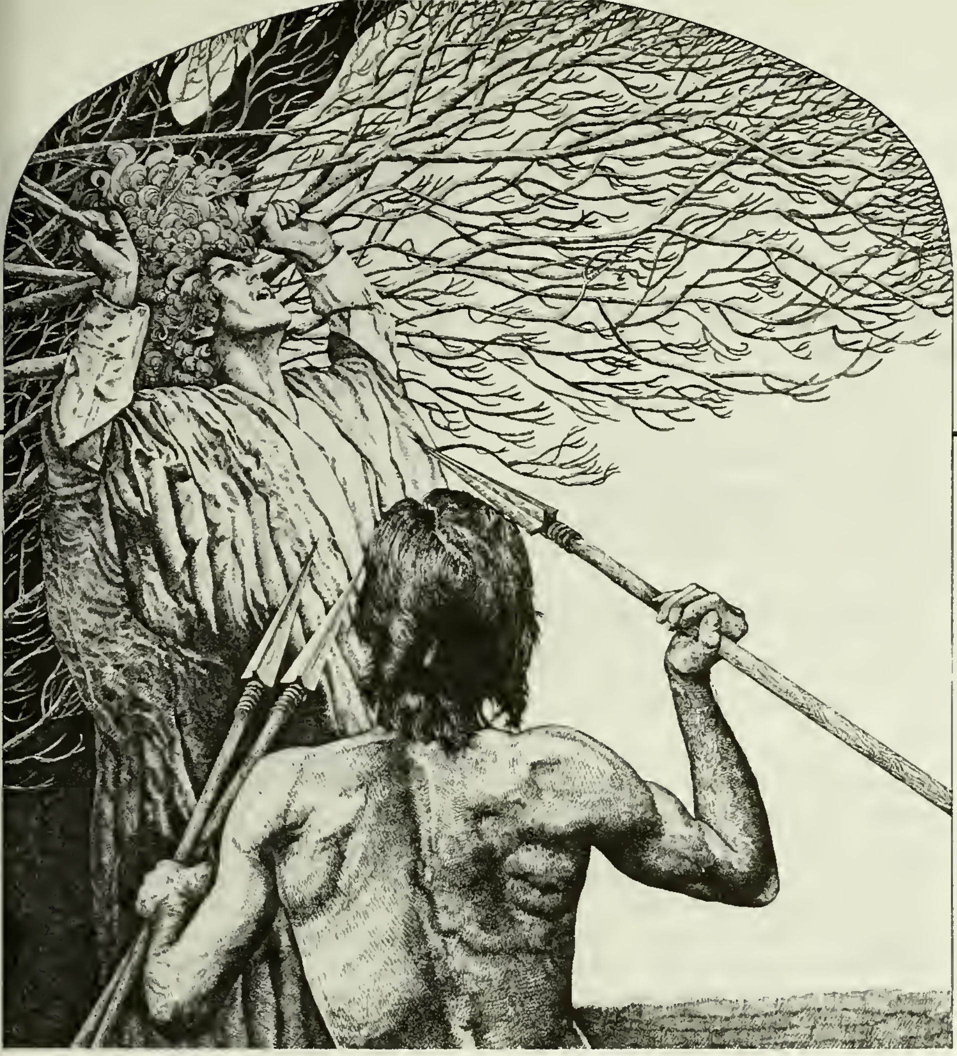
And so, in a foolish confirmation of "like father, like son," David holds it all inside. We see why Absalom could not be honest about his feelings earlier: because his father did not show him how. Only because a "wise woman" tricks him into it does David call his son Absalom home.

The reunion scene that follows is crucial to understanding what God is telling us even now in this great and powerful story. After pages and chapters of longing for one another, after three long years of separation, we read one single verse: "He summoned Absalom, who came and prostrated himself humbly before the king; and he greeted Absalom with a kiss" (2 Sam. 14:33 NEB).

Period. That's all there is. Someone is summoned, he bows humbly before "the king," and there follows a kiss—the very casual, everyday greeting between men in the Middle East even today, like shaking hands.

Something is notoriously absent here. Where is the father? Where is the son? Where is the deep longing, the pain, the tears, the joy? Rank and authority roles are all we see here: people bowing and shaking hands, the same old violent reluctance, the same old tragic unwillingness of father and son to confess their deep love for one another. The true feelings, the true people, hide behind some terrible sense of "what men are supposed to do."

Joy in confessing our love as parents



"Death of Absalom," by Marvin Hayes.

Not surprisingly, the very next sentence has Absalom plotting against his father David: "After this, Absalom provided himself with a chariot and horses and an escort of fifty men" (2 Sam. 15:1 NEB).

And four years later, through his trickery, Absalom has won enough supporters to declare himself king over David, who takes to the hills with his remaining loyalists.

The story that follows would rival Hollywood's greatest adventures. It's full of spies and counter-agents, messengers hiding in wells, and a nation hanging in the balance. In the end, David has the best spies, and he engineers the decisive battle. But before he sends his troops to meet Absalom's, he calls his commanders together and gives them very special orders: "Deal gently with the young man Absalom for my sake."

By this point, we are almost surprised to hear David speaking with such care for his son. He certainly never talked that way to Absalom; why should he now?

The answer, certainly, is that David *does* care very deeply for his son. But for some terrible reason, he cannot tell that to his son's face. The father can tell his commanders and associates how deeply he cares, but he can't tell the son himself. This is the stuff that tragedies are made of—now as then.

And, sure enough, in the battle that follows, young Absalom is killed, and David is crushed. Crying aloud shamelessly, high in front of everyone, he stumbles to the roof-chamber atop the city gate, collapses, and cries, "O, my son! Absalom, my son, my son Absalom. If only I had died instead of you! O Absalom, my son, my son."

The feelings are there! David *does* love his son, even more than his own life. David claims Absalom as his own. And this is what Absalom so desperately needed to hear from his father when he was alive: "Absalom, *my* son." Parents and children may ask each other, "Do you love me?" But the real need lies in the question, "Am I yours? Do you claim me as your own? Do you value me enough to affirm that I am a part of you?"

Indeed, the God of love did not bind with the chosen people by saying, "I love you," but rather, "I will be your God and you shall be my people" (Lev. 26:12). God's love is a matter of belonging to each other, and God uses precisely the language of parent and child to describe that loving relationship.

And so, in their fear of the pain that love opens, David and Absalom locked God out and gave death final power over their life together. Just as Absalom could see no answer to his pain except death to his father, so David, even as he mourns his son atop the city gates, can see no answer to his pain except to have died himself in place of his son.

This, like so many Bible stories, is a true story not because it happened, but because it happens. Even today sons and daughters bury the pain of their need under resentment and refuse to confess their love for their parents. Fathers and mothers bury the pain of their need under authority roles, rules, and commands, and refuse to confess their love for their children.

May God forgive us all, as David himself was forgiven, and grant us the courage to risk the pain and to celebrate the joy in confessing our love to each other as parents and children. ☐

A United Church of Christ minister, Gordon Dalbey is pastor of the Seaside Community church in Torrance, Calif.

nd children. /by Gordon Dalbey

by J. Roger Schrock

Update on Africa

Going to Nigeria and Sudan as the Africa representative raised mixed emotions for me. I was eager to go back to renew friendships and visit familiar places. But I was apprehensive about the political situation in both countries, how former colleagues would treat me now that I was "Elgin," and whether I could effectively relate to the Sudan Council of Churches as one of its former employees.

As is often the case, my worry was my own problem, and the warmth and support with which persons received me made my journey rewarding and challenging. Our common task of trying to build the church of Jesus Christ provides a bond of fellowship that transcends politics, cultures, and even my apprehensions.

When I analyze the future of the church in northeastern Nigeria, I would call it both challenging and upbeat. At a consultation among Ekklesiyar 'Yanuwa a Nigeria (EYN), Basel Mission, and the Church of the Brethren, held in January at the EYN headquarters, we examined future possibilities for the church. Several major emphases were articulated.

The integration of Church of the Brethren programs and personnel under the administration of EYN leadership will be one of the changes for the church. This will mean defining a new working relationship between the Nigerian church and its American and European partners. Integration recognizes the primacy of EYN leadership, with the partners playing a supportive role. To further define EYN's relationship with Basel Mission and the Church of the Brethren, another consultation will be held in Phoenix, following Annual Conference in July 1985.

EYN has outlined several new areas to which they feel called to serve. One is the area of rural development. Benton Rhoades and Larry Little of Agricultural Missions will be assisting EYN with a feasibility study in July for this new ministry.

Second is a new thrust in evangelism in the North Margi area of Mulgwe (see "North Margi Gets the Gospel," November 1983, page 20). The Church of the Brethren and Basel Mission have been requested to assist in this new outreach endeavor.

Third is a new venture in education, to provide quality secondary school education. The church's hope is to start one school at Ngoshe in either late 1984 or 1985.

All of these new endeavors likely will carry requests for assistance in both finances and personnel. In addition to these definite areas where EYN feels called to serve, several more ideas were discussed. Exchanges between EYN and the Church of the Brethren can be a two-way exchange to share and help both churches grow. More planning will be needed to facilitate these exchanges.

Leadership development was another issue that is an ongoing concern for EYN. A lengthy discussion was held concerning what level of leadership training is most urgently needed—lay leadership, Bible school training, doctoral level, theological, or technical.

The future of the church's program in Sudan is much less clear than in Nigeria. Political uncertainties and lack of security make the plans of the Sudan Council of Churches very tentative. In these times of apprehension, the Church of the Brethren is being invited to share in a greater involvement.

The Sudan Council of Churches has asked the Brethren for two more staff persons in addition to Dr. Ruth Goehle, who is presently in Sudan. One person being sought is an anthropologist, to study the traditional medicines and health concepts of the Nuer people. The other person is a field coordinator to carry administrative responsibilities for the Primary Health Care program. It is hoped these persons could go to Mayom to work in the Primary Health Care program, but if conditions make this impossible these persons would be supportive of the SCC as it tries to bring about reconciliation in Sudan.

Ken and Elsie Holderread have been invited by the Presbyterian Church in Sudan to train pastors and evangelists in the Western Nuer area, the same area covered by the Brethren in the Primary Health Care program (see May 1984, page 7). After six months of language study in Khartoum, they will live in Bentiu if security in the area is adequate. In addition to developing local church leadership in Bentiu, Ler, and Mayom, the Holderreads will help the church grow by developing and teaching Theological Education by Extension.

The church in Sudan faces an uncertain future, but it sees the need to share the "good news" and to play its role in the reconciliation process. The church in Nigeria also is seeking how to faithfully share the whole gospel to a society that has just undergone a military coup and is struggling with its new materialism.

The Nigerian and Sudanese Christians invite the Church of the Brethren to be involved with them on their faith journey. The future is uncertain for the African Christians because of political upheavals, underdevelopment, changing lifestyles, and expectations. One of the uncertainties that we can address is our willingness or unwillingness to stand with them, facing whatever the future brings. Will we willingly join them to be faithful witnesses in Africa? The question now rests with us: "How will we respond?" ☐

J. Roger Schrock is the Africa representative on the General Board's World Ministries Commission.

The mind of a delegate

It's a truism that Annual Conference is the highest authority of the church. It therefore should have the best qualified people in its body. It doesn't always. Too often we end up with a lot of delegates who 'ain't hampered with facts and information.'

by Chauncey Shamberger

"Where are you from?" was the key that opened my conversation with the couple at the table at Annual Conference. For a long time they had wanted to attend an Annual Conference and to see the country east of the Mississippi River.

Their church was small and was represented only by a delegate who assumed the expense of attending. They did not take MESSENGER, and that year the Conference Booklet came so late that they were able only to scan it. They said they would just have to make up their minds by what happened on the Conference floor.

I also was a delegate because I was paying my own expenses. But I had read a digest in MESSENGER of what was coming before the Conference. I was prompted to attend because I had decided the recommendations of a certain committee were not what they should be.

The delegate from a church in Michigan said he spent his winters either in Florida or Arizona, but he most always attended Conference and paid his own expenses. He was retired, and that partially explained why he dozed through much of the session. He seemed to have uncanny ability to vote with the majority.

There was the delegate from Pennsylvania who surprised me with his outspoken opposition to the report of the committee on gun control. I happen to come from a state where the least hint of gun control is anathema. As I listened to him, I recognized all the arguments against gun control that had appeared in the media. Membership in the American Rifle Association for two or three years had clearly influenced his vote. My vote for the report could probably be traced back to the traditional attitude of the church toward violence, and somewhat to what I had seen and heard in the media.

No delegate is an island. Numerous influences play upon the mind in the process of reaching a conclusion. The farmer coming from Kansas could have heard a hot debate on abortion while he waited to unload his wheat. The Pennsylvanian might have heard an agitated discussion on the position of the church toward what was going on in Central America as he attempted to improve his marksmanship. The retired delegate from Michigan might have heard an argument about homosexuality as he played shuffleboard.

A delegate ought to go to Conference with an open mind—but not an empty mind to be made up while subjects are being debated on the floor.

Conference has its rhetoric, much like most comparable conventions, and sometimes the delegates who are least informed are the most persuasive speakers. The creator of the Abe Martin cartoon said years ago, "The feller who can speak most fluently on a subject is the one who ain't hampered by facts and information." Sometimes those who are most knowledgeable on a subject remain silent and let the others speak.

It is a truism that Annual Conference is the highest authority of the church. It therefore should have the best qualified people in its body. It doesn't always. Delegates who can pay their own expenses

SLIM WHITMAN
BP

may be among the least qualified members of the church, whereas the best qualified may never attend Conference because of ongoing responsibilities or lack of interest.

Perhaps it was my imagination, but it seemed to me entirely too often delegates made up their minds in the hurried moment between the moderator's call for the vote and the time it became apparent that the majority would be for or against what was being voted upon.

Who and what makes up the mind of most delegates? ☐

A member of the Fruitland (Idaho) congregation, Chauncey Shamberger spearheaded Brethren youth camps and the student volunteer movement.

Church extension: Going forward by looking back

For more than two-thirds of our history, the house church has been the primary method for starting Brethren congregations. If we want to experience renewal of faith and life in our denomination, we would be wise to hark back to that time-honored way of church planting.

by Olden D. Mitchell

I read it over and over, one brief paragraph in the annual after-Christmas letter from good friends in another state. "Florence has been licensed to the ministry. She is now working on the Three-Year Reading Course in preparation for ordination." I was excited, but continued to raise the question, "Why?"

Her husband has been a Brethren minister for more than three decades. They have both just retired from years of teaching in a Brethren college, both with Ph.D. degrees. Now, in retirement, Florence is becoming an ordained minister. Why?

Then it began to dawn upon me. She is so excited about her faith, her experience with her Lord, that she must share it. She has good news to share, a story to tell—and there are so many wandering and lost people who need her message. But does she plan to serve as pastor of a church in her retirement years? Now my questions were no longer "why," but "how" and "where" will she proclaim the good news of God's love in Jesus Christ.

Those questions started a train of thought in me that might have possibilities for church extension in the entire Church of the Brethren. We are becoming somewhat interested again in church extension. We are challenged, and shamed, by our sister Church of the Brethren in Nigeria. We are timidly beginning to explore new ways of starting new churches in new places—Maine and Vermont, Florida and Puerto Rico, Virginia and California.

Then my thoughts went back to church extension in my home district, Southern Virginia, in my youth, more than 50 years ago. My father, Zion Mitchell, was a farmer-preacher who personally helped start five new churches, all of them in one-room schoolhouses in communities with no church. He preached on Sunday morning, visited homes in the area Sunday afternoons and at other times, and held an annual evangelistic meeting for a week or more, baptizing those who came to Christ. He nurtured these budding fellowships, fed them, led them, challenged them, enabled them to move from infancy toward maturity as new congregations. My Grandfather Ikenberry helped start at least four new churches as a very normal part of his ministry as a farmer-preacher and a leader of the district mission board.

These two preachers I knew best, but there were many others with the same concern for sharing the faith, making disciples, starting new churches. At one time there were eight mission points in my home congregation, and now six of them have become self-supporting congregations. My first sermon 52 years ago was preached in a one-room schoolhouse, and I shared in giving life to at least one new church.

In a 20-year period, 1922-1942, the number of churches in Southern Virginia District doubled—and so did the membership and attendance. The 1922 Yearbook listed 23 churches (including fellowships, or meeting houses) and a total membership of 2,635. Twenty years later the Yearbook listed 52 churches and a membership of 6,113—a 226-percent increase in number of churches and a 232-percent increase in membership.

It could happen again, all across the Church of the Brethren, as both ordained and lay members become excited about sharing their faith and making disciples, starting new churches, extending the kingdom. An open door of opportunity awaits the church with many new ways of church extension, starting new groups of Christians and forming congregations.

The Church of the Brethren has always claimed to be a New Testament church, and in most ways we are. But we are now slow and reluctant to learn from the New Testament church about sharing the faith, making disciples, and church extension—starting new congregations. They didn't need a half-million dollars to start a new church—with the proper site, an impressive building, and an able pastor. The New Testament churches were largely "house churches" meeting in the homes of persons who loved Christ and loved people. "And the number of the disciples multipled greatly" (Acts 6:7).

For more than two-thirds of our history, the house church has been the primary method for starting Brethren congregations. In a recent issue of *Brethren Life and Thought*, Paul E. R. Mundey quotes M. R. Zigler's description of church extension in the Shenandoah Valley of Virginia:

"Whenever a family located, if some distance from another Brethren family, that family was supposed to start meetings in their new home and invite neighbors to meet with them. Gradually some of the neighbors would ask for membership. . . . Every brother was supposed to be evangelistic, and his home a sanctuary. . . . Most of the congregations of the

Church of the Brethren were started this way up to the turn of the century. This is true throughout the Brotherhood clear across the continent to the Pacific."

From my perspective, one of the most significant "new programs" to be started in the Church of the Brethren in recent years is the forming of covenant groups in several churches in selected districts. In these groups, as in the New Testament church, the members have a firm covenant, not only with their Lord, but also with one another to love, affirm, encourage, and support one another in their life journeys with Christ. And, sharing and enriching their faith in the covenant groups, they are enabled and encouraged to go with joy with their Lord in calling and making new disciples.

Near us there are two Mennonite "Assembly Congregations," each with about 10 to 12 house church groups, and each group averaging about 10 to 12 people. The groups meet in homes for two hours every week with every member participating (except in rare emergencies).

On Sunday, the Assembly meets in a rented hall for two hours. The first hour is rejoicing and celebrating, as they share their rich experiences with their Lord during the past week. The second hour is a time of worship, praise, and thanksgiving, and a time to hear God's Word and make covenants to fulfill God's call to them.

As we Brethren explore new avenues for sharing our faith, and start new house church groups, as did our Brethren forebears, our entire Brotherhood will experience a renewal of faith and life. "And the number of disciples (will be) multiplied greatly."

As I think of Florence and her ministry, I can see a number of options, all of them good. She might serve a church as pastor, or co-pastor, or assistant. She might serve one of our churches in the free ministry. But her greatest opportunity might be to serve as minister of a "house church" group in her own home.

There are many, many more Brethren, ordained and lay, who have a contagious faith, who are excited about being a co-worker with Christ, who are "baptized with the Holy Spirit and with fire" (Matt. 3:11, Luke 3:16), who can share with Christ in the extending of his kingdom as they help start new churches. ☐

Olden D. Mitchell is interim pastor at English Prairie Church of the Brethren, Howe, Ind. This is his fourth interim pastorate since retirement six years ago.

Windows in the Word

by Timothy K. Jones

Words

A boy in Chaim Potok's *The Chosen* paints this unusual portrait of his rabbi father: "'My father doesn't write. He reads a lot, but he never writes. He says words distort what a person really feels in his heart. He doesn't talk too much, either. Oh, he talks plenty when we're studying the Talmud together. But otherwise he doesn't say much. He told me once he wishes everyone could talk in silence.'"

Written, printed, spoken, recorded, whispered, or broadcast, words today fill every corner. They crowd out our quiet spaces and clutter relationships. Everywhere, a flood of words!

TV's daily litany of soaps, sitcoms, and newscasts drones for hours in the average home. Millions of words stream from radios and newspapers.

We think words are the stuff of life. They give great comfort. They offer a sense of control.

We panic when our conversations lag. We anxiously fill the vacuum with words.

Even in prayer, we talk much and squirm in the face of quiet.

Many of us look on prayer as a weary workout in wordiness. We think our saying it all gives prayer its power.

Often words get in the way. They can ruin intimate moments. They turn communion into chatter.

Comtemplative Thomas Merton's autobiography, *The Seven Storey Mountain*, portrays his nearly wordless life in a Trappist monastery. What paradox! To hone the keenness of the monks' praying, they forbade speaking.

Not all hinges on words. Jesus knew that. "In praying, do not heap up empty phrases as the Gentiles do; for they think that they will be heard for their many words."

Paul knew it. "Likewise the Spirit helps us in our weakness," Paul says in Romans; "for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words."

God hears our signs and our uncertain gropings as prayer. God listens eagerly. God helps us pray. That, and not our well-poised words, is our hope.

One quiet February afternoon over a year ago, my prayers for a fullness of the Spirit met with a response. From within, it seemed, streamed an intensity in praise and communion not bound by words. Prayer was swept along by the Spirit. Syllables formed new combinations beyond my conscious comprehension. Careful words seemed inadequate.

I see common ground undergirding other Christians' experiences. Paul, I recall, speaks of "praying in the Spirit," not just with his mind. Catholic spiritual directors write of the richness of prayerful silence. Other Christians attest that "speaking in tongues" sparks new freedom and spontaneity in prayer.

Common to such experiences is the realization that prayer is not limited to words. The Spirit must sometimes brush aside our tinny phrases. To truly pray, our hearts must open to the Spirit.

Prayer then becomes more than a wooden rehearsal. It becomes the pulse of life. A Someone beyond our words comes and fills out our words. We begin to experience God praying through us. ☐

Timothy K. Jones is co-pastor of Christ our Peace Church of the Brethren, a new church development project in The Woodlands, near Houston, Texas.

There's more to life than a paycheck

When disaster strikes, Brethren volunteers give priority to responding to their neighbor's need . . . in hard work that yields no paychecks.

by Kermon Thomasson

On March 28, tornadoes roared through South and North Carolina, killing some 60 people and leaving a path of devastation that would take months and years to erase.

One newspaper described the horror this way:

"The twisters dropped like sledgehammers from the sky to rip off rooftops, curl sheets of metal around guy wires, snap fine old trees as if they were brittle wishbones, and carry off entire mobile homes and all their contents, including human beings.

"Some survivors were pulled from trees as rescue workers combed rural areas in search of the dead and injured. Witnesses told of seeing people blown out of their houses and across open fields. Some highways were closed by uprooted trees and other debris. Electrical power was out for days. Hospital emergency rooms overflowed in the areas where the tornadoes struck."

When disasters such as the Carolina tornadoes strike, a response is immediately activated at the Church of the Brethren Disaster Service office in New Windsor, Md. Jan Thompson, disaster response coordinator, consulting with the Red Cross, pin-pointed a community needing Brethren help—Mount Olive, in eastern North Carolina's Wayne County. Roma Jo Thompson, disaster child care coordinator, began setting up a child-care program that radiated 200 miles from its Mount Olive center, and sent other volunteers all along the tornado path.

In the first two weeks following the disaster, 63 Brethren volunteers from nearby states provided 262 workdays of clean-up service. In addition, 22 child-care volunteers gave 94 workdays of service.

Six assistance centers were set up, and 230 children were cared for. Meanwhile, child-care workers met with school principals and headstart center directors. As a result, the Brethren started a new community outreach program for North Carolina children that sensitizes and trains teachers and other workers how to deal with the trauma that children experience in tornado disasters. Brethren workers met with elementary school and headstart teachers in eight counties, and distributed over 2,000 brochures on the subject of child care in times of natural disaster.

The Brethren did not go unnoticed or unappreciated in Wayne County and elsewhere. Several newspapers carried stories about the willing volunteers doing clean-up and about the unique child-care program.

The Raleigh *News and Observer* described the child care program:

"Children happily tossed a ball in a circle, content to play away the hours their parents would endure in long lines waiting to apply for emergency tornado relief.

"'We try to provide a happy experience and laps, when needed,' said Charlotte McKay of Glen Rock, Pa., a volunteer with the Church of the Brethren's Disaster Child Care Program. In her lap was Travis Peterson, a 21-month-old boy, who had fallen asleep an hour before. 'If the

Steve Murray (top left) of Roanoke, Va., and Russell Boitnott (above) of Rocky Mount, Va., were among the volunteers helping in the North Carolina tornado clean-up.

ve: *Charlotte McKay (left) and Margaret Buford (right), play with youngsters recovering n tornado trauma at the Brethren child-care center in a Mount Olive school.* **Below:** *ning up rubble in Mount Olive are (from left) Brethren volunteers Virginia Driver, Ken ards, Floyd Hubbard, Max Webb, Jay Sexton, and Gordon Driver.*

ents can feel secure in the care we're ng their children, then we really feel we're making a contribution,' said . McKay.

In Mount Olive, the volunteers had ted an enclosed play area in one cor- of the Carver School gymnasium. ir large, makeshift playpen was decked with brightly colored balloons in cheerful contrast to its somber surroundings.

"Brethren volunteers in blue-checked smocks offered children various entertainments, including painting, and blowing soap bubbles in a bowl of water. On a pallet in a corner, one volunteer sat reading a book to children clustered around her. The pallet was shared with

ANNUAL CONFERENCE BULLETINS

CELEBRATION—Cerro Gordo (Ill.) Church of the Brethren celebrates its 100th anniversary June 23-24. Activities, fellowship, worship. Located in east/central Illinois, between Champaign and Decatur on route 105. Stop on way to Conference in Carbondale. Good Brethren hospitality for overnighters. Camper hook-ups also available. Contact Don Shankster, P.O. Box 45, Cerro Gordo, IL 61818. Tel (217) 763-8641. Need reservations if overnight.

INVITATION—Visit Camp Woodland Altars on your way to or from Carbondale. Camping sites, picnic area, swimming pool, trails, meal service (by reservation). Four miles north of Locust Grove, Ohio on Route 41. Visit nearby American Indian sites - Ft. Hill and Serpent Mound.

SUGGESTION—Spring Creek congregation, Hershey, PA for its service on Annual Conference Sunday (July 1), follows the same order of service as the service at Conference. Even the sermon topic is same. "Helps put our thoughts with Brethren gathered at Conference, and provides spiritual ties." Try it.

INVITATION—Stop overnight on way to Annual Conference. West Charleston Church of the Brethren, Tipp City, OH invites Annual Conference travelers passing Dayton on Interstate 70 to sleep overnight at our homes. Campsite or bed and bath available June 23-25 and July 1. Call David & Patty Dinsmore (513) 667-2889 in advance to make arrangements.

INVITATION—Witness Commission of Community Church of the Brethren, Hutchinson, Kansas offers rooms and camper parking for travelers to Annual Conference. U.S. Highway 50. Contact Ellis Oxlay, 3200 N. Elm, Hutchinson, KS 67502. Tel. (316) 665-8135.

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DON HORN AND HIS DULCIMER

Don Horn designed the new church in Vega Baja, Puerto Rico, and created this year's Annual Conference symbol. Also a talented musician, who makes his own instruments, Don will perform on his hammered dulcimer at the

messenger dinner

Thursday, June 28, 5 p.m.
Carbondale, Ill.

Only 85 cents for those
on meal package plan

one weary child who slept blissfully through the story time.

"The children played with toys that had been unpacked from an emergency care kit that child-care volunteers routinely bring to disaster centers, said Arlene Andes of Timberville, Va. The kit is a large suitcase packed with an inventory that includes a jump rope, puzzles, Play-Doh, puppets, and coloring books.

"'You don't know what's going to be there when you get to a disaster center,' said Mrs. Andes. The disaster kit allows child-care providers to go to a disaster scene with nothing more than a suitcase and keep children entertained for weeks, Mrs. Andes explained as she cradled a 15-month-old boy."

The Sunday Independent of Clinton, N. C., interviewed Marlene Neher, who had come from Iowa to help with child care:

"'As adults, we talk with each other about how the tornado disrupted our lives. But children aren't verbally equipped to do that,' Marlene Neher says.

She and others go to disaster centers around the nation to help kids express themselves. 'We take along paints to let children paint pictures,' she says. 'We get from them lots of pictures of Red Cross vehicles, police cars, tornadoes, and condemned houses with X's marked on them.'"

The *Mount Olive Tribune* describes the reception of the Brethren workers by Mount Olive residents:

"Since coming to Mount Olive, the Brethren have been accepted with open arms by the community.

"Arlene Andes of Timberville, Va., says, 'There is just more to life than a paycheck. Money is nice to have but it isn't everything. Instead of just talking religion, we get out and get our hands dirty and do something. I have gone different times (to do disaster work), but I don't think I have been in a town where I feel more at home.'

"The Mount Olive disaster work is a first for Russell Boitnott of Virginia. However, he is no stranger to helping others. He was worked with the Red Cross and in 1946 was a 'seagoing cowboy' on a United Nations ship delivering cattle and horses to Europe.

"Boitnott said that helping others gave him a 'feeling of satisfaction. Words can't explain it.'"

Words can't explain many things that Brethren do. They can't explain how Brethren feel when they wash each other's et at love feast time. They can't explain ɔw Brethren feel when they greet each her at Annual Conference. They can't plain peoples' motive for joining ethren Volunteer Service or the "feeling satisfaction" they derive from that rvice.

But the feeling is there, and once ex- rienced it is a powerful impetus for fur- er participation and service.

For Charlotte McKay, service for her ighbor's good may be as simple as pro- ling a lap for a tired little boy whose has been torn apart by a tornado. For ıssell Boitnott it may be a day spent ain-sawing a fallen tree off a Mount ive family's house. But even the least of se services helps fulfill the commitment ıt Brethren make to God and neighbor ıen they join the church. And when aster strikes, its victms find that these stures of Brethren neighborliness are the ɔst vital element required for putting attered lives back together. ☐

People wanting to help should contact eir district disaster coordinator or call national disaster office in New Wind- r, Md. — (301) 635-6464. The first 0,000 has been allocated from the ıergency Disaster Fund for the North rolina work. Please send your contribu- n to the fund, at 1451 Dundee Ave., gin, IL 60120. Brethren will be at work North Carolina through 1985.

CLASSIFIED ADS

FOR SALE—Used coaches-GMC's and MCI's. Priced to sell. Make excellent buses for church use. Passenger capacity varies. Contact Charlie Hammers, Blue & White Bus Lines, Tel. (800) 233-0365.

FOR SALE—"Tilted Halo," delightful autobiography by Merlin E. Garber. Readers comment, "A smile and a tear on every page," "Most requested book in our retirement home library," "An extension of an outstanding ministry." Supply diminishing. $5.95 plus $1 postage & handling, Commonwealth Press, Inc. P.O. Box 3547, Radford, VA 24141

FOR SALE—"The Bungalow," a novel with Christian plot by Catherine Wittler, member of Sebring Church of the Brethren. All ages. $7.95 plus $1 postage/handling. Todd & Honeywell, Inc., 10 Cuttermill Rd., Great Neck, NY 11021.

INVITATION—In LA for the Olympics? Stop and worship at the Ladera Church of the Brethren, 5505 W. Slauson Ave. mi. east of San Diego Freeway (405) at the Slauson Cutoff. Sunday School at 9:45, worship at 11:00. Questions about LA before you arrive or during visit - call Pastor Frank Ramirez (213) 645-2878. Just 5 mi. from LAX.

INVITATION—To Louisiana World Exposition travelers. Worship with Roanoke, LA Church of the Brethren 10:00 a.m. Sundays. Exit 59 off highway I-10 to Roanoke, between Jennings and Welsh. South to main street. Church 2 blocks south, 1 block west of RR crossing. Church 1 block north Hwy US 90. Motels in Jennings on I-10.

SCHOOL—Scattergood School, West Branch, IA 52358. Openings for students grades 9-12. Approved co-educational Quaker college preparatory boarding school; simply lifestyle. Emphasis given to peace issues and social concerns. Students, faculty together clean buildings, do laundry, care for pigs and chickens, work in orchard and garden, bake bread, and cook meals. Small personal caring community that promotes individual growth. Write or call Tel. (319) 643-5636.

TRAVEL—Oberammergau & Passion Play 15 days to Germany, Austria, Switzerland. Waitlist only. Bermuda escape Nov. 8-11. Weimer-Oller Travel, 405 Penn Street, Huntingdon, PA 16652. Tel. (814) 643-1468.

WANTED—Vol. 1-5 of *Brethren's Quarterly* (1885-1889). The editors of *A Guide for Biblical Studies* are offering a prize of $50 to anyone who turns up these volumes missing from our historical archives and makes them available for use during the 100th anniversary of the *Brethren Quarterly*. In addition, the Brethren Historical Library would be interested in purchasing these volumes (plus Vol. 27, No. 4 of the *Brethren Advanced Quarterly* from the owner. Contact: Rick Gardner, 1451 Dundee Ave., Elgin, IL 60120. Tel. (312) 742-5100.

WANTED—Nominations, applications for position of President, Elizabethtown College. Undergraduate, coed, liberal arts, church-related, financially sound institution, located between Harrisburg and Lancaster, PA. 1500 full-time students; continuing education program. President responsible for college's fiscal well-being and entire academic program; also development, administration of student affairs and personnel policies. President serves as principal spokesperson for the college; responsible for keeping its constituencies informed.

Successful candidate must have earned doctorate with outstanding credentials as teacher, scholar, administrator; clear understanding of academic programs and policies that foster excellence in teaching and research. Minimum 10 years experience in teaching and administration in higher education preferred. Must be committed to liberal learning and its advancement. Send letters of nomination or applications with professional resumes to: Presidential Search Committee, Elizabethtown College, Box 4, Elizabethtown, PA 17022. Affirmative Action, Equal Opportunity Employer

turning points

164th BVS Orientation Unit

(Orientation completed March 30, 1984)

Arendt, Cole, Saskatchewan, Canada, to Insights Project, Portland, Ore.

Casolo, Jennifer, Plymoth, Conn., to community development, Viajama de Las Yayas, Dominican Republic.

Fernandez, Marvin, Cartago, Costa Rica, to Natl. Council on Agricultural Life and Labor Research Fund, Dover, Del.

Griffin, Marie, Susanville, Calif., to Concept 7 Family Services, Tustin, Calif.

Keller, Jon, Greenville, Ohio, to Bar 41 Ranch, Wilbur, Wash.

Martin, Linda, Perrysburg, Ohio, to Brethren Village, Lancaster, Pa.

Mason, Mary Jane, Centerville, Iowa, to Nutrition Program for Street People, Washington, (D.C.) City church.

Nieloy, Linda, East Jordan, Mich., to Brethren Service Center, New Windsor, Md.

Polley, David, DeKalb, Ill., to Harrisburg, First, Harrisburg, Pa.

Reese, Sherry, Hanover, Pa., to Tampa church, Tampa, Fla.

Teeler, Judy, Flintstone, Md., to Dundalk Youth Services, Baltimore, Md.

Toda, Shigeru, Osaka, Japan, to ADEC-Visual Impairment Services Center, Elkhart, Ind.

Whipple, Lynda, Nampa, Ida., to Nutrition Program for Street People, Washington (D.C.) City church.

Licensing/ Ordination

Bailles, Mark Edward, licensed March 18, 1984, Sunnyside, West Marva

Brumbaugh, Lillian Trageser, ordained March 25, 1984, University Park, Mid-Atl.

Pittenger, Gwynette Grier, licensed Jan. 29, 1984, Jacksonville, Fla./P.R.

Reece, Kathryn Leigh, licensed March 18, 1984, Dallas Center, No. Plains

Pastoral Placements

Bartholomew, Timothy Lee, from Baltic, No. Ohio, to Yellow Creek, No. Ind.

Bermosk, Geoffrey, to Plum Creek, Western Pa.

Cowley, Don, to Bowmont, Idaho

Greiner, J. Gerald, from secular, to Mechanicsburg, Southern Pa.

Mummert, J. Ronald, from Heatherdowns, Toledo, No. Ohio, to Antelope Park, Lincoln, W. Plains

Naff, Jerry W., from Bethany, to Barren Ridge, Shenandoah

Shutt, Barry, from Bethany, to Richland, Atl. N.E.

Younkins, Gale Harley, from Fairview, Endless Caverns; Shenandoah, to Beaver Creek, Mid-Atl.

Anniversaries

Bomberger, Homer and Beulah, Akron, Pa., 50

Brubaker, Daniel and Amy, Ephrata, Pa., 50

Flora, Jonas and Opel, Rocky Mount, Va., 65

Gibble, Mr. and Mrs. John S., Florin, Pa., 60

Reinecker, Chester and Lizzie, Hanover, Pa., 52

Rotruck, Mr. and Mrs. Dorsey E., Denver, Colo., 50

Shearer, Mr. and Mrs. Martin, Florin, Pa., 61

Sprout, Mr. and Mrs. Truman, Florin, Pa., 60

Deaths

Beeghley, Mary, 87, Greenville, Ohio, March 4, 1984

Beehler, Annie J., 100, Denver, Colo., March 7, 1984

Burgess, Paul, 80, Warren, Ind., Jan. 17, 1984

Burkhart, Ora, 90, Cando, N.D., Feb. 22, 1984

Callary, Lois Miller, 75, Bridgewater, Va., March 18, 1984

Clapper, Charles P. Sr., 73, Curryville, Pa., Feb. 3, 1984

Denoy, Frank, 74, Cando, N.D., Feb. 2, 1984

Early, Mary Lee, 83, Harrisonburg, Va., March 13, 1984

Forsbey, John S., 77, Roaring Spring, Pa., Feb. 8, 1984

Fuhrman, Merle B., 67, Brodbecks, Pa., Dec. 9, 1983

Graybill, Harry B., 83, Rothsville, Pa., Jan. 6, 1984

Huffman, Susanna Flory, 74, Bridgewater, Va., March 9, 1984

Landes, A. Aaron, 70, Kansas City, Mo., Oct. 19, 1983

Malin, Harriet, 58, Colorado Springs, Colo., Jan. 4, 1984

Miller, Clinton, 79, Big Spring, Md., March 9, 1984

Reed, Lulu, 79, Leola, Pa., Feb. 13, 1984

Rittenhouse, May, 73, Athens, Ga., Feb. 2, 1984

Roberts, Ruth, 73, Colorado Springs, Colo., Jan. 24, 1984

Schultz, Robert, 44, Chesterton, Ind., March 22, 1984

Steele, John R., 67, Cando, N.D., Feb. 26, 1984

Stern, Marie, 74, Martinsburg, Pa., Feb. 26, 1984

Stong, Ethel Burkhart, 84, Cando, N.D., Jan. 31, 1984

Thomas, Earl, 79, Leola, Pa., Feb. 10, 1984

Wilson, Ralph O., 85, Logansport, Ind., March 24, 1984

Young, Lucy, 80, Greenville, Ohio, March 11, 1984

Bothered by the Bible

A woman once confided to Mark Twain that she was troubled by the many passages of the Bible she couldn't understand. The sage humorist replied, "It ain't the parts of the Bible that I *can't* understand that bother me, it is the parts that I *do* understand."

Recently I have been reading my Bible more, and I have the same problem. But first, you wonder why I am reading my Bible more. Well, it's the least I can do as a patriotic American. Isn't the Bible what this great country of ours was founded on? Doesn't our President tirelessly remind us to search the Scriptures and to heed their teachings? Doesn't he work to put prayer back in the classrooms? And didn't he proclaim a "Year of the Bible"?

My favorite professor at Bethany Seminary instilled in me a special reverence for the Old Testament. Since he is now our general secretary, and has taught us all a reverence for Micah 6, I tend to turn back to prophets such as Micah, Amos, and Hosea as I search the Scriptures for words that speak to these present days.

It is when I reread those harbingers of judgment and hope (and try to decipher my seminary notes scribbled in the margins) that I come to appreciate Mark Twain's problem.

That *Reader's Digest Bible* in the White House must be more condensed than I thought. I'm having trouble matching my understanding of God's purposes with what seems to be the main thrust of the present administration's domestic policy—in the words of Amos, "trampling upon the poor" and "turning aside the needy in the gates" (to say nothing of its foreign policy—"bringing near the seat of violence").

I see God as a God of justice, who works in our midst for the sake of justice, who demonstrates justice by siding with the poor, liberating the oppressed, feeding the hungry, and empowering the powerless. I see us called to imitate God, to have a passion for justice, to show partiality for the poor.

The last three years have witnessed a massive assault on the poor people of this country and of the world. Our leaders, "the notable men of the first of the nations," have demonstrated a callousness toward the needy that would have an Amos crying, "Woe to those at ease in Zion," and a Micah shouting, "Woe to those who devise wickedness and work evil upon their beds."

One source I read reveals that since 1981 the poor and near poor in America have lost more than $10 billion in federal support. Some 661,000 children have lost Medicaid coverage; 900,000 poor youngsters no longer receive free or reduced-price breakfasts; 150,000 poor working families have lost eligibility for government-supported day care. One million people have been dropped from the food stamp rolls. And 890 school districts have cut back on special education programs.

And the assault goes on. All the cuts in spending for the needy enacted in 1981 remain in place, and 1982 cuts of $3.8 billion come on top of these. The deficit for fiscal year 1983 was $195 billion. Projections for future deficits are so grim that prospects of hope for the poor are virtually nil.

How do they get away with it? We know that the poor have so little political power that elected officials are always able to do things to them that they wouldn't dare do to their middle- and upper-class constituents. But where are we decent folks who should be doing something about this?

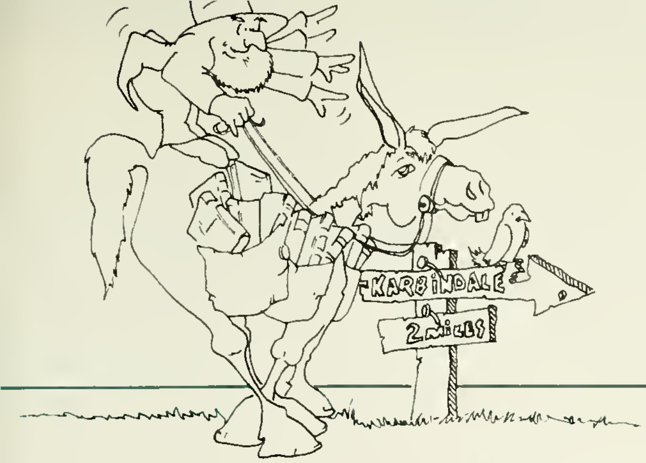
We are sitting in front of our TV sets being lulled into complacency and complicity by a master of deceit. We are buying the line that poverty is not a serious problem in this country, that actually programs for the poor are not being cut, that nobody is getting hurt.

We are persuaded that the President's program is fair, that he is working for the common good. (Is it "common good" that half of us be ground down in poverty and want, so that all of us can afford to pull off a nuclear holocaust?) We discover a presidential concern for the moral character of poor folks: They become spoiled by too many welfare benefits. We hear the President speak of "restoring freedom in this land" by cutting back on federal spending. But he confines his concern to the loss of freedom for the affluent; the poor, without an income, have no freedom.

So, what does the Lord require? What must we do? As never before, we must live up to that motto that has inspired Brethren through the years: "For the glory of God and my neighbor's good." We must become partisans with the poor. And we must protest with all the power we can summon.

We may be mere herdsmen and dressers of sycamore trees, but if we don't speak up, who will? Like Amos, we must accept our obligation and speak out against those "who trample upon the needy, and bring the poor of the land to an end."

Let's make this another "Year of the Bible." As I understand it, we, like Mark Twain, have a lot to be bothered about.—K.T.



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Just as there is a wideness in God's mercy, there must be a wideness in our love and caring

The wideness of our love and caring as Brethren is seen in the assignment of Elsie and Kenneth Holderread, pictured above, to a four-year term in Sudan. In a brand new partnership for the Church of the Brethren, they are scheduled to leave in June to train evangelists and pastors for the indigenous Presbyterian Church in the Upper Nile Province.

This wideness is seen further in the planting of a score of new churches in the US and Puerto Rico. It is made visible in ministries of reconciliation in Central America, the Middle East, Ireland, Poland, and China. It is experienced firsthand by participants in discipleship groups known as People of the Covenant forming across the denomination.

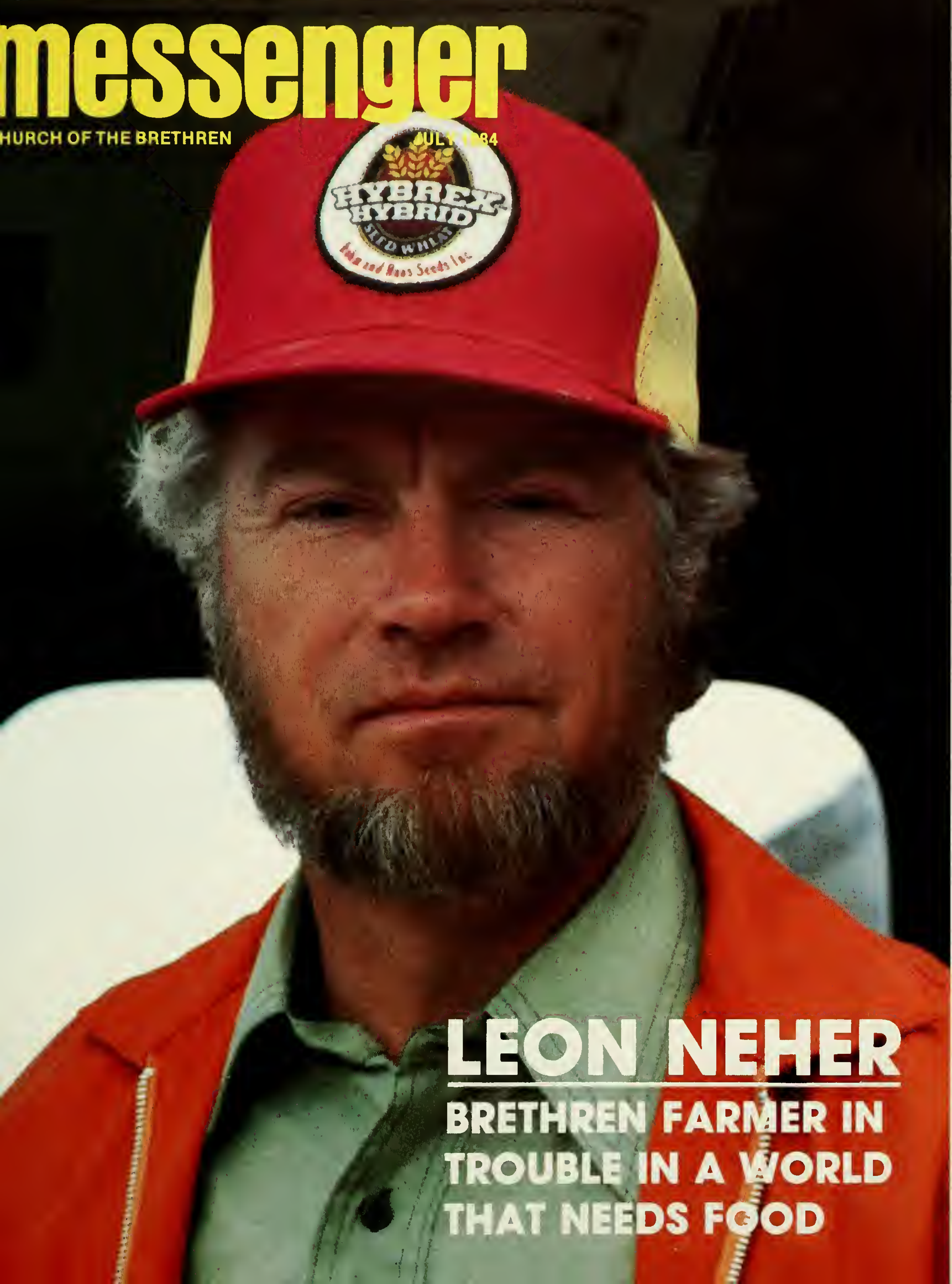
In the Church of the Brethren's move into a second century of organized mission, the opportunities for decisive acts of witness abound at home and abroad. As expressed in the General Board Statement on Denominational Growth, Brethren are called as never before "to help a growing number of persons realize the wonder of God, the freedom of Christ, and the costly, yet joyful challenges of the covenant community."

Let your response to the Annual Conference Brotherhood Fund Offering express the wideness—and the depth—of your love and caring.

Annual Conference
Brotherhood Fund Offering

messenger

HURCH OF THE BRETHREN
JULY 1984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LEON NEHER

BRETHREN FARMER IN TROUBLE IN A WORLD THAT NEEDS FOOD

contents

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30 **Reflections on the Nestlé Boycott.** For six and a half years, groups all over the world boycotted Nestlé products. Mike Shannon-Thornberry recalls the history of the boycott, the results, and the lessons learned. Sidebar by Ralph Watkins.

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messenger

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letters

BRETHREN GROUPS WORKING TOGETHE

I received Christ as Savior nearly 56 years ag
in the Eagle Creek Church of the Brethren nea
Findlay, Ohio. After going to Grace Seminary a
Winona Lake, Ind., and other schools, I found
ed the Findlay, Bowling Green, and Fremor
Grace Brethren Churches in Ohio, and later th
Anderson (S. C.) and Clearwater (Fla.) Grac
Brethren Churches.

Now that I am retired my wife and I are activ
in the Lima (Ohio) Grace Brethren Church. I
late March we had a wonderful baptism servic
using the baptistry of the Lima Church of th
Brethren. What good fellowship!

How much our five Brethren groups need
work together for the glory of our Lord, Jes
Christ. The new Brethren Encyclopedia, whic
we received in March, is a joy to read as our pe
ple spread out all over America.

The Lima people gave me several issues
MESSENGER (What happened to *Gospel* in th
logo?), and I read them carefully. It is good
see a little evangelism in MESSENGER of late. L
us pray for revival all over our dear nation.

Let us return to the zeal of those who gave
the true gospel, true ordinances of the Ne
Testament church, and the separated life
believers in Christ. He is wonderful.

MARION R. THOMAS
Bluffton, Ohio

ONE OF OUR OWN

The March MESSENGER editorial asks, "Are th
Brethren Recognizable?" How? Sometimes b
name.

Then I read in the March issue of *Insigh*
(Seventh Day Adventist) "When Prayers Aren
Answered," by Kenneth L. Gibble, a pastor, i
Harrisburg, Pa. I don't know him, but I did ex
claim: "Hey, he's Brethren. That's a Brethre
name." To verify the fact, I consulted th
ministerial list in the Brethren *Yearbook*. And lo
it was so!

FLORENCE MOHLER BRESHEARS
Omak, Wash.

(Yes, Ken's in the Yearbook, *all right. And*
you consult the masthead of MESSENGER, *yo*
will find he is the magazine's promotion consu
tant. And the article you mentioned is also in th
MESSENGER, *titled, "Does God Really Give Whe*
We Ask?"—Ed.)

PRAYING IN HONDURAS

Thank you for the material on Centra
America in the March issue. I was in Honduras
Nicaragua, El Salvador, and Guatemala i
January, and had an eye-opening and spiri
rending experience. I could identify with Lelan
Wilson's feelings ("A Policy of Wickedness,
page 10). I appreciated his article very much, a
well as "What Good Does a Prayer Pilgrimag
Do?"

That "bar to religious persons" in Honduras i
a cruel joke. One month later, we found th
place immersed in English-speaking, Bibl
carrying evangelicals wearing Internation
Harvester caps. Their singing and praying at 4:3

m. did not appeal to me as much as the prayer escribed in Wendy McFadden's article. resumably the Christians who divert the eople's attention from the military and from overty are okay.

ROBERT L. FRIEDLY
Vice President for Communication
Christian Church (Disciples of Christ)
dianapolis, Ind.

EPRINTING THE 'GOSPEL'

Thanks so much for the April editorial, "The ospel According to Louise." It was a powerful eace testimonial.

I plan to use it in our Iowa Peace Network's arterly publication, *Dovetail*.

DUANE GRADY
es Moines, Iowa

TRENGTH IN UNION

In past months there have been letters, articles, d opinions in MESSENGER about the situation India—the Church of North India and the reakaway group." Since a trip to India a few ears ago, I have kept in touch with a fine Indian oman—with Brethren roots—who has enthusi- tically accepted the union of the former hurch of the Brethren with other groups to rm the Church of North India (CNI). She is ac- ve in the CNI. I quote from a recent letter from r:

"In India, CNI and CSI (Church of South In- a) are trying to be one church, which is really cessary to be strong enough to foil political oblems. Hindus are trying their best to revive induism by all means. There are political par- s that are quite against Christians and other inority people who believe in religions other an Hinduism. So we Christians ought to be one ited and strong church to assure our own ex- ence in some parts of India. I wish these facts uld be brought to the notice of those who go helping a small group instead of trying to ite them. Please keep us all in your prayers."

YVONNE SCHROEDER JAMES
gin, Ill.

UALITY IN RELATIONSHIPS

In "When Families Falter" (February), the iter, speaking of troubled families, says, "Hus- nds still blame their wives; wives are still be- iled by some serpentine persuasiveness to taste forbidden . . . ."

I object to wives reaping the major blame, as is e rule" in our chauvinistic society. How often ve we heard, "It's all her fault"—whether it's a oken home, a lost child, or a lost husband?

Surely we have observed men unlimited com- tting all the sins that, if done by women or ls, would be called "unforgivable," or, at least, uld put the offending female in a second class tus.

Isn't it time to begin to practice equality in our ationships instead of always "putting her wn," while we conveniently and politely erlook a similar act on the man's part?

The article was superb in every other detail. I hope to see many more articles such as that, besides seeing similar actions in many other communities—actions to lift the broken and the forgotten.

With every MESSENGER I read, I wish many more people could be enjoying and absorbing its rich contents.

GEORGE D. WEYBRIGHT
Syracuse, Ind.

(Read in context, the statements are just random examples of "humans making a muddle of their lives together." Of course, husbands as well as wives, "taste the forbidden," and, of course, wives as well as husbands "blame their spouse." —Ed.)

A SPECIAL DAY EACH MONTH

The day that MESSENGER comes is a special day at our house. The April issue was no exception.

Alvin Brightbill was one of my heroes, so the story of his sister was most interesting.

Thanks for the moving editorial, "The Gospel According to Louise." Would that the courage and spirit of Louise Degrafinried could prevail in our society. Our crime rate would plummet in a hurry. I was glad to note the item about church leaders opposing the death penalty. The recent upsurge of executions in our country is a national disgrace, in my opinion.

ARLENE SHELLER
Eldora, Iowa

LESSONS FROM NIEMOELLER

Pastor Martin Niemoeller died recently at 92.

Many Brethren often heard Pastor Niemoeller when he came to the States after World War II. During World War I he had been Kaiser Wilhelm's ace U-Boat commander. After the war he became a pastor in the Confessing Lutheran Church of Germany. Hitler called Niemoeller to him to give him a commission in his navy to sink Allied shipping. Niemoeller refused and was sentenced to eight years in the concentration camp at Dachau.

Niemoeller was Hitler's number-one prisoner because of his growth of understanding of the teachings of Christ between the great wars. He frequently spoke of his "second conversion." His first conversion was common to other Christians. The "second conversion" happened at Dachau where he had learned to hate Nazism and everything connected with the ideology. There in his tiny prison cell he heard the sound of the guard's hob-nailed boots coming toward his end of the corridor.

God revealed to Martin Niemoeller that Jesus Christ had also died for this Nazi guard whom he had come to hate. If Christ had died for this man, the man could not be Niemoeller's "enemy." That was his "second conversion."

Niemoeller also told of a dream he had in prison, in which God admonished him for not having told Hitler the gospel.

May these stories guide many of us now that the tongue of Pastor Niemoeller is stilled.

E. PAUL WEAVER
Everett, Pa.

page one

As I sat chatting with Leon Neher and his wife, Linda, (see story, page 14), I sensed I had made a faux pas when faint smiles began to grow on their faces. I was talking about the woes of a magazine editor, explaining the problem of dealing with would-be poets who submit their "poetry" to MESSENGER.

"You wouldn't believe," I rattled on, "how many people think that just because they can make words rhyme, they are writing poetry."

As Leon's smile broadened, I caught on to its cause. "*You* write poetry, don't you?" I queried. "Yep!" was his laconic reply.

I didn't pursue my commentary on Brethren poetry any further, but after I was back in Elgin, and my article on Quinter farmers was written, I received from Leon some of his poems, with modest disclaimers attached. "These are not poems. Ha!" read one note. "Only a few thoughts and feelings in which you may have some interest."

Several of the poems spoke of Leon's inner struggle as he has faced the financial problems described in the article. But I chose to reproduce the one in whose margin he wrote, "This partly answers who I am and what I'm doing here."

World Size

How big is my world?
My world is small.
It is as small as
  Three meals a day,
  Sleep at night.
It is as small as
  One wife,
  Five kids.

How big is my world?
My world is big.
It is as big as
  Food for millions,
  Peace around the world.
It is as big as
  Brokenness to heal,
  Cities to touch.
It is as big as
  Hordes of refugees,
  Ideological conflicts.

How big is your world?
It is as small as the breath
  you breathe,
And it is as big and as high
  and as wide
As your mind can comprehend
  or soar!
Please, don't blow it!

—L.C.N.

—THE EDITOR

in touch

Joy Moore & Jim Guenthner: Telling Ted Studebaker's story

In many stories for children, the heroes are handsome and strong and they usually triumph by killing or outwitting their enemies. Recently, however, two members of the West Milton (Ohio) congregration have created a children's story about a different, but true-life, hero—Ted Studebaker.

Ted was a Brethren volunteer from the West Milton church who served in Vietnam from 1969 to 1971 as an agriculturalist. He was killed at age 25 during an attack on the village where he worked.

Last year, when the West Milton church began preparing for its 75th anniversary in September, the planning committee wanted to involve the younger children in some way. They came up with the idea of creating a children's book about Ted's life. Committee member Joy Moore, a teacher of disabled children at the Milton Union Exempted Village School, was asked to write it.

Research was not difficult. "I talked with Ted's mother and father," says Joy. "I also talked with his Sunday school teachers and his friends from here and Manchester College. Most of the people were in the immediate area." The family also lent her Ted's autobiography, written his senior year at Manchester.

To illustrate the book called *Ted Studebaker: A Man Who Loved Peace*, Joy called on a friend, Jim Guenthner, a promotional artist with Dayton News Inc. He studied a family album to get an idea of what Ted was like. "I tried to look at things from a child's point of view," says Jim. "And I tried not to make the drawings too detailed. Ted was a farm boy, so I included things kids could identify with on a farm."

It wasn't always easy. "I had some trouble with the picture of Ted being shot," says Jim. "I didn't want to show it too graphically, but I didn't want him to vanish either. My own boys made some suggestions on what I could do."

Later, Joy and Jim took some of the drawings and made them into slides. At the anniversary celebration, they read the book to children and showed the slides. "I felt nervous showing the book in the church because everyone knew Ted," recalls Joy. "I wasn't sure if they would like it."

But the children, the congregation, and Ted's family were delighted. "The children were really able to identify with Ted," says Joy. "One child said, 'The book makes me feel happy and sad both.'"

Since then, Joy and Jim have presented the slide show in other churches. Some day they would like to have the book published. They hope to give children a better sort of hero—a person not known for his looks and strength, but for his love of God and peace.—M.K.

Jane & Tom Buch: Th

This past May 12, the first-ever US Olympic trials marathon race for women was run in Olympia, Wash. Among the runners was Jane Buch, a member of the Paradise Church of the Brethren, near Wooster, Ohio. Tom, Jane's husband, best friend, and coach, is also a member at Paradise.

Tom introduced long-distance running to Jane through his involvement as a crosscountry and track coach at Chippewa High School. Jane, a home economics teacher in the same school, began tagging along with Tom and his team on weekend training runs. She saw the exercise as weight-control.

A self-proclaimed "non-athlete" since childhood, Jane trimmed her five-foot-one frame down to an efficient 95 pounds and in time could keep up with Tom on any long run. The regular running partnership began to change the Buch lifestyle. Seven years later Jane was there in Olympia, Wash., in the 26.2-mile marathon run. With a time of 2 hours, 37 minutes, and 23 seconds, Jane did not achieve the coveted spot on the Olympic team, but it was still a mountain-top experience, her own Mount Olympus.

How has running changed the Buchs' lifestyle? "As we ran more, we became a little more careful about the things we put into our bodies," Tom says. "Running has

Gena Phenix: Renewi

Do the planners of retirement homes and villages include evangelism and attracting "new" members to the church in their goals? Even if they do have such vision, few planners could imagine Gena Phenix, who joined the Church of the Brethren in her retirement and transplanted her life of service from New York City to rural Rockingham County, Va., and the Bridgewater congregation.

Gena, with her husband, Philip, moved from New York to Bridgewater in 1982, leaving behind their involvements at Columbia Teachers College and the Riverside Church. She speaks about her past activities with intensity and anxiety—the relocated homeless families and individuals she cared for and followed for nearly 20 years, and the prison ministries associated with Manhattan Church

running the good race

become our way of slowing down and enjoying life. We'll be running down a country road when all of a sudden a red fox will pop out onto the road and look at us. We stop and breathlessly enjoy the unexpected visit."

Jane believes that the time spent talking with Tom while hoofing across the northern Ohio countryside has deepened their marriage relationship. "We didn't realize how much this relaxed, heart-to-heart sharing could mean to us until we experienced it."

Long runs soon led to races. "Our goal is to get the best race we can out of each other," says Tom. "It's not to beat other people."

Successes soon led to invitations—all-expense-paid trips to Washington, D. C., Kansas City, and Tokyo. A time of 2 hours, 36 minutes, 54 seconds in a marathon last fall placed Jane among the top 20 women marathoners in the US, and qualified her for the Olympic trials marathon.

As coach, Tom outlined a detailed and thorough training schedule for the five months preceding May 12. Jane spent six weeks in Florida, running up to 130 miles a week, while Tom stayed at his job in Ohio. Jane was granted a semester's leave of absence from teaching duties in order to focus on training. "It had to be a total commitment, a kind of tunnel vision of focus on one goal."

Tom adds, "We also strove to maintain a balance." But maintaining that balance was difficult. "Some family and church members struggled to understand what we were doing, and why."

Tom explains that after travel and competition in far-off places, he and Jane "really value time in the country, and we value the people there who accept us for *us*, no matter how the running goes." For us, church is a central place—a place to come home to."

He goes on, "Being raised in the home of a preacher, I've seen the people who come to fill a spot in the pew on Sunday mornings, but then from Monday through Saturday fail to share their faith in any other significant way. Our racing is the way that we witness. It is a kind of laid-back sort of witness with our lifestyle—a loving lifestyle. We try to love each other and everything we do. The supreme compliment that has been paid us has been made by several other runners saying that we are the nicest people they have met."

Once, at a pre-race banquet, three of the runners were to sit at the head table. Two of the women did not get along with each other. Jane, a friend of both, sat between them, and all three enjoyed the evening.

After the trials in Olympia, what's next for the running Buchs? "For a long time we thought that maybe the trials would be the end of it," says Tom. "Now we are talking about the possibility of running for the World Cup."

Jane adds, "We feel that we have been led in this direction. After running . . . we will be led in some other direction."
—JERRY CROUSE

Jerry Crouse, of St. Cloud, Fla., is a member of the Community Church of the Brethren in Orlando. He is a consumer credit officer with the Barnett Bank of Kissimmee, Fla.

as a transplant

Women United, of which she was an active member.

She recalls the joyous privilege of being a tour guide for seminarians, chaplains, students, and tourists at the Riverside Church. She conveyed a sense of awe and reverence for the ideals and commitment that inspired the unique building and outreach program there. Such remembering is not "looking back" for Gena. It is inviting others to become acquainted with the architecture, design, and symbolism in a vision made real.

Upon settling in their new home, Gena located her CWU counterparts in the Shenandoah Valley, discovering new challenges in their jail visitation program for women offenders and in committee work establishing a new chapter of Parents Anonymous of Virginia for identification, treatment, and prevention of child abuse. She has found satisfaction, as well, in helping organize and staff the Bridgewater Inter-church Council Food Pantry and attending Leaveners, a women's lunch study group.

Gena recognizes the vulnerability—and sometimes gullibility—of those who would do "good works"; she stresses the need to be aware and practical. Her enthusiasm is contagious as she enlists others to support and become involved in their church and community projects.

One may have an image of retirees transferring the cares of the world to a younger generation. That's hardly the case for Gena, who believes that, as long as she is able, she will want to be challenged—and that opportunities and challenges will always be there for her to find.—SHIRLEY C. KIRKWOOD

Shirley C. Kirkwood is a member of the Bridgewater (Va.) Church of the Brethren, and a Womaen's Caucus worker.

Brethren, Mennonites examine use of video

The video age is upon us, and the church must keep pace with the changes it brings. That was a recurring theme during a three-day workshop on video communication and the church, held in early May at Goshen College in Indiana.

Fifteen Brethren gathered with leaders of four Mennonite denominations to consider how the church can use the new communications technologies, including videotape, to further the work of the church. The event was sponsored by the Inter-Mennonite Media Group (IMMG), of which the Church of the Brethren is a member.

A project that quickly became a model for the conference was South/Central District's video network, headed by Peter Michael, co-pastor of the Northview (Indianapolis) Church of the Brethren.

Twelve churches in the district purchased videotape equipment last year and are using it as a ministry tool, sharing important events and speakers and even producing programs for use on Indianapolis cable television.

Roy Johnson, pastor of the Flower Hill (Gaithersburg, Md.) congregation, reported using video to help disaster workers share their experiences following the North Carolina tornadoes in April.

Several of the conference speakers, including Elizabeth Thoman, editor of *Media & Values*, noted the wide acceptance of home video machines, and the potential for using the TV screen at church and home.

"We must look to video as a way of ministering, instead of a luxury we can do without," she said. Thoman listed 45 ways videotape can be used in the church, ranging from taping a "day in the life of a pastor," to training Sunday school teachers, to recording historical events to preserve church history.

While some concern was expressed about the need to balance technology with the anabaptist heritage of nonconformity and simplicity, Thoman said that certain qualities of modern-day video technologies can be harnessed to propagate Brethren and Mennonite values. Among those qualities are the immediacy, simplicity, and intimacy of video, she said, all of which can enhance, not destroy, the churches' emphasis on community and dialog.

Among the Brethren at the video consultation were Bob Durnbaugh, John Bunch, Henry Renn (with back to camera), Murray Wagner, Howard Royer, Roy Johnson, Dave Sollenberger.

"Obviously, video is here to stay," Thoman pointed out. "The question is whether the church is willing and ready to make it a medium for the Word in our day."

The conference participants agreed that a coordinated effort is necessary to educate church members about uses of video and the rapid advancements in its technology. The IMMG will meet late this month to begin assessing communication needs and planning a program of media education. —David Sollenberger

Latin American guests touring denomination

A group of Christians from Nicaragua and Cuba is scheduled to be visiting Brethren congregations during June and participating in both the Study/Action Conference for youth and Annual Conference.

The group includes two Nicaraguan youth and several officials from Iglesia Pentecostal de Cuba (ICP), a church with whom the Church of the Brethren has had a relationship.

The Latin American guests are spending about two weeks touring a number of districts. In addition to taking part in one of the main sessions at the Study/Action Conference June 22-26, at Manchester College, they are appearing in an insight session and at several other events at Annual Conference in Carbondale. They will visit the General Offices in Elgin, Ill., and plan to return home in July.

Brethren team to join in Witness for Peace

A special two-week time slot in the Witness for Peace effort has been reserved for Church of the Brethren members. As many as 20 Brethren will be selected to take part in the nonviolent, church-based vigil in Central America.

Since last December, Witness for Peace has sent a series of ecumenical teams of US church people to form a continuous prayerful presence along the Nicaragua-Honduras border. More than 300 people had taken part as of mid-April, when the organizing group announced that it planned to triple the size of the vigil.

That decision came in the wake of the reports of US mining of Nicaraguan ports and President Reagan's statement that he would not accept World Court jurisdiction on the matter.

The Brethren delegation will take part October 3-17. Those wishing to apply should contact Karen Calderón, Latin America Representative, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, IL 60120. Applications will be accepted until July 25, and all applicants will be notified of the decisions by August 15.

Applicants must be members of the Church of the Brethren, at least 21 years old, able to engage in manual labor, able to live in a group situation with little privacy, and able to function calmly in a high-risk situation. Spanish is recommended.

Judge dismisses suit of Japanese internees

A federal judge has dismissed a $24-billion class action suit against the government, brought on behalf of 120,000 people of Japanese ancestry who were relocated from the West Coast during World War II. The suit was filed by the National Council for Japanese American Redress, and the chairman says the decision will likely be appealed.

US District Judge Louis F. Oberdorfer agreed that the government's rationale for relocating the Japanese "because of their race" now appears "questionable." But he has ruled that the six-year statute of limitations began in the 1940s, when the first documents were published questioning the military necessity of relocation.

Plaintiffs argue that the clock started running only in the early 1980s, when some previously unpublished documents were revealed by the federal commission studying the wartime relocation.

Congress has before it several bills incorporating the major recommendations of the national commission. They include a formal apology, a pardon for those convicted of violating the evacuation and curfew laws, and appropriations of $1.5 billion, from which 60,000 surviving internees would receive $20,000 each.

The commission report acknowledged that churches were among the few groups willing to help Japanese Americans during the war. The Church of the Brethren is among the churches that have expressed support for the redress movement.

Urban ministry effort to gear up by January

A first-time denominational approach to urban ministry is scheduled to be launched by the beginning of next year. Modeled after Education for a Shared Ministry, a program to develop lay leadership, the urban program is called Education for Urban Ministry (EFUM).

A strategy paper adopted last March by the Parish Ministries Commission pointed out that between one-third to one-half of Brethren congregations are in non-rural areas, with 163 congregations located in transitional urban settings.

For the first year, which begins next January, the program will be limited to two districts, each with two congregations taking part. By the end of the decade, 24 urban congregations are expected to be engaged in the program.

EFUM is seen as a three-year renewal program undertaken cooperatively by the General Board, the districts, and local congregations. The program is guided by staff member René Calderón and the Urban Network Steering Committee.

General Board gets Elgin YWCA award

In recognition of advancement of women in the workplace, the YWCA of Elgin, Ill., gave its corporate award to the Church of the Brethren General Board. Among the reasons cited were marked increases in the number of women on the General Board and its Elgin staff over the past 13 years.

General Secretary Robert Neff credits former General Secretary S. Loren Bowman and the General Board during his tenure, as well as the Womaen's Caucus, which has pressed hard for improvements in the area of women's concerns.

Ruby Rhoades, executive for the World Ministries Commission, was one of 52 women nominated for YWCA awards given in six categories of community service.

Court decision made in India church dispute

The Church of North India is the legal continuation and successor of the First District Church of the Brethren, according to the result of a civil suit that has been pending in India since 1979.

The decision, made March 31, 1984, declares that CNI's constitution, decisions, and resolutions are binding on all the pastorates, and that CNI holds the rights, title, and interest over any property.

The former First District Church of the Brethren is restrained from obstructing any members of the Church of North India in their use of church property. Furthermore, the former church is restrained from collecting any funds and donations in the name of the First District Church of the Brethren.

The "breakaway" group may appeal the decision, though all costs incurred by both sides must be borne by the defendants.

The defendants are former Brethren who wish to dissociate themselves from the Church of North India, which was formed by six denominations in 1968. The Church of the Brethren in the US has urged Christians in India to work toward reconciliation with the CNI, rather than forming an independent church.

Melkite priest visits denominational staff

On May 8 the Elgin, Ill., denominational headquarters received a visit from Father Elias Chacour, a Melkite Catholic priest from the Galilean village of Ibillin.

As a pastor, leader, and community organizer in the Arab Palestinian community, Father Chacour has spent 18 years working for nonviolent change. He has organized and helped build eight public libraries, eight community centers, and two secondary schools. His summer camps involve 5,000 children from 30 villages. These camps are open to Moslem, Druze, Christian, and Jewish children, though so far no Jewish children have attended.

Father Chacour's three-week visit to the US was sponsored in part by the Fellowship of Reconciliation, the Melkite Church, and the Palestine Human Rights Campaign.

June graduation honors 23 Bethany graduates

At Bethany Seminary's June 3 graduation, Doctor of Ministry degrees were awarded to Philip L. Ramsey, Thomas L. Bowser, Carroll M. Petry, and Christine Michael.

Bethany graduates receiving M.Div. and M.A.Th. degrees: **Front:** *Jerry W. Naff, Mary Mowery Taylor, Marion Bricker, Robert H. Bryntesen, Mary Jo Flory Steury, Mark Flory Steury.* **Back:** *James Davis, Delia Miller, Audrey J. Finkbiner, Barry Shutt, Jeffrey L. Finkbiner, Timothy D. Speicher, David Eastis, David R. Miller, David M. Valeta. Not pictured: Ray W. Barkey, Jerry D. Brenneman, Julie L. Garber, Michael R. Titus.*

Bethany Theological Seminary held its 79th commencement ceremonies on June 3, with 23 students receiving degrees. Murray L. Wagner, librarian and professor of historical research, spoke on "What has been is not what will be."

Four people received Doctor of Ministry degrees:

Thomas L. Bowser, pastor, Mount Zion (Luray, Va.) Church of the Brethren. B.S. Juniata College, M.Div. Bethany Seminary.

Christine Michael, co-pastor, Northview (Indianapolis, Ind.) Church of the Brethren. B.A. Manchester College, M.Div. Bethany Seminary.

Carroll M. Petry, Manchester (North Manchester, Ind.) Church of the Brethren. District executive, South/Central Indiana District. A.B. Manchester College, B.D. Bethany Biblical Seminary.

Philip Lee Ramsey, pastor, St. Paul (Villa Park, Ill.) Lutheran Church. B.A. Luther College, B.Div. Luther Theological Seminary.

Eleven people received Master of Divinity (M.Div.) degrees:

Robert H. Bryntesen, pastor, Union Avenue (Chicago) United Methodist Church. B.A. Milton College.

James Davis, McFarland (Calif.) Church of the Brethren. B.A. University of La Verne. Will be pastor at Gap Community church, a new church development project in Pennsylvania.

Audrey J. Finkbiner, Mechanic Grove (Quarryville, Pa.) Church of the Brethren. B.S. Elizabethtown College. Will be co-pastor at Oakland (Ohio) church.

Jeffrey L. Finkbiner, Mountville (Pa.) Church of the Brethren. B.S. Elizabethtown College. Will be co-pastor at Oakland (Ohio) church.

Jerry W. Naff, Cedar Bluff (Va.) Church of the Brethren. B.A. Bridgewater College. Will be pastor at Barren Ridge (Va.) church.

Barry Shutt, Ridgeway Community (Harrisburg, Pa.) Church of the Brethren. B.B.A. Pennsylvania State University. Will be pastor at Richland (Pa.) church.

Timothy D. Speicher, Washington (D. C.) City Church of the Brethren. B.A. Manchester College. Will be pastor at Mount Zion Road (Lebanon, Pa.) church.

Mark Flory Steury, Pleasant Dale (Decatur, Ind.) Church of the Brethren. B.S. Manchester College. Will be co-pastor at Troy (Ohio) church.

Mary Jo Flory Steury, Peachblossom (Easton, Md.) Church of the Brethren. B.A. Bridgewater College. Will be co-pastor at Troy (Ohio) church.

Michael R. Titus, pastor, Fruitdale Community (Grants Pass, Ore.) Church of the Brethren. B.S. University of La Verne.

David M. Valeta, Walnut Grove (Johnstown, Pa.) Church of the Brethren. B.A. Geneva College.

Eight people received Master of Arts in Theology (M.A.Th.) degrees:

Ray W. Barkey, pastor, Rockford (Ill.) Church of the Brethren. B.A. University of Alabama.

Jerry D. Brenneman, pastor, Hope (Freeport, Mich.) Church of the Brethren. B.S. Manchester College.

Marion Bricker, Canton (Ill.) Church of the Brethren. B.S. Western Illinois University, postgraduate certificate from George Williams College.

David Allen Eastis, Valley View (Whittier, Calif.) Church of the Brethren. B.A. University of La Verne. Will be associate pastor at Frederick (Md.) church.

Julie L. Garber, Manchester (North Manchester, Ind.) Church of the Brethren. B.A. Manchester College.

David R. Miller, Greenmount (Harrisonburg, Va.) Church of the Brethren. B.A. Bridgewater College.

Delia Miller, Conestoga (Leola, Pa.) Church of the Brethren, B.S. University of Wisconsin.

Mary Mowery Taylor, York Center (Lombard, Ill.) Church of the Brethren. B.A. Elmhurst College.

Nuclear Free Zone resources available

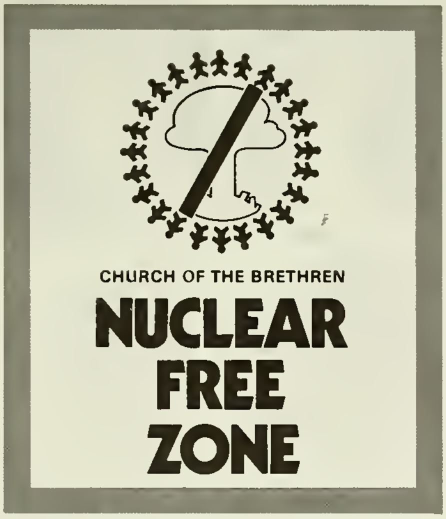
The General Board is producing posters and decals for congregations, individuals, and groups that wish to declare their property to be Nuclear Free Zones. The board made such a declaration at its March meeting.

The statement, considered a symbolic witness, means that the property shall not be used to design, test, produce, store, or deploy nuclear weapons; that the property is not to be defended by the use or threat of use of nuclear weapons; and that nuclear powers be asked to avoid targeting the area with nuclear weapons.

Hundreds of Nuclear Free Zones already exist around the world. While an increasing number of churches and religious organizations are rejecting the concept of nuclear fallout shelters, the Church of the Brethren General Board appears to be the first to make a denominational statement.

The General Board is maintaining a list of corporate and individual declarations for the Church of the Brethren. Posters and decals can be purchased through The Brethren Press.

As of May 30, religious Nuclear Free Zones have been declared in 16 states, according to the Religious Task Force of Mobilization for Survival. In addition, the organization says that 57 cities, towns, and counties had passed binding resolutions declaring themselves Nuclear Free Zones.



United Methodists ban gays from ordination

In unambiguous terms, the United Methodist Church has voted to exclude homosexuals from its ministry.

The church's highest legislative body, the general conference, enacted the ban after its judicial council declared that an earlier conference action requiring all clergy to practice "celibacy in singleness and fidelity in marriage" would not "necessarily" preclude the ordination and appointment of "self-avowed practicing homosexuals."

The new legislation has been referred to the church's judicial council for consideration during its fall term. The United Methodists, sharply divided on the issue of homosexuality, have had the ordination question on their legislative agendas and judicial dockets since the early 1970s.

While the quadrennial general conference sets basic standards, the denomination's 73 annual conferences are responsible for applying them.

update

Giving life. An organ transplant fund established by the Conestoga (Leola, Pa.) congregation is available for any Lancaster County resident needing help to pay for a transplant operation or post-operative expenses. The tax-exempt fund was begun in part by friends of a Lancaster County man who underwent a heart transplant.

Academic accolades. M. R. Zigler, longtime peacemaker and ecumenical trailblazer, received an honorary Doctor of Humane Letters degree from Juniata College for "never failing to call us to a higher vision of life with reason, of life without violence." . . . Patricia Kennedy Helman, author, poet, and theologian, was awarded an honorary Doctor of Letters degree from McPherson College, where she was the commencement speaker. . . . Elizabethtown College awarded an honorary Doctor of Divinity degree to Harvey S. Kline, administrator of The Brethren Home in New Oxford, Pa.

Support group. Hispanic pastors met for the first time in a seminar led by Rene Calderon and Estella Horning. The event at Bethany Seminary was designed to provide support and fellowship for Hispanic pastors, who often feel separated from the denomination.

Names in the news. Donald Stinnette of McPherson, Kan., is biking 800 miles to Annual Conference and taking pledges to raise money for the Emergency Disaster Fund. . . . Bruno Fast of Kitchener, Ont., has begun a one-year assignment as intern in the Brethren Historical Library and Archives in Elgin, Ill. A student at the Associated Mennonite Biblical Seminaries in Elkhart, Ind., Fast holds a Master of Library Science degree from the University of Toronto. . . . A book of art activities for teachers has been created by Karen Kurtz, Lois Myers, and Mark Kurtz. *Paper, Paint and Stuff* (Scott, Foresman and Co.) is a collection of 73 arts and crafts ideas for elementary-age students. . . . Peggy Shorter Woodson of the Mount Joy (Buchanan, Va.) congregation was named "Virginia Mother of the Year." . . . Last month, Clyde Bush of Curryville, Pa., completed 50 years of ministry in the Church of the Brethren.

Milestones. The Burnham (Pa.) church celebrated its 75th anniversary May 5-6. . . . That same weekend, an overflow crowd of 160 people celebrated the 60th year of the Jonesboro (Tenn.) congregation.

Remembered. Orville R. Hersch, 88, died May 9, in Manassas, Va. He and his wife, Mabel Harley Hersch, served as home missionaries at the Brethren Industrial School at Geer, Va., during the late 1920s. . . . Dr. Lloyd R. Studebaker, 79, died May 12, in La Verne, Calif. He and his wife, Modena Minnich Studebaker, served as missionaries in Nigeria, 1935-51. . . . Zella J. Gahagen, 84, died May 15 in Windber, Pa. A generous contributor to the General Board and related institutions, she owned and operated coal mines in Western Pennsylvania.

outlook

Board and districts: 8 staff change posts

William Church

Louise Bowman

Joel Petre

Truman Northup

Ken Stanley

Durhia Little

Loretta Wolf

Charles Lunkley

William E. Church resigned at the end of May as director of financial operations in the treasurer's office of the General Board. During his employment, which began in August 1982, he helped transfer the Board's financial system from one accounting system to another.

Church will return to his native Akron, Ohio, to become treasurer of the Norton City School District. A graduate of Manchester College in Indiana, he previously worked as treasurer of the Barberton School District near Akron.

Ken Stanley resigned in mid-June as director of creative services for The Brethren Press. He began working as art director in December 1970 and became creative services director in January 1982.

Stanley is a graduate of Millikin University in Decatur, Ill., and Northern Illinois University. Before joining the national staff, he worked as a graduate research assistant at NIU. Stanley plans to pursue his art on a full-time basis.

Louise Bowman resigned on June 15 as legislative associate in the Washington Office. In her 12 years there she has worked with legislation concerning equality for women and minorities, civil rights, and religious freedom. Bowman has also coordinated the Christian Citizenship Seminars and chaired the Washington Interreligious Staff Council.

Durhia "Dewey" Woodrow Little retired February 28 as manager of the medical distribution center at the New Windsor (Md.) Service Center. He had served in that position since 1969, supervising shipments for 18 different programs and agencies. Prior to that, Little supervised the Interchurch Medical Assistance Program for eight years.

After 38 years of employment, Joel L. Petre has retired as director of food services at the New Windsor Service Center. He began in 1946 as a trucker and packer with the Mutual Aid Program, and began working in food services later that year. From 1958 to 1980 he also directed the center's maintenance program.

Loretta Wolf has been named director of material resources at the New Windsor Service Center. On March 1, she began supervising the processing of clothing and blankets for Church World Service and Lutheran World Relief and the preparation of medical shipments for Interchurch Medical Assistance and similar agencies. Wolf began working at the medical warehouse in 1976. Since 1982 she has been an administrative secretary.

Truman Northup, district executive of Pacific Southwest District since 1969, will take early retirement late this summer because of health problems. He is a graduate of La Verne College (now the University of La Verne) and Bethany Seminary. Northup has pastored churches in Idaho, California, and Canada, and has served on the General Board's Goals and Budget Committee.

Charles Lunkley retired April 30 as district executive of the Tri-District (Northern Plains, Missouri, and Southern Missouri and Arkansas Districts). He has held that post since 1977. A graduate of McPherson College and Bethany Seminary, he has served in the pastorate in Iowa, on the mission field in Nigeria, and with the American Leprosy Mission.

Lunkley has moved from Ankeny, Iowa, to North Manchester, Ind., where he will be part-time chaplain at Timbercrest Home. Wilbur Hoover, former district executive of Western Plains, will serve one year as interim executive.

worldwide

Churches Drought Action in Africa (CDAA) is the name given to the ecumenical appeal of three major international world church organizations—Caritas Internationalis, the World Council of Churches, and the Lutheran World Federation. By including the word "action" in its title, the appeal hopes to emphasize activities aimed at the root causes of drought and famine in Africa. In the US, Christian anti-hunger lobby Bread for the World has sharply criticized what it considers to be a mediocre US response to the continuing famine in Africa.

A group of 270 US Christians, including Lorrel S. Eikenberry of the Church of the Brethren, took part in a two-week mission of peacemaking and church unity in the Soviet Union. The trip was one of five exchanges between the US and Soviet churches planned for 1984 and 1985. In May, 19 Soviet Christians visited 15 US cities, saying they hoped "to be living bridges among our nations." The exchanges, sponsored by the National Council of Churches, include a large number of lay people.

In the nation's largest tobacco-producing state, the council of churches is questioning the morality of growing tobacco instead of food. "It's a lesson for us in social ethics," said the director of the North Carolina Council of Churches (NCCC). The study is avoiding the question of individual use, concentrating instead on a broad social approach. It acknowledges that tobacco money is basic to the state's economy, and the churches' too.

Listening to the Word

Learning to forget

by Chalmer Faw

"Forgetting what lies behind" (Phil. 3:13).

Does this mean forgetting *all* of the past? It must not, because just before this Paul has been telling of his earlier life (verses 4-6). Well, then perhaps it is the *bad* things of the past we are to forget. *No*, that's not it, for in his recital Paul referred to the fact that he at one time persecuted the church (verse 6) and in 1 Corinthians 15:9 makes quite a point of this tragic era of his life.

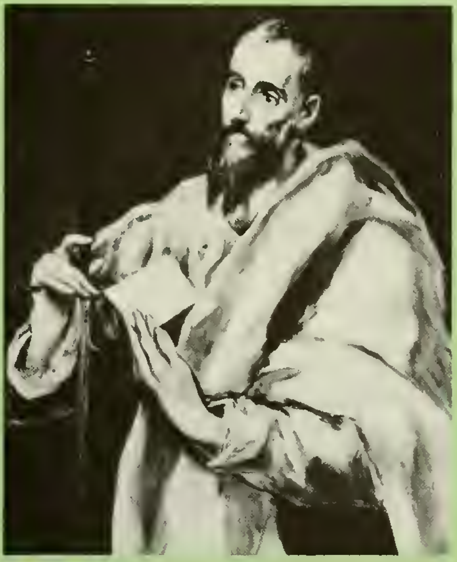
Then what *is* it that he is forgetting, and what should we as Christians learn to do? Let us listen carefully and see if we can discover. What Paul is doing is sorting out, from his present Christian perspective, what lies behind him. What is the *forgetting?* It is being healed of every injurious understanding of the past, both the bad things and the good.

Note in the present scripture that most of Paul's memories are of things that seemed very good at the time: religious family, good lineage, zeal for his faith. Yet now he sees it all in a different light. He realizes the terrible pride and reliance on the works of the flesh involved. The "forgetting" is the removal of the sinful pride, what he can now refer to as nothing more than "garbage" (verse 8 TEV) as compared to the surpassing worth of knowing Christ Jesus as Lord. To be forgotten are the wrong attitudes and the bondages of the past.

The springs of all this intellectual activity lie much deeper, however. It is a little like trying to go to sleep when sleep just will not come. The harder you try, the more wide awake you are. The more you strive to forget some things, the more vividly you remember them. Many memories are just too *sticky* to forget! They cling like cockle burrs to the very core of one's being.

How in the world are we going to forget on a deep enough level to bring about the transformation desired? What we are after is not just a forgetting, but *a new way of remembering*, a completely recreated person able to handle the past by the grace of God.

So let us listen awhile for the answer to this aspect of the problem. Back in verse 8 is the counting "everything as loss because of the surpassing worth of knowing Christ Jesus" and suffering "the loss of all things" (a real forgetting!) in order to "gain Christ and be found in him." The secret is being under the lordship of him who is the most powerful person in the universe. A significant expression of this is that "Christ Jesus has made me his own" (verse 13). A key word is *power*: "that I may know him and the *power* of his resurrection" (verse 10).



"Paul," by El Greco

How much power was involved when God raised Jesus from the dead in the first place, and how much power will be expended in raising the millions of believers at the end-time? *That* is the kind of power Paul has experienced in freeing him from the crippling aspects of the past! This is made even more explicit in Ephesians 2:19ff: "the immeasurable greatness of his power in us who believe, according to the working of his great might, which he accomplished in Christ when he raised him from the dead and made him sit at his right hand in the heavenly places."

All right, granted that there is such power available to bring about this transformation in our relationship to the past, *how* do we get into it? On the one hand all we need is to "let go and let God" do it. But surely *we* have something to do about it.

Right! We have a great deal to do. First is to become keenly aware of our *need*. When true Christian "forgetting" does not come easily, it is time to seek help. The symptom is the "stickiness" of some destructive memory or attitude.

This is always a sign that there is unfinished business to attend to, and we will often need someone outside ourselves to minister to us, preferably within the Christian fellowship.

Then will come individual and/or group action. Forgiving and being forgiven, and resultant reconciliation, are almost always called for. The "forgetting what lies behind" is, however, but the beginning. The rest of our scripture speaks of "pressing on toward the goal." This is a conscious, purposeful stretching on toward the future. The picture is that of a distance runner who exerts every muscle and applies every known skill to reaching the finish line. As runners for Christ, we are attentive to present needs for healing but are at the same time buoyed up by contemplation of the prize at the end.

Paul speaks here of that prize as the "upward call of God in Christ Jesus" that pulls us onward. The New Testament gives no careful, detailed description of eternal life, but leaves no doubt of the *reality* of such a future existence where all good things are heightened and fulfilled. "Beloved, now are we the children of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2 KJV).

Being God's children now is great, but even greater will be the eternity of personal face-to-face relationships with God in Christ and the redeemed of all the ages. Here in this future existence will come the perfect healing and the complete "forgetting" implied in being given a totally new way of remembering. And just think: a whole eternity in which to enjoy it! ☐

A retired Bible teacher and missionary from Quinter, Kan., Chalmer Faw and his wife, Mary, are helping with the expanded ministry at the Antelope Park Community Church of the Brethren, Lincoln, Neb.

Why hunger?

by Benton Rhoades

My first purpose in writing is that my people, the Brethren, may understand hunger more clearly: the urgency of it and its root causes. My second purpose is that we repent of our part in it and take hope, believing that there is a better way.

A matter of urgency. The prophet Ezekiel wrote that the Lord came to him and called on him to speak to the people about impending danger. The Lord told Ezekiel that, if the appointed watchman, seeing trouble ahead for his people, does not "blow the trumpet," that watchman will be responsible to God for the death of any who die. The prophetic image is of clear urgency and accountability.

I was born in 1920 into a farm family in Illinois. During college I held rural pastorates in Illinois and Indiana. On graduating from Bethany Seminary in 1946, the church sent my wife, Ruby, and me to Ecuador as missionaries among rural Indians—to share their suffering and hope. I have spent most of my life from then to now helping low-income farmers around the world keep alive their hope for land, food, and justice. This I understand to be my Christian calling. I may not be a prophet. But, I do wish to speak now on some things I have seen and now believe about hunger, about the causes of hunger, and what the Lord seems to require of us in the matter.

What causes hunger? I believe the idea of "hungry countries" confuses our minds about the matter. The fact is that only the poor are hungry. That holds for every country, including our own. And, it is getting worse. Denying it doesn't help. Even while we work and pray for peace, the majority of God's children are already mired down in a long war against hunger. Hunger itself is violent. They mislead us who say we are at peace while hunger lasts.

Hunger is no accident. We cause hunger by the decisions we make and the systems we create. As a case in point, let's look at our own agricultural system. We have never lived in a time when so much land was controlled by so few people at home and around the world. As land concentration increases, food becomes more expensive and out of reach for the poor. Farming is fast becoming an industry based on the ability of owners to buy petroleum-based "inputs," that is, fuel oil, fertilizers, pesticides, weed-killers, and machinery. If all the world were to adopt our "modern" farming methods, the world's precious supply of oil would not last very long. Farm credit is increasingly hard to come by. The fastest growing group of "farmers" consists of banks, insurance companies, and corporations. In this we are becoming a "Third World" country. We are now seeing the end result of land concentration in Central America. It is war.

Soil erosion and soil damage in America have increased sharply during the past 10 years. Nature is not to blame for most of that. Farm policy is. Farmers caught in a desperate cost/price squeeze plant land that should never be planted and use force-feeding with fertilizers that tend to mask the fact that the land is poorer each year than it was the year before. A successful Brethren farmer in Indiana recently asked, "How will we explain to the Lord what we have done to the land?"

Our ailing economy requires the export of grain and other agricultural products at all cost. Similar conditions in tropical countries cause land to be grabbed up for cash crops such as coffee, cotton, cane, and cattle—land which poor people need for beans and rice, if they are to survive.

The above are some of the ways people and systems cause hunger. Unless we analyze and understand these causes, we are likely to continue farm practices and permit public policies that cause the violence and hunger at home and abroad.

Is this necessary? No. I believe that the Lord would not have taught us to pray "thy kingdom come" or "give us this day our daily bread" if it were not possible. Christ knew that hunger and

'We Brethren have worked hard at farming. We have sent agricultural missionaries. We have shared food and shipped cattle. All of these are good and must continue. But, if food production and charity were enough, hunger would have gone away by now.'

grinding poverty are not God's will. Nor are they necessary.

What does the Lord require? I believe that faithfulness, in the face of facts, calls for change in how we see hunger. We may need to admit that the problem is deeper and more durable than we thought. We Brethren have worked hard at farming. We have sent agricultural missionaries. We have shared food and shipped cattle. All of these are good and must continue. But, if food production and charity were enough, hunger would have gone away by now. Sad to say, it has not.

We will have to look deeper for the causes. Brethren may need to become more versed in the politics of food and in matters of economic violence. I believe that, as a people of peace, we should say "no" to any power arrangements that place the few over the many, white people over dark-skinned peoples, the landed over the landless, the wealthy over the poor. Such unjust structures cause hunger. They do not make for plenty or for peace. ☐

Benton Rhoades, a former Church of the Brethren missionary to Ecuador, has been, since 1962, executive director of the Committee on Agricultural Missions of the Division of Overseas Ministries of the National Council of Churches, and executive secretary of Agricultural Missions, Inc.

Hunger: America’s

by Shantilal Bhagat

In the late 1960s and early 1970s, Americans were shocked to discover widespread hunger cutting across all regional, age, and racial lines.

America responded to the problem. A new federal program was initiated to put a source of food within the reach of those who did not have enough. The programs included school breakfasts and lunches for poor children; special supplemental food for women, infants and children; child care food program; summer feeding; nutrition program for the elderly; and food stamps.

These programs met a real need and worked well, said a team of touring physicians who in 1967 had found widespread hunger in the nation's backwoods and urban slums. In April 1979, the medical team stated: "Our first and overwhelming impression is that there are far fewer grossly malnourished people in this country today than there were 10 years ago. . . . Many poor people now have food and look better off. This does not appear to be due to an overall improvement in living standards. In fact, the facts of life for Americans living in poverty remain as dark or darker than they were 10 years ago. But in the area of food there is a difference," and the federal feeding programs "have made that difference."

What would the same physicians find today on a similar tour of the country? They would find that hunger once again is emerging as a national issue.

What evidence is there to show that this is true?

Although no one knows precisely how many Americans are going hungry or how many are malnourished, there is ample evidence to show that a serious and growing problem of hunger and malnutrition exists in the United States.

1) Poverty is increasing, and so is hunger, because the poor have less money to buy food. In 1982, the number of people living below the poverty line was 34.4 million. Add 12.1 million from those just above the poverty line, and we had 46.5 million Americans in 1982 who could qualify for food stamps. (This figure would likely be higher today.) Less than half of this total number are actually getting food stamps. Moreover, we have fewer than 16 million people getting any kind of cash welfare, the kind that goes to older people, little children, or mothers. The gap between need and those receiving assistance continues to grow rapidly.

2) From the industrial cities of the North to the booming cities of the Sunbelt, Americans by the thousands are lining up for free meals and sacks of groceries at food centers. The clientele are not just street people, but also whole families. Many of those seeking help are unemployed workers who have used up their unemployment benefits and savings. Others are welfare families who cannot stretch the federal dollars far enough.

Second Harvest, a Phoenix-based network of food banks, has 57 food banks with 10,000 local charities using them in several states. Bread lines have returned—apparently for the first time since the Great Depression—in Providence, R. I., an old industrial city of about 160,000 people.

3) Public agencies provide data that add to the evidence of a widening hunger problem. Such data include recent *Congressional Records* and statements of elected officials in Congress. The 1983 US Conference of Mayors declared that hunger had become "the most prevalent and most insidious problem" facing the nation's cities. The General Accounting Office, an investigative arm of Congress, reported in 1983 that while "no one knows how many Americans are going hungry," visits to food distribution centers across the country found that hunger had increased in the past two years partly as a result of high unemployment.

In a report last December to the Senate Committee on Labor and Human Resources, Sen. Edward Kennedy (D-Mass.)

moral problem

Hunger is a poverty problem . . . but also a moral problem, in a country that has the means to alleviate the situation, but doesn't do it.

stated, "There is clear, undeniable, authoritative evidence of widespread and increasing hunger in America." The chairman of the President's Task Force on Food Assistance has said that hunger, though not precisely quantified, was "a real and significant problem throughout our nation."

4) There is evidence from medical people and from studies by anti-hunger groups that hunger is back. A recent study by the Massachusetts Department of Health found that from 10,000 to 17,500 children in the state might be suffering from chronic nutritional deficiencies. The 112-page report of the Citizens Commission on Hunger in New England, released last February by the Harvard University School of Public Health, says, "Hunger is widespread and increasing."

5) Finally, an increasing number of journalists and news reporters are also discovering and reporting on stories of the hunger crisis across the United States.

So, here we are. Despite statements last December by Presidential Counselor Edwin Meese that some people fed by soup kitchens had money for food and that reports of hunger in the US were "anecdotal" and unauthoritative, hunger is, in fact, a serious problem in our country.

But the politics of hunger has not changed much. When President Reagan was "perplexed" at reports last year of people going hungry despite federal programs to help them, he appointed a task force to bring him "a no-holds-barred study." The report of the task force, submitted to the President last January, was an exercise in caution, to say the least. It was a report that would not embarrass the President nor contradict the preponderant evidence of the problem at soup kitchens across the land.

The report's cautious verdict said: The "sad truth" is that "there is hunger in America," as the term is commonly defined. But the hunger is not "rampant" or "widespread," cannot be precisely measured, and is not caused by the budget cuts adopted by Congress at President Reagan's request.

On one side in the politics of hunger are anti-poverty groups and advocacy organizations that deplore any cutbacks in federal food assistance. On the other side are people such as Sen. Jesse Helms, conservative North Carolina Republican, who often sounds alarms over waste, fraud, and abuse in the food stamp program. Helms chairs the Senate Agriculture Committee and has considerable influence on federal food assistance. The Reagan administration appears to share all of his skepticism about the food programs.

Farmers and trade associations such as the Food Marketing Institute, which represent supermarket retailers and wholesalers, have generally supported federal programs designed to increase the food-buying power of poor people.

Some politicians seek to define hunger as a moral issue. Former President Nixon accepted malnutrition as a "national responsibility" because "there is a moral imperative: Our national conscience requires it."

The Reagan administration's attitude differs markedly. Reagan emphasizes the responsibility of charities and local officials to help the federal government feed the poor. His policy has been to cut welfare programs, which, according to some experts, has exacerbated the hunger problem.

The fundamental question is, Whose responsibility is it to feed the hungry? And the key word in that question is "responsibility."

As in other parts of the world, the hunger problem in the United States is a poverty problem. Americans go hungry under the existing system because they lack money to buy food. Our economic system has failed to make it possible for everyone to participate in the economy in such a way as to obtain the most elemental necessity of life.

The issue raised is that of economic justice. The farms produce abundantly, but millions of people do not receive. The market has failed, but the failure is not on technical grounds. It calls into question the values and goals that provide the driving force by which the system runs. It is found wanting in meeting the most rudimentary requirement of distributive justice.

What can we do about domestic hunger beyond just feeding people? First, we must recognize that we live in a political economy and, therefore, changes do not come about without our political involvement.

Second, as demonstrated once again in the recent report of the President's Task Force on Food Assistance, political symbolism is the name of the game. Public statements of concern and the appointment of special task forces are mere symbols if not followed by improved policy. Hunger activists will have to learn to be politically effective if that is to change.

Third, it is important to recognize that food assistance programs do not attack the root causes of hunger. They do not identify, for example, that our market system is the root cause of hunger.

Fourth, we have to be realistic in our expectations, accepting the fact that political issues have a long gestation period and that lobbying is a learned skill.

Finally, we must not be afraid to make useful political coalitions.

Hunger is a poverty problem, but in the final analysis it is a moral problem. Of societies that have the means to alleviate poverty and hunger but do not, we can conclude either that their people have lost the capacity to make moral choices or that they have ignored them for so long that they are blinded to them. ☐

Shantilal Bhagat is World Ministries Commission staff member for economic justice and is representative to the United Nations. He is the author of What Does It Profit? *(The Brethren Press).*

They're killing the farmers in Quinter

In this Brethren community in Kansas, a tragedy is happening that is being repeated all over the United States: Farmers who could be helping feed the world's hungry are being run out of business instead.

by Kermon Thomasson

In 1958, when Leon Neher left his native Kansas for Bethany Seminary, he told his friends, "I'll be back." In 1969 he did come back, leaving a promising career as a professor of sociology and anthropology to return with his wife, Linda, and their children to his family farm in Quinter.

"I believe I answered a call of God when I left Manchester College and came home to Quinter," muses the 50-year-old farmer, "but what for, I've never figured out. It was just that I was supposed to." Leon tips his cap back, exposing his graying blond hair, and a grin spreads over his still youthful—if farm-weathered—face. He is aware that his odyssey has been a puzzle to those who know him. His grin seems to acknowledge that, a confession that he is just as curious as his friends about the puzzle's solution.

"The 'what for' may be clearer now, after 15 years, than it ever was," Leon goes on, his grin fading. Certainly, the "what for" has become more than a response to a nostalgic urge to return to one's roots, for Leon is now locked in a grim struggle to save that farm he returned to. When I visited him this past April, he had just recently filed for Chapter 11 bankruptcy when faced with the threat of his bank foreclosing on his 1,600 acres.

Had the college professor-turned-farmer mismanaged, that things had come to this pass? If so, then mismanagement is rampant in our land. In the Quinter community alone, foreclosure, bankruptcy, and sheriff's sales are the order of the day. Quinter is no anomaly in the farmlands across America. It is the same story all over Kansas. Illinois, Indiana, and Ohio. Iowa, Nebraska, and Minnesota. American family farms are being wiped out.

What's happening? How can things be falling apart in a land of plenty, in a land of fertile soil stretching from sea to shining sea? How can farms fail when we know so much about scientific methods of production, when we have the most up-to-date equipment, the best seed, and all that American "know-how"? And how come we have so many hungry people right here in our own country, if we know how to feed the whole world?

I had come to Quinter hoping to find answers to some of my questions, and, failing that, at least to learn what the situation is like for this one Brethren farm community.

Quinter is an interesting place for anyone who wants to know more of the Brethren story. A town of 1,000 people in a county (Gove) whose total population is 4,000, it was settled in the 1880s by Brethren, part of them a big migration from Franklin County, Va. Names such as Bowman, Ikenberry, Flora, and Jamison are common. Other Brethren came from Missouri, Iowa, and Illinois.

Towns are few and far between in western Kansas, and the farm compounds are scattered like desert oases across the dry landscape—an average farm is about 2,800 acres. Wheat is the main crop for most farmers, as it is for Leon Neher. In addition, Leon grows milo, barley, and oats. About a third of his acreage is irrigated. And he has a hog operation—200 sows, "farrow to finish."

Leon processes his wheat, barley, and oats into seed, which is then distributed across the High Plains through a network of dealers. He and about a dozen other area farmers cooperate under the tradename of "Paramount Farms," which, it is hoped, will develop into a seed-producing "village industry." Leon's purpose is to get a better market for everyone's produce, to help not just him "stay alive," but to benefit his neighbors as well.

I am not particularly knowledgeable about America's farm crisis, but as Leon and I drove around the Quinter countryside, one facet of the problem became apparent. "See that field there?" Leon pointed to a brown expanse of land, areas of which had straggly sprigs of green cropping up. "That's wheat!"

I replied in surprise, "I thought it was just grass coming up in plowed land."

"That field should be looking like a golf green," Leon said bitterly, returning his eye to the dusty dirt road we were following.

What I was seeing was the aftereffect of a blistering drought last year that meant this year's wheat crop would be a poor one. The problem only aggravates the larger one of indebtedness.

Farmers are encouraged, indeed, virtually forced by our agricultural system to ever expand, just to survive. That means heavy borrowing. For years, banks and government have urged farmers to get bigger, and offered them loan after loan. Farmers' profits were poured into expansion instead of debt retirement, and now the burden of 15-percent interest rates is overwhelming farmers who feel lucky to make a five-percent profit.

"It's like an epidemic devastating a community," says Leon. "You hear of someone far off who has the disease, and it doesn't bother you much. Then someone nearer gets ill and you feel for that person. Soon you hear of someone else you know coming down. Then another. Suddenly all around you there are more cases. Finally, one day you're stricken also."

Leon and his neighbors are living in a time when it is questionable if their very way of life can survive. There is a certain sense of community that the financial crisis brings, and along with it some bitterness, as each farmer wonders what his neighbor's situation is, and divergent viewpoints on the problem are aired.

I met several of Leon's neighbors and brothers and sisters of the Quinter Church of the Brethren during my stay in the community. About 30 people from the con-

Says Quinter farmer and Brethren churchman Leon Neher: "Pushed clear to the wall, that's where I am. But that's not where we should be. There must be something more creative."

gregation obligingly gathered with me for lunch one day at the Q-Inn, a folksy restaurant where everyone knows and hails everyone else, and which seems to serve informally as Quinter's community center. A lively dialog bounced back and forth as I furiously took notes and tried to stay abreast of farm and agri-business jargon and technical terms.

When the subject of world hunger came up, the Quinter farmers were quick to point out the ironies of US involvement in combating it. Vivian Norton said, "We won't be able to be concerned about world hunger if we aren't first concerned about what's happening to our farms here in the US."

Billie Flora scored the US for working in overseas countries to combat rich farmers who raise single crops for export, while following a policy here at home that encourages the same thing.

D. A. Crist pointed out that the US is the only country in the world that pays farmers to grow less, rather than more. But talk quickly moved closer to home. Comparisons between different areas were made to underscore the farming areas of the US worst-hit by economic problems. Then each person seemed ready to offer a different answer to the question, "What's causing the farm failures?"

Winfred Inloes: "Inflation is a full culprit. The world can't buy any products for the price we're asking."

Sam Flora: "Federal deficit spending is the real culprit. That's what hurts the folks at the bottom of the totem pole. Reduce the deficit if you want to get costs in line. It'd help reduce the interest rates."

Dave Ebbert: "Huge private borrowing is where it's at. High interests are the problem."

Vivian Norton: "Prices are the underlying problem. They are all controlled and manipulated. Every dollar we farmers spend turns over seven times in the economy. If we got paid right, we wouldn't have to go the bank for money. Parity is the answer."

Merrill Sanger: (jokingly) "What we need is another *war* to raise prices.

Leon Neher: "We need social change—not just for rural areas but for the whole society."

Billie Flora: "It's the Farm Bureau. We've got to do something about it first. It's not a *farm* organization; it's a big complex of insurance companies and other businesses that exploits us."

Dean Baum: "If we outlawed speculation, we'd be surprised to see the price of wheat go up. We'd be back to the law of supply and demand."

Winfred Inloes: "I'm considered a freak because I don't speculate."

Sam Flora brought the discussion to a close by saying, with the dry humor characteristic of these folks, "I have a simple solution . . . but it would never work: Reduce your deficit and balance your budget."

Later I visited Sam and his wife, Bernadine, at their dairy farm. Sam is in the awkward position of being a farmer in the Quinter church who is also chairman of the board of the Pioneer Credit Union of Quinter, begun in 1938, mainly by Brethren. The credit union operates under the tension of compassion for a neighbor's financial problem over against the necessity for sound business practices.

Sam's philosophy is that "some people just get caught"—bad weather, crop failure, other unforeseeable situations, and the credit union must take each person's situation separately and see what can be done about it. Sam recognizes that farmers are somewhat the victims of money-lending agencies. "They were encouraged to borrow money and expand when land prices were soaring. Then inflation hit, and interest rates rose. Land prices are now down, but interest rates are still high."

Another member of the Quinter congregation is 27-year-old Dean Baum, sheriff of Gove County. He has the unpleasant duty of delivering summonses, subpoenas, and executions (seizure of a debtor's property). His first sheriff's sale was to be held the day after I talked with him.

Dean is a gentle, compassionate man. He hates what's happening to his neighbors. But, as he says, he hasn't lost faith in the political system. "It angers me," he says, "that people who make threats of taking drastic measures will be the last one to vote in an election."

Dean points out an irony in the farmers' struggle to get fair prices for their prod-

Quinter: In darkness, hope

by Alton L. McDaniel

Speaking to pastors at Annual Conference, theologian Walter Brueggemann told us we are moving into a time of darkness. The way God speaks to us in these days is in the language of pathos.

Although struggle is not unknown in Quinter's frontier history, the community's strength and faith has been expressed in farm family ties and attachment to the land. The 1970s were years of bountiful harvests, rising incomes, and expanding farm operations. Brethren congregations (Church of the Brethren, Dunkard Brethren, Old German Baptist Brethren) celebrated the good moral life in the midst of God's blessings of abundance and prosperity.

But in 1980, when I accepted the call to serve as pastor, Brueggemann's prophetic words were beginning to ring true. A farm implement manufacturer began laying off employees, a church family underwent bankruptcy, land sales increased. In both formal and informal pastoral contacts, I began hearing the language of doubt, uncertainty, even fear. In preaching, I found myself turning to the scriptures that speak out of darkness: psalms of lament, Job, Jeremiah, the passion story in the Gospels.

This year, my Easter sermon focused on the hopeful yet stark place that Mark ends in his Gospel: The women "fled from the tomb; for trembling and astonishment had come upon them; and . . . they were afraid" (Mark 16:8). Jesus has made no resurrection appearances. An angel tells them, "He has risen . . . go, tell his disciples . . . he is going before you to Galilee."

So tragic has been the loss through the cross that these witnesses cannot speak. They *will* find their tongues and tell the story. But not yet. In like manner, we in Quinter are tongue-tied, being prepared to tell the story of hope out of a time of darkness.

For all the change and newness before us, there are signs that some old Brethren beliefs will provide strength for ministry and witness:

- The Young Adult Community (a church group) is going back to the soil with inorganic farming, limited use of water for irrigation, and building energy-efficient homes.
- An all-church conference this summer will examine stewardship. Material wealth and possessions remain in evidence, but families are cutting back on luxuries, with new looks at spending priorities. Financial giving to the church has declined.
- During worship services, pain and personal loss, including economic plight, have been shared with expressions of healing and reconciliation. The spring love feast was spirit-filled, with audible sobbing as well as cries of joy.
- The ordained and licensed ministers in the congregation are meeting every week for prayer and dialog. A style is emerging whereby the gifts of ministry are being intentionally shared in the congregation and community.
- Church groups are more confrontive, stressing commitment and discipleship. Some membership candidates and members have elected not to attend classes and worship, as we become more "open" and share personal feelings of anger, depression, and doubt.

In a recent issue of the *Christian Century*, William H. Willimon wrote, "To be God's prophet these days is to help people grieve, finding biblical images that describe our predicament and that allow us to let go of our royal theologies, imperial economics and ceremonies of innocence."

Though proclaimed by the state, our culture, and even religion, the rhetoric of enlightenment—with its easy answers and avoidance of the reality of darkness—clearly does not speak to us in Quinter. Is language that denies the pain of the cross helpful anywhere these days?

At an ecumenical peace and justice conference held in the church this spring, the issues of militarism, Central America, hunger, human rights, and farm economy were addressed. We learned that they are all related.

Ministry today, whether pastoral or lay, must focus upon the reality of the suffering Christ. Central to Mark's Gospel are the words of Jesus, "For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it" (Mark 8:35).

Like Peter, we want to refute it. Yet only as God speaks to us in the anguish of our darkness will we know him when he comes in his light and glory. ☐

Alton L. McDaniel is pastor of Quinter Church of the Brethren, Quinter, Kan.

ucts. "Farmers are so diversified, so independent, it's hard to get them to pull together. I'm afraid the outcome will be that the farmers will go under, and we'll end up with huge farms controlled by corporations."

Dean becomes *more* serious. "Or, another fear I have is the possibility in a few years of a 'range war.' And the farmers can't win, because the government will back those to whom debts are owed. It'll be El Salvador."

The sheriff feels "caught in the middle." He says, "I love people. That's why I'm in the business. It's not a 'loving' act to foreclose on a farmer. They don't go together too well. It causes me stress."

Dean's sympathies lie squarely with the farmers, despite his despair at their lack of cooperation with each other to seek a way out of their problem, and despite his concern for farmers who talk of "radical" steps against the system. "Farmers aren't known to be complainers. Until it became a matter of do or die, they didn't say too much. I don't blame them for being as mad as they are."

Darrell Ringer is 29 years old and handsome enough to be a TV star if someone wanted to do a series on his battle against what he calls "the mass exodus from the family farms and the decimation of rural American life." He is a Quinter cattle and wheat farmer, having taken over his first farm at age 19. Recently the bank foreclosed on his farm in Sheridan County, and the Friday before I arrived the newspaper announced foreclosure action against his land in Gove County. Darrell is active in American Agricultural Movement (AAM) in Kansas—a group he unabashedly calls "radical and militant . . . with 'radical' meaning 'getting to the grassroots' and 'militant' meaning 'actively involved in a cause.'"

Certainly Darrell is "actively involved in a cause." He is running for Congress this year in Kansas' First District, as a Democrat against incumbent Republican Pat Roberts—disliked generally by Quinter farmers. As state spokesman for AAM, Darrell gave the welcoming speech when presidential candidate Jesse Jackson visited the area.

Darrell's gentle and persuasive voice, his measured words and articulate arguments complement his image as a go-getting activist.

The farm problem is like alcoholism, Darrell says. "People won't talk about it. The farmers have had this hidden problem for years, but they're reluctant to talk about it. For the bankers, it's a confidence game: *They* aren't *about* to let out the truth. Until *we* get out and tell the story the way it is, no one can do anything about it."

For Darrell, "the way it is" is simple: Farms are going belly up because of our current method of low pricing of agricultural products. Darrell leans forward and in a seemingly well-practiced litany, gives four points that are at the heart of his struggle. His strong fingers tick them off, one by one, as he speaks:

—The low price farmers receive is the price our government *wants* them to receive.

—There is no free market, so our government's role in agriculture must be to foster a fair market.

—A healthy agriculture will let farmers pay their debts, will create full employment, and will reduce the drain on the budget from high unemployment, and high-priced but ineffective farm programs.

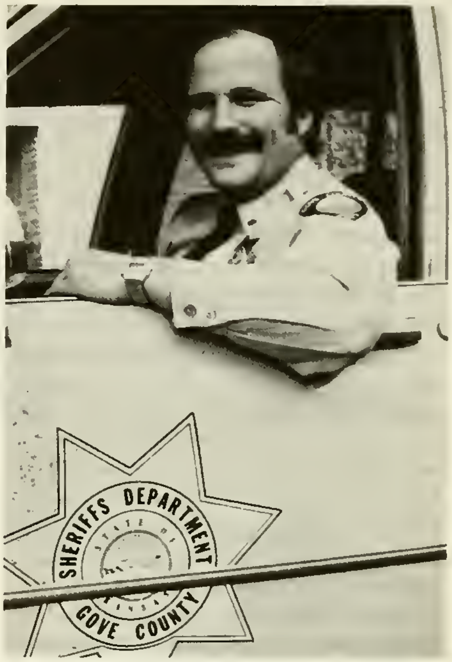
—Raising the price of agricultural production will tend to ease the cut-throat tensions in world markets, thereby reducing international tensions as well.

Again and again, he comes back to his central theme, "The answer to our problems is parity pricing of agricultural products at the farm gate."

Sitting nodding her head in agreement while Darrell talks is another Quinter farmer, Vivian Norton. She obviously has done her homework as well, for she makes herself clear on where the problem lies.

"Farmers in this country," says Vivian, have been exploited by the cheap food policy of the government, which has consumers believing it's to their advantage to keep the producers at the bottom of the totem pole. In reality, the farmer is the basis for the total economy of this country. Agriculture is America's backbone.

"To get this nation on its feet and the working class of people back to work and able to stretch their wages to provide the necessities of life, farmers have to get 100-percent parity for their commodities. Every dollar of farm-earned income—not borrowed income—generates in the economy five to seven times. Agriculture employs 22 percent of the total work force, so it's easy to see the farmers' importance. When agriculture is buying, labor is working to provide the goods and services we need to



Almost everyone in the Quinter community seems caught somehow in the farm struggle, including sheriff Dean Baum (above); credit union board chairman Sam Flora and his wife, Bernadine (below); congressional candidate Darrell Ringer, and farmer Vivian Norton (bottom).

continue producing.

Vivian explains what she means by parity. "It's the relationship between what farmers have to pay for the goods and services they buy and what they receive for what they have to sell. Wage-earners understand equality, and this is all we're asking for. Agriculture is not receiving its cost of production, let alone any profit. Not many businesses can continue like that for long. Agriculture has been sliding along up until lately on false inflation. The land values, equipment, and so forth have fallen so sharply, our equity is about all gone, and our debt ratio is on a one-to-one basis, making further credit unavailable. This is where financing starvation takes place, and bankruptcies and voluntary and forced liquidation take place."

Vivian believes that it is not unforeseeable that the present US farm situation could lead to a complete takeover by large corporations, whose eye would be only on profit. "Many people," she says, "are concerned about feeding the hungry of the world. To make this possible we must keep the most efficient and caring family farmers on the land. When and if huge conglomerates take over our food production, they will price food where neither you nor I will have the money to afford it, let alone the developing countries of the world."

My last conversation took place round the kitchen table back at Leon's home. Rain like that needed last summer pelted down outside. Leon's son Mike, a 21-year-old McPherson College student, was preparing a pot of vegetable soup, its tempting aroma adding to the coziness of the kitchen. With us was a grizzled farmer, Irvin Wolfe, who looked like John Wayne made up for a movie about the problem under discussion.

Irvin is another one of the Quinter congregation's members caught in a bind. Besides operating the farm he was born on, he has for seven years been on the Federal Land Bank Association Board. He is one of 12 people on its national committee, which makes recommendations to the Federal Farm Credit Board from the grassroots.

Irvin paints a bleak picture for Quinter. He points out that there were no farm foreclosures in his first five years on the Land Bank board. There have been 36 foreclosures in the last two and a half years—half of them in the past six months.

Much of what Irvin said had to be "off the record" because of his position, but it was easy to see he is a man of compassion who hates to see his neighbors in the financial fix they are in. Yet he confesses he has no answers to that fix, "given the present structure we're operating under."

He looks out at the storm, as if the answer might possibly fall among the raindrops. He shakes his head sadly. "There ought to be a way to come up with something both Christian and realistic. The futility of it is tough for me."

Leon grins wryly, and remarks, "Irvin, we're just like impotent old men."

Irvin laughs, tightens his hat on his head, buttons up his jacket, and heads out into the spring rain.

Leon's "impotence" is belied, at least for his own farm situation, by the determination with which he is struggling to keep going. He did not declare, "I'll be back," for nothing, back in 1958.

"When I was in school here, Quinter was high on education. Ninety percent of our high school graduates went on to college. I was viewed as one of our 'bright young boys' who could have a great future somewhere, doing something 'important.' I, and all the others, were expected to get out and make something of ourselves. Our future was not in Quinter, we were led to believe.

"I bought that," Leon says, a tinge of lingering guilt coloring his confession. "I went a long way in that direction.

"But I always felt that call to the people of the Plains. Even when I was an agricultural student in India in 1954-55, when I was thinking I might become a missionary, I came back to the States, thinking, 'No, my calling is to come and be with my own people.'

"What I wanted when I finally came back to Quinter—in 1969—was to raise my family in a strong, viable community, a place where there was stability. I guess it grew partly out of my studies in rural sociology and my travels. I had seen the complexity, brokenness, and chaos evolving out of the increasing concentrations of population. 'Urban blight' isn't an *urban* problem, it's a *rural* problem. Our urban ghettos are filled with people forced off the land.

"So, I'm here, but now I'm in a struggle to prevent my being forced off the land, myself.

"If I can survive, I will. If I can't survive, I won't. In the old days, when a brother's barn burned, other Brethren helped him out. In my case, there was a brother who was ready to help me with a good loan. But it would take $20 million to help just our Quinter community alone."

I asked Leon how his "Chapter 11" was coming along. He is "optimistic" that Paramount Farms can be saved.

Leon filed for bankruptcy on the last day of February. In "Chapter 11" you have to prove to the bank that the value of your farm will not decrease as of the date of filing, by showing a cash flow procedure to insure stability.

It was vital to Leon to have a preliminary plan ready. "If the banks have an attorney who's on the ball, they go zappo—file for a relief of stay. Then the creditors come in and take your property through foreclosure. The bank wanted voluntary liquidation. I responded by filing 'Chapter 11.' The president of the bank said, 'If you had only come and talked to us, we would have made you an offer.'"

Leon pauses and chuckles at the irony. "We had been there God only knows how many times, begging them for cooperation."

Outside, the rain kept falling. Spring was coming to Quinter again. But how many more years, I wondered, would it come to the way of life that Brethren farmers had brought here a hundred years ago? Would the plight of the farmers of Quinter and the rest of the dwindling number across the land ever be told in such a way that creative minds would heed them and combine forces to avert the demise of the traditional American farm family?

"Pushed clear to the wall, that's where I am," said Leon, summing up his plight, "but that's not where we should be. There must be something more creative than that. I feel called to hang on and do what I can, but that's just a Band-Aid on a finger."

I grew up in Virginia's Blue Ridge Mountains, where we hard-scrabbled on tiny acreages that would fit into Leon Neher's hog lot. A 2,800-acre farm was inconceivable. Our economic way of life there was not something we *wanted to* preserve, and two generations ago we cheered the help of industry and government as we struggled to hasten its demise. Here on the plains at Quinter, settlers from those Blue Ridge Mountains a century ago solved the same problem and created a new and good way of life. Now it seems that industry and government—seeming benefactors in the one case—are chief among the villains. "Band-Aids on fingers" seem pitifully inadequate in the battle being waged here to preserve the tradition of family farms. I left Quinter with the feeling that I had caught a glimpse of a sociological sea change.

I had asked my Quinter friends that day at the Q-Inn, "What can I do to help you?" Just tell the story, I was told. Maybe some day before it's too late, Americans will learn there's more threatening this country than nuclear holocaust. ☐

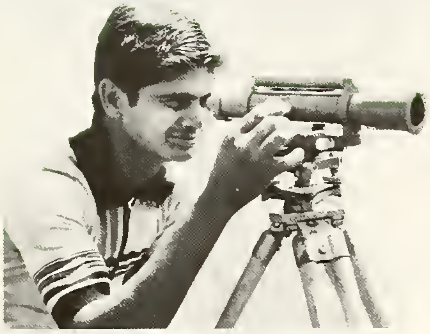
Church of the Brethren

HUNGER MINISTRIES

By Howard E. Royer

In its total hunger response, including related development projects and advocacy efforts, the General Board invests some $875,000 a year. Here's where those Brethren dollars go.

INDIA



- Rural Service Center. An ecumenical program begun by the Church of the Brethren, the Rural Service Center at Anklesvar for 30 years has carried out pioneering work in soil conservation, public health, animal husbandry, social forestry, family planning, and vocational guidance.

Much of the development work has been accomplished through village workers called gram sevaks, men and women who live among the people they serve.

From the outset, the center has stressed the use of appropriate technology. The most current application is in the construction of biogas systems, more than 150 to date, to convert animal and agricultural wastes into methane for cooking and power.

The biogas program and another major venture, reforestation, are carried out in cooperation with the government of India.

The Rural Service Center has a staff of 17 whose work reaches 50 villages throughout Gujarat State. The annual General Board support is $10,000.

NIGERIA

- Rural Health Program. As a pioneering effort in training villagers to take responsibility for their own health care needs, the Lafiya Rural Health Program has become a model heralded worldwide.

One of the spin-offs of the program centers on upgrading agricultural production. The construction of village wells—more than 500 to date—has been a significant part of this health emphasis.

A major contributor to the Rural Health Program has been the West German church agency, EZE. The planning and coordination have been carried by the Church of the Brethren; the denominational grant in 1984 is $67,000.

- Kulp Bible School. In addition to solid Bible training, Kulp Bible School provides practical instruction in farming and home economics to couples who come to train as pastors and evangelists.

A portion of the General Board's block grant of $172,000 to the church in Nigeria, Ekklesiyar 'Yanuwa a Nigeria, is used for Kulp Bible School.

SUDAN

- Primary Health Care. Christian churches are establishing a program of front-line health care in the Upper Nile Delta of southern Sudan, an area that is home to the Sudd, the world's largest swamp. The churches face great odds, for the problems of transportation, sanitation, and medical deliveries are at times almost insurmountable. Progress is further complicated by civil disturbances in the country.

Nonetheless, achievements have been made in the four years the program has been serving the Western Nuer region. Seven wells have been completed to provide safe water. More than 200,000 cattle have been inoculated for protection against rinderpest. The staff of the Rural Health Program numbers 21.

Partners in the enterprise include the Church of the Brethren, the Sudan Council of Churches, the West Germany agency EZE, and Christian Aid of the British Council of Churches. The General Board contribution for the program currently is $82,000.

POLAND

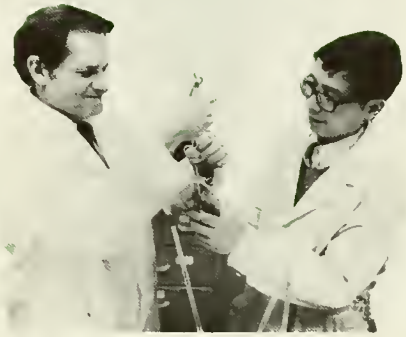
- Brethren Service/Polish Agricultural Exchange. Under this program, agricultural specialists leave their ongoing responsibilities in Poland to come to the US for a year of professional growth. While here, they work at agricultural universities, research stations, or in private industry. The aim of the research effort is to increase agricultural production.

In turn, Brethren Volunteer Service workers undertake agricultural projects or teach English at universities or research institutions in Poland. Currently there are 45 exchangees from Poland in the US and seven BVSers in Poland.

As sponsor, the Church of the Brethren arranges placements for the specialists, provides hospitality during orientation and travel to assignments, assists with visas and health insurance, and maintains personal contact during their stay.

Over the 26 years the Brethren Service/Polish Agricultural Exchange has functioned, it has enlisted 870 participants. The General Board is investing $28,000 annually in the program.

CHINA



- Brethren Service/Chinese Agricultural Exchange. Now in its second year, the Chinese Agricultural Exchange seeks among its objectives the combatting of hunger through the sharing of agricultural expertise.

Of the seven exchangees who have participated in the program, six are on location in the US now and one has returned to China. At home in China, the exchangees have been professors in agricultural colleges and directors of research institutions.

In addition, two US agricultural scientists have been in China and a third is scheduled to go this year. An additional Brethren nominee has been named to go to China in 1985 to teach English.

Like the Polish exchange, the program is fully sponsored by the Church of the Brethren. The annual investment of the General Board is $28,500.

MIDDLE EAST

- Lebanon. The Church of the Brethren through its European program in 1983 contributed $6,800 to projects in Lebanon, working through the Middle East Council of Churches and Palestinian refugee agencies. Included were agricultural scholarships for refugee students and support of farmers in South Lebanon who seek to remain on the land or to return to the land.

The Lebanon projects will be considered for further funding as grants are determined for the current year.

- Egypt. A desert reclamation project in Egypt has also received support from the Church of the Brethren European program. A $3,000 grant was issued last year to a revolving fund for desert reclamation set up by the Coptic Orthodox Church and the Egyptian government. In the program youth are encouraged to own a parcel of desert land, plant it, and start a career.

The program will again be reviewed by Brethren as current grants are issued.

ECUADOR

- Brethren United Foundation. In the northern three provinces of Ecuador, the Brethren United Foundation serves Quichua Indian communities by encouraging the best of traditional Indian agriculture.

The work often takes the form of demonstrations in which comparative plots are set up to contrast yields attained by various farming methods. The foundation encourages communities to define their needs and set up specific plans for meeting them.

The foundation also assists farmers with property loans.

A yearly grant of $10,000 is received by the foundation from the Church of the Brethren. Approximately half this amount is used for hunger-related programs.

HAITI

- Aide-aux-Enfants. Serving one of the poorest and most densely populated countries in the Western Hemisphere, Aide-aux-Enfants consists of a medical clinic, a school, and a feeding program for street children. The program is carried on in Port-au-Prince, the capital city. Part of the program's uniqueness is that it is fully run by Haitians, under the direction of Pastor Luc Nérée.

Aide-aux-Enfants, a French term, means "Help for the Children." Currently the program reaches 3,000 children a month in its clinic, teaches 230 grade school students each year, and feeds 400 street children in a daily feeding operation.

Aide-aux-Enfants was begun in 1963 by Pastor Nérée and John Barwick, a Church of the Brethren/ Church World Service relief administrator. BVS workers are assigned to the program periodically and shipments of meat are sent from the Brethren in the Southern Pennsylvania and Mid-Atlantic Districts.

The current annual commitment of the General Board to Aide-aux-Enfants is $61,000.

CENTRAL AMERICA

- Honduras. Two Brethren Volunteer Service workers, Annie and Gilbert Griffith-Barrus, are conducting agricultural experiments and health education and nutrition classes in central Honduras. They relate to indigenous development agencies in their work in small communities.

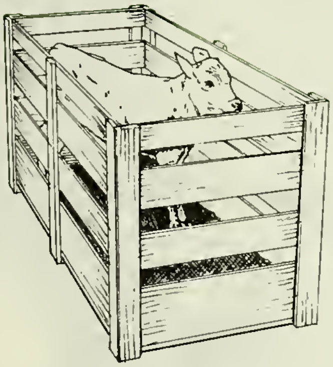
The expense of the program is covered by Church World Service.

- Dominican Republic. A community development effort is to be launched in Viajama de Las Yayas, an arid and needy section, by three Church of the Brethren workers in 1984. They are Frederick and Brenda Smith and BVSer Jennifer Casolo.

The community is home to a new church development project begun by Brethren from Puerto Rico.

For programs related to food production in the Dominican Republic, the General Board has earmarked $5,000 in personnel support for the current year.

HEIFERS, LOANS



- Heifer Project International. Commemorating its 40th anniversary in 1984, this ecumenical program began as a Church of the Brethren effort. Its primary task continues to be the establishment of livestock programs in needy countries.

Towards its current annual budget of $5.4 million, the General Board contributes $4,000.

- Ecumenical Development Cooperative Society. In 1977 this cooperative program of the churches was organized to make low interest, long-term loans for development projects. A majority of the projects have to do with food production and food processing.

As an independent ecumenical financial institution, EDCS serves the poorest of the poor, groups that commonly are regarded as too high a risk by other lending institutions.

Among the 165 member organizations in EDCS is the Church of the Brethren General Board, which between 1976 and 1980 provided the society with a $10,000 grant and $30,000 in investment capital.

AGRICULTURAL MISSIONS

- Agricultural Missions, Inc., is an endeavor by 32 Protestant and Catholic agencies to establish a network for strengthening rural people in developing countries. Supportive relationships are fostered through cooperatives, credit unions, village associations, church groups, peasant leagues, and reform movements.

Another goal of Agricultural Missions is constituency education, aimed at building solidarity between the churches in the US and the world's poor.

Begun in 1931, the agency for the past 30 years has had Brethren missionaries as its chief executive: Ira W. Moomaw, 1954 to 1962, and J. Benton Rhoades, from 1962 to the present. The organization is allied with the Division of Overseas Ministries of the National Council of Churches.

The General Board contribution to Agricultural Missions currently is $14,600.

CHURCH WORLD SERVICE

- Church World Service operates a massive program of relief, development, and refugee assistance on behalf of member communions. Its annual program budget within the Division of Overseas Ministries of the National Council of Churches is in excess of $40 million.

Of this amount, $8 million goes to self-help projects directly related to hunger, including emergency food shipments, improved food storage, agricultural projects, institutional feeding, nutrition education, and improved animal husbandry in developing countries.

One Great Hour of Sharing and the Global Food Crisis are interpretive appeals within CWS carried out by member denominations. CROP, based at Elkhart, Ind., is an integral unit. The New Windsor Service Center in Maryland is a focal point of much CWS activity.

A number of Brethren serve on CWS staffs. Among them are Ralph and Flossie Royer, development workers in Niger since 1976.

The annual General Board contribution to CWS currently is $27,500. In addition most of the $300,000 or so that Brethren will provide this year for disaster response will be used for CWS administered projects.

FOOD PRESERVATION

- Food Preservation Systems. A self-help program based at the New Windsor Service Center in Maryland, Food Preservation Systems enables communities or groups of families to preserve seasonal food surplus for year-round consumption.

In applying intermediate technology to the canning of food, the program utilizes both prefabricated steam pressure equipment and technical training in the science of food preservation.

During its first three and a half years of operation, Food Preservation Systems has marketed 16 units in the US and five overseas.

The General Board support of the program to date has totaled $50,000.

In its total hunger response, including related development projects and advocacy efforts, the General Board invests approximately $875,000 a year.

To support this ministry, send your gifts to the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, IL 60120.

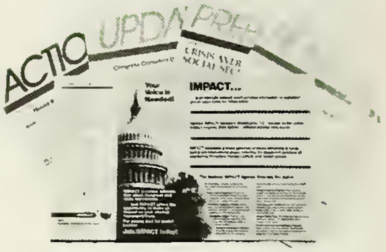
BVS

- Brethren Volunteer Service. A number of projects to which BVSers are assigned are related to food, nutrition, and hunger programs.

Included are 11 projects in the US. Among them are soup kitchens in Washington, D.C., Des Moines, Iowa, and Bakersfield, Calif.; a hunger mission model at Oahu, Hawaii; a food bank at New Haven, Conn.; a community organization in Washington, D.C.; a food and clothing bank of Lebanon, Pa.; and an urban ministry at Roanoke, Va.

While the projects cover the maintenance support of the volunteers, the BVS segment of the General Board budget picks up costs related to recruitment, orientation, travel to the project site, medical coverage, and general administration. These costs for 14 workers total approximately $28,000.

ADVOCACY



- Washington Office. Concerns about nutrition for the nation's poor and public policy on agriculture are among the domestic issues addressed by the Washington Office.

Direct involvement centers on the national priorities and whether increased militarization is to take funds away from basic human needs and the environment. On agricultural policy, the staff has supported measures to encourage family farming, to conserve soil and water, and to extend international development assistance.

The General Board allocation for this segment of the Washington Office's work a year is $15,000.

- United Nations Office. The Brethren witness at the United Nations addresses the broader issues of global peace and justice. It includes a specific focus on economic justice and development and the increasingly critical problems of widespread drought, food shortages, epidemics, and water supply.

The annual General Board support for hunger-related activities of the UN Office is $10,000.

A call for justice and action by the people of the land

The crisis of the people of the land

We warn that America is teetering on the slopes of a dark precipice: We are dangerously close to abandoning the egalitarian and communitarian goals of our religious and social heritage. We are well on the way to becoming a landless and fragmented people subject to the whims of those few holding disproportionate wealth and power.

Like our ancestors of the Farmers Alliance of 100 years ago, our cry seems to be lost in the void. Then, as now, family farmers were being driven off the land due to a mixture of high interest rates, low prices for farm produce, and a stagnant economy. Now, as then, the people of the land are told that this is the result of the inevitable march of history, that this disenfranchisement of the people from the land marks a steady onrush of the tide of progress. One hundred years ago the people of the land looked in vain to their elected representatives for assistance. Now, as then, our Congress has favored the proponents of the "trickle-down" theory of economics, allowing the wealthy to pile riches upon riches while the people of the land diminish in number.

Our present period of crisis is unparalleled since the days of the Great Depression. An economic crisis in agriculture -- one result of decades of public policy aimed at displacing people from the land -- hastens the demise of our family-owned and -operated farms. Ownership and control of our rich land base is being consolidated at an alarming rate, and the loss of farms and people from the countryside is causing serious

economic problems in our rural communities. Our cities are experiencing high unemployment rates among workers associated with agriculture-related industries. The economy of our states and of the nation itself is deteriorating because the foundation of that economy—agriculture—is suffering extraordinary losses.

This course of tragedy, which can be charted by statistics, masks an ever deeper and widespread suffering in the countryside. Economic stress results in personal and family stress. Many farm families facing financial difficulties are being personally blamed for their plight, even though it is due to circumstances well beyond their control. There are signs of increasing family tensions and family violence. . . .

The crisis of values. One hundred years ago the Populists raised the alarm that the values of the day—the notorious "Gilded Age"—glorified greed, ruthless competition, and embodied an ethic of "progress" which was devoid of humanity. They demanded that the *human* costs of this so-called progress become a prime factor in policy decisions, and championed coalitions among farmers and city workers, among black and white persons alike.

The Populists' most dire warnings have gone unheeded. The crushing effects of "progress" have proceeded apace.

Where does this all end? When so-called rural communities consist entirely of urban bedroom commuters? When small businesses have been entirely supplanted by national chain-stores? When the number of farmers has been reduced to 10,000 per state, or 1,000 or 100? Who will decide that enough is too much? And by utilizing which values?

It is into this ethical vacuum that members of the faith community, and their organizational leadership, must plunge. It is true that over the past 15 years, individuals, churches, and representative bodies of the Christian faith have spoken often and eloquently in support of family farm agriculture and of the principle of widespread ownership of land. Yet, the larger society's pursuit of unbridled individualism and of the accumulation of wealth without limit has continued without interruption.

Perhaps we of the church have been too silent, permitting our leaders to speak alone. Perhaps we have relegated the warnings of the prophets and the lessons of Scripture to the "safety" of a dead past. Perhaps we have forgotten that it was to the chosen people of Israel that Amos presented his list of grievances and his call to repentance. The Israelites, like us, had been very attentive to retaining the forms of religion, but had forgotten its substance. They had grown proud in their successes, and the wealthy rulers and their economic allies had come to oppress their people and to cheat the poor.

Perhaps we, like the Israelites of old, have turned our stony hearts from the message of Moses and the prophets and pursued other gods by making the economy and its siren song of promised individual enrichment fuel our greed and harden our hearts to the growing number of landless and poor among us.

The people of the land demand that we be loyal to our faith and, in so doing, come to their assistance.

Decades of public policy aimed at displacing people from the land hasten the demise of family-owned and -operated farms.

The terms and promise of God's covenant. God's promise was not limited in time. It, and the terms of the covenant, remain as valid for us today as thousands of years ago. In sum, God's people were called to exercise loving stewardship over all of creation—land and creatures alike. Such were to be *conserved* in their use so that their blessings would continue for further generations. Further, we were to properly order our use and disbursement of those resources with regard to each other in order that God's *justice* might reign. Greed, the accumulation of more than each person needs, and the driving of growing numbers of persons into poverty are absolutely inconsistent with God's justice. . . .

The call to justice. God still calls us to give our all to the creation of a just world and, even now, summons us to action and justice with and on behalf of the suffering people of the land regardless of color, race, or creed.

We pledged ourselves to heed that call!

We call upon our brothers and sisters of good will:

To realize a conversion of heart, to recognize that the values of individual enrichment and material accumulation are false gods, designed not only to lead one from God's covenant but to destroy community and harmony in our land.

To remember the teachings of Francis of Assisi, who counseled the need to live in harmony with nature and to utilize tenderness in our dealings with others, and not to follow the path of competition or hostility; who spoke of the need to live minimally, and not to pursue the accumulation of surplus goods; and who said that we must live as an integral part of nature, not as one sundered from our roots: from the land and each other.

To stand side by side with their neighbors who suffer personal loss as a result of the economic crisis on the land, and to bring to a halt once and for all the demise of family farm agriculture by supporting actions and public policies that will bring about peaceful change in rural America.

We call upon our church leaders to make the continuing tragedy of rural America—the erosion of our fields and small communities, the demise of family farming and the forced liquidation of family farm operations, the growing concentration of land ownership—an urgent part of each church's national agenda for action.

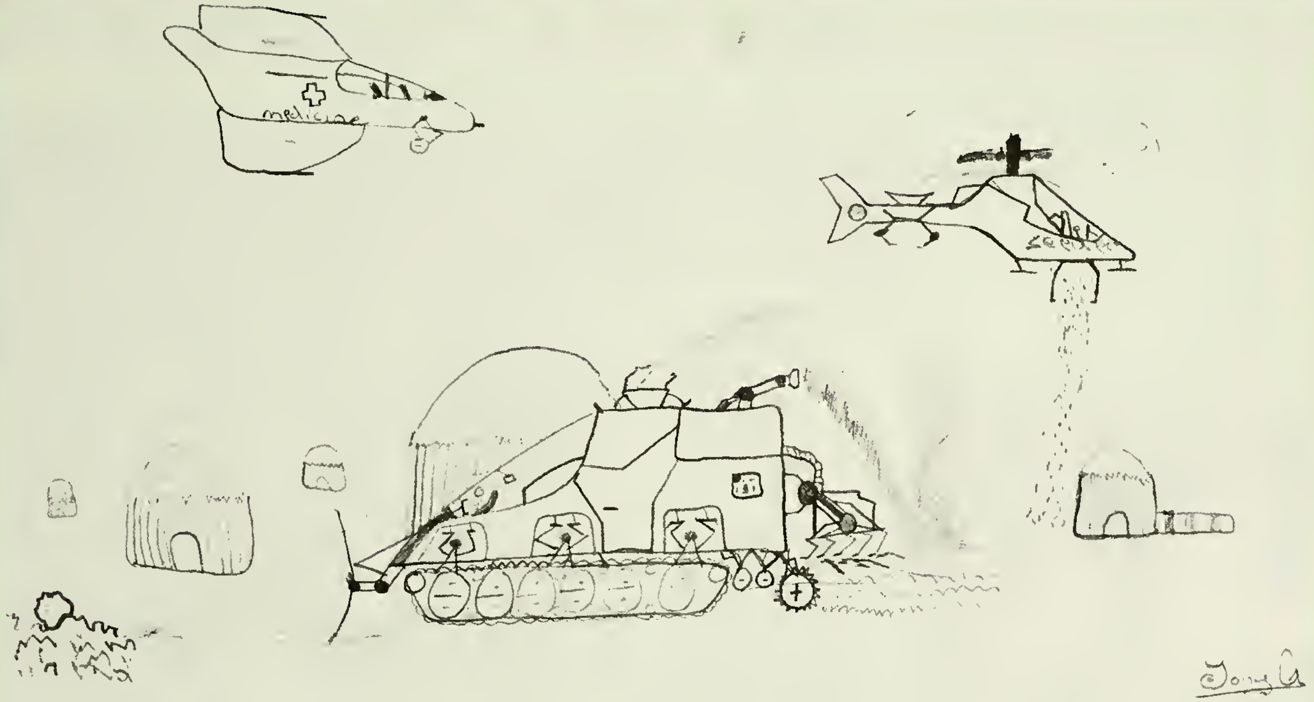
We call upon church leaders and members alike to press for enlightened public policy that will end existing favoritism toward speculators in land ownership and to create, in turn, public policy that has as its aim the preservation of diverse ownership of land and the continuation of the family farm system with its attendant values of stewardship, family, and community responsibility.

This we do as a people of God, struggling to be honest to the call to discipleship in rural America and all the world, and believing that future generations will judge us harshly if we fail in this time of grave urgency. ☐

This statement originated at a conference, "The Church Encounters the Rural Crisis," held in Des Moines, Iowa, October 1983. Brethren were among the participants at this event, organized by the National Catholic Rural Life Conference, Rural America, and Iowa Inter-Church Forum, and sponsored by the National Council of Churches/Division of Church and Society.

Small talk

by Karen B. Kurtz



Swords into plowshares

Can you imagine a world where planes no longer drop bombs but carry food and medicine to places of need, like Africa? This is a converted tank making a field and moving the rocks. It sprays liquid fertilizer to help the seeds grow and water to irrigate the land. The helicopter is dropping seeds.

Tony Groves, age 10
New Paris Church of the Brethren
New Paris, Ind.

To do: Good morning, God

You can plan an early morning summer adventure in the woods in the cool of the day.

First, have your family help you plan and prepare a trail foods breakfast to eat once you get to the woods.

Before you eat, snoop around for nature. Find five different living things, like plants or bugs. What can you find?

After you eat, make a nature poster on the ground. Smooth out the ground for a background. Then use rocks, twigs, leaves, or whatever you can find on the ground. Do not break or hurt plants, though. Spell a Bible verse with your collection. A good verse to use might be this one from Colossians 1:17, "In him all things hold together."

To do: Anagrams

Anagrams are word games. Try these with the word *water*.

______ Take away *te* and you have the name of something bad.

______ Take away the first and last letter and you have the past tense of a verb.

______ Rearrange *atr* to make an animal's name.

______ Rearrange them another way to name a substance that is black and sticky.

______ Make the name of a beverage by using the three middle letters.

______ Rearrange the four last letters to name something small and wet.

Small Talk is a monthly page for displaying children's art and writing, and for suggesting ideas for fun. All children are welcome to take part. Send your items to: Kurtz Lens and Pen, 65523 Washington Road, Goshen, IN 46526.

Sanity insurance

For me, trees, bushes, and plants are living history—my connection to my childhood, my parents and family, my rural Brethren heritage. Growing things is my sanity insurance.

Lauree Hersch Meyer grew up on a Manassas, Va., dairy farm. Living and teaching on the suburban campus of Bethany Seminary, she works at keeping herself and her two sons, Joel and Jonathan (left and right, opposite page), attuned to the soil and the seasons.

by Lauree Hersch Meyer

"Why plant all these trees and bushes, Mom? They probably won't even bear before this place is leveled for another office building!"

Joel, my 13-year-old, would rather read, play soccer, work at the computer, or possibly even clean his room than work in the garden. He *does* like to see things grow and bloom. How can I answer his question so it makes sense to him?

It's all so clear to me. These aren't trees and bushes; they're living history. They're my connection to my childhood, my parents and family, my rural Brethren heritage. Growing things is my sanity insurance.

Some play golf, swim, or run. I plant, prune, dormant-oil, mulch, harvest. With my hands in the soil, I feel the rhythms of seasons and weather. As trees and plants are affected, I am connected to the rhythms of earth and sun, wind and rain.

I don't want to garden or farm professionally. I've always wanted to be vocationally involved with church people: questioning, listening, probing, imagining, hoping, acting. Yet I've left a trail of gardens in Germany, Kankakee, Taiwan, Charlotte, and now Lombard—wherever I've lived for at least a year.

How can I let my suburban-reared son feel a living connection to the earth, soil, seasons? His was a very *reasonable* question. The answer in me touches my emotive heritage. Logically, he is right; my planting is not cost- or energy-efficient. But then, who nurtures life meanings on the basis of efficiency? Sabbath points us to re-creation, not to the logic of productive return. Our world knows that. Recreation is a bulging industry, dimly reflecting an awareness of re-creation that our age of productivity has nearly forgotten.

Back to Joel's question. I can only confess to him the significance of this activity for me. "It's who I am, son. I grew up on a farm. Planting is as deeply rooted in me as are our trees in the soil. They need deep roots to be healthy; so do I."

What will he do with my response? "Obviously," he answered, half grinning, half shrugging, and letting me continue to wonder.

I didn't enlighten Joel. I taught him no new facts. My confession was no surprise to him. Our house overflows with growing plants, some of which are usually in bloom. In February, we begin growing seeds in styrofoam cups salvaged from the York Center church's coffee-hour trash bins. By late March, the young cabbage plants are outdoors under cut-off milk cartons and surrounded by heavy mulch. The boys set them out this year; I was indoors with flu. Earlier we had pulled debris from the flowers and pruned grapes.

When they're adult, will Joel and Jonathan be connected with the soil? They'll remember Granny and Granddaddy Hersch and the Virginia farm. But, except for haying, the farm was all vacation. They've not been subject to the seasons' harsh domination and ecstatic glory.

But seasons were my childhood playmates. Will seasons and weather be personally valuable to my boys? Or will they, like television announcers, assess weather only in terms of its significance for fuel bills, lawnmowing, or golfing?

Although no longer rural by vocation or geography, I remain vitally involved with soil, sun, drought, flood, freeze. Many family activities are organized about the yard and garden. I cherish the pulses of rural soil and weather as well

as urban neighborhood and business.

As I trot across my back lawn—crossing no street to reach the seminary—I notice that a (characteristically) late Chicago spring is swelling cherry, apricot, and plum tree buds. The peach and nectarine trees appear to have winter-killed. Some grape vines suffered or died. (Why do I insist on trying to grow southern varieties so far north?) The cauliflower and broccoli are crowding their milk-carton hotcaps. The rabbits have turned from gnawing the bark of unprotected young trees to nibbling the first pea shoots.

Life connections and sanity insurance come in strange ways, Joel. I hope you also will be attuned to earth's majestic and capricious seasons, whatever your vocation. It is a wonderful (albeit addictive) heritage for rural, suburban, or urban life. ☐

Lauree Hersch Meyer is assistant professor of biblical theology at Bethany Theological Seminary, Oak Brook, Ill.

Reflections on the Nestlé boycott

by Mike Shannon-Thornberry

The six-and-a-half-year-old boycott against Nestlé is over! Almost! On Jan. 26, a six-month suspension of the boycott against the giant Swiss-based transnational corporation was announced. Should monitoring during that period show the agreement has been implemented, the boycott will be terminated completely on July 4, 1984.

Doubtless, most of you already know about the settlement. And perhaps you have already been sampling some of the products that have been forbidden for so long.

But I wonder if you have thought about what this settlement means. This was a boycott that worked! Citizen action groups, church groups, health care professionals, Third World consumer and health groups, missionaries, and concerned individuals stuck together long enough to convince a corporation whose annual profits are greater than many countries' gross national products to see that it had to change its infant formula marketing practices.

According to *Newsweek*, Nestlé spent "tens of millions of dollars resisting the boycott" (Feb. 6, page 52). Nestlé refused to say what it had lost in sales because of the boycott. What it lost in public confidence is probably beyond calculation.

For those who participated in the boycott, whether simply as non-consumers or as organizers, it is important to pause and reflect on this effort, not only to savor the victory, but to consider what we might learn from this experience. And even if you didn't support the boycott, this might be a good occasion to think about why you didn't.

What was all the fuss about, anyway?

For mothers who could not breastfeed their babies, the development of infant formula was a godsend. Made as much like mother's milk as technologically possible, infant formula was better suited for bottle feeding than cow's milk. In the early part of this century, the practice of bottle feeding began to spread rapidly in this country, not because more women were unable to lactate, but because bottle feeding came to be seen as the modern way to feed your baby.

Like other forms of modern technology, bottle feeding had special requirements for its proper and safe use: 1) it required clean water and sanitary utensils; 2) its preparation required following precise instructions; and 3) it was expensive. Where these requirements could be met, bottle feeding of infant formula—although not as good as mother's milk—was relatively safe.

As early as 1939, in a speech entitled "Milk and Murder," a pioneering pediatrician, Dr. Cicely Williams, called attention to the dangers of bottle feeding. In situations where the requirements for its proper use cannot be met, bottle feeding is at best dangerous and often lethal:

1) Impure water and unsanitary utensils are breeding grounds for harmful bacteria. Severe diarrhea and dehydration commonly result.

2) Not having the ability to read the instructions on the can, or not being able to read them in one's own language, makes proper mixture of the formula unlikely.

3) The cost of formula was and is far too expensive for most Third World families to afford. The most common result is dilution of the formula to make it go farther, then malnutrition. Once the mother begins to formula feed, lactation decreases, eventually eliminating the possibility of reversing her choice.

In the 1960s and early 70s, a few nutritionists and pediatricians began to document the role of the infant food industry in accelerating the spread of bottle feeding, especially in Third World countries. Aggressive marketing of infant formula in the developing countries—motivated by the decline in bottle feeding in the industrialized countries and by the prospects of vast markets among the much greater populations of the Third World—contributed to the now endemic "bottle baby disease" or "commerciogenic malnutrition," as it was called.

Infant formula manufacturers refused to acknowledge any responsibility for the situation. They denied that—at least in Third World countries—their products should be dispensed with the care of prescriptions, not like toothpaste. According to UNICEF, "bottle baby disease" results in the death of as many as a million infant lives a year. That's what the fuss was all about.

Why boycott Nestlé?

American companies also manufacture infant formula and market it in the Third World: Bristol-Myers, American Home Products, and Ross-Abbott. There are also numerous other foreign-based companies. Why was the Swiss-based Nestlé singled out for boycott?

The infant formula campaign did not begin with the boycott of Nestlé in 1977. Here in the US it began with the filing of shareholder resolutions against the American companies in 1974. Catholic orders, Protestant denominational agencies, and other concerned organizations who owned stock in the American companies worked through the Interfaith Center for Corporate Responsibility (ICCR) to press for changes in those companies' marketing practices.

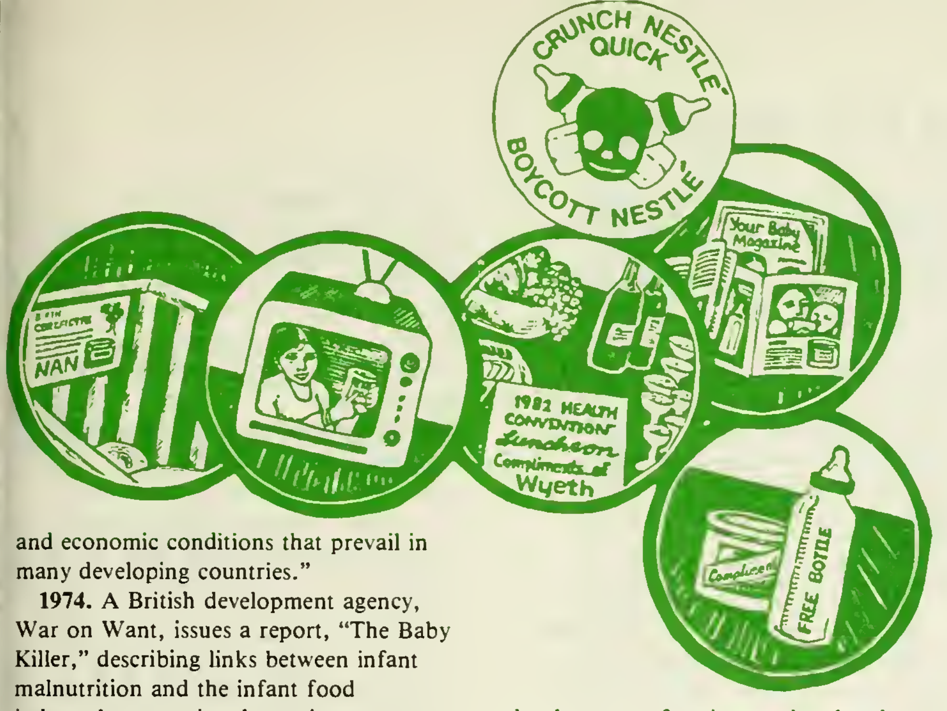
Nestlé was not only the largest supplier of infant formula to the Third World, but as a Swiss-based company it was immune to the shareholder actions being taken against US-based companies. The attempts of US church groups to have dialogue with Nestlé in 1976 and early 1977 were not taken seriously by the company.

It was only after this history of attempts to negotiate that the newly organized Infant Formula Action Coalition (INFACT) initiated the boycott on July 4, 1977. That's why Nestlé.

The long struggle

As we have already indicated, the struggle over infant formula marketing practices did not begin with the onset of the boycott in 1977. While a complete history of this struggle is beyond the scope of this article, our reflections may be aided by recalling some of the milestones:

1972. The Protein Advisory Group (PAG) of the United Nations issues a statement emphasizing "the critical importance of breast feeding under sociocultural



and economic conditions that prevail in many developing countries."

1974. A British development agency, War on Want, issues a report, "The Baby Killer," describing links between infant malnutrition and the infant food industry's promotional practices.

In Switzerland, the title is changed to "Nestlé Kills Babies." Nestlé sues, and a two-year trial spreads awareness of the issue throughout the world.

In the United States, the Interfaith Center for Corporate Responsibility organizes church shareholder resolutions against American company practices.

1975. US church agencies, mobilizing to respond to the world food crisis, recognize "bottle baby disease" as a critical hunger issue and begin to provide support to the infant formula campaign.

1976. In the US, a Catholic order, Sisters of the Precious Blood, acting through ICCR, brings a law-suit against Bristol-Myers, charging the company with making misstatements to its shareholders about its infant formula marketing practices.

The Nestlé trial in Switzerland ends. The Swiss group is given a minimal fine for libel ("Nestlé was not intentionally killing babies"), but the judge tells Nestlé that the verdict is not acquittal for its practices and suggests that Nestlé "fundamentally rethink its advertising policies."

1977. Since the negotiations with Bristol-Myers are dragging, and Nestlé is unwilling to consider policy changes, INFACT initiates the boycott.

1978. The Bristol-Myers case is settled out of court when the company agrees to provide its shareholders with the evidence of company promotion activities gathered by the Sisters of the Precious Blood.

More denominations and agencies join the boycott, which becomes worldwide.

1979. WHO and UNICEF convene an international meeting on infant and young child feeding. The conference calls for the development of an international code to regulate the marketing of infant formula. Nestlé says it will abide by such a code.

1980. The Code is drafted. Infant formula companies begin to lobby against its passage.

1981. The *Washington Post* reveals a confidential Nestlé memo that outlines company strategy to deal with the boycott and the international campaign. The memo suggests that the company has no intention of changing its marketing practices, but will depend on better public relations efforts, including the use of "third party" spokespeople and conservative "think-tanks" to defend its activities.

The World Health Assembly votes overwhelmingly for the Code, despite the US government's rejection of it.

1982. Over 30 nations begin work on measures to implement the Code in their countries.

Nestlé creates the Nestlé Infant Formula Audit Commission (NIFAC) to monitor its compliance with the WHO Code. Nestlé finances the commission and appoints its members.

The 30,000 member American Public Health Association endorses the boycott.

1983. The International Nestlé Boycott Committee—including INFACT, ICCR, the churches, and other supporting organizations—unsuccessfully attempts to negotiate with Nestlé. Following its analysis of Nestlé's response to the Code, the INBC issues four demands for compliance with specific articles of the Code.

January 1984. The boycott is suspended. Nestlé agrees to changes in its marketing practices for infant formula in Third World countries to conform to the World Health Organization Code, including agreement to comply with the four specific demands:

- Nestlé agreed to curtail its promotional supplies of free infant formula to hospitals or health care centers.
- Nestlé promised to stop providing material favors to doctors in exchange for promoting the formula.
- Nestlé agreed to place adequate warning labels on the packages.
- Nestlé agreed to include warnings of the hazards of formula feeding in its promotional literature.

The future: If Nestlé abides by its agreement to follow the Code, a recommendation will be forthcoming for the complete termination of the boycott.

What have we learned from this experience?

1) This issue has helped us understand some of the complexities of the problem of hunger. "Commerciogenic malnutrition" can result in disease and starvation just as surely as famine. It will be of no comfort to some corporations to know that experience with this issue has raised a whole host of new questions about other "corporate connections" to hunger.

2) People have begun to recognize that they have a "citizenship" responsibility for the private sector as well as the public sector. The policies of corporations that result in human suffering need to be challenged as much as irresponsible government policies.

3) Many have come to see "boycott" as a legitimate means of advocacy. Traditionally despised in this country as somehow un-American, the boycott is an organized expression of "consumer sovereignty" in a free-enterprise economy. The purchase of a product is not only a vote for the quality of the product but also a vote for the policies of the company that produced it.

4) People have seen the power of cooperation among a wide variety of groups. More than 85 church groups, labor organizations, health professional organizations, consumer groups, and other organizations in 10 countries en-

dorsed and supported the boycott.

5) We have learned that monitoring the policies and practices of transnational corporations requires some kind of transnational capability. Overseas personnel of American churches and international coalitions of consumer and health groups filled this need.

6) My personal observation is that the boycott has been a lesson on the vulnerability of the ego to seduction by power, and thus on the importance of maintaining unity and discipline. Nestlé's strategy was to divide the boycott supporters and turn them against each other. It sought with some success to negotiate privately with any boycotters it could. Nestlé's success with this tactic probably prolonged a settlement for at least a year.

7) The boycott has shown us the power of patience and persistence. During the last two years, when individuals and organizations were weary of the struggle and facing increasing pressures from their constituencies to end the boycott, the leaders held fast and waited. Not really knowing how much Nestlé was being affected by the boycott and whether they would ever settle, they persevered.

8) We have been reminded again that you don't get everything you want. Nestlé agreed to follow the Code only in Third World countries. That's important, but it also needs to be followed in Europe and the US.

9) Finally, the boycott stands in refutation of the "We-can't-do-anything" syndrome. While the termination of this boycott is not going to end "bottle baby disease" and while there is much left to do, it is well to remember:

- Mothers are nursing today that wouldn't be had it not been for the campaign and the boycott.
- There are babies alive today that wouldn't be, had it not been for the campaign and the boycott.
- There will be babies born that will live because of the changes this boycott produced.

Doesn't that make the cost of the boycott—the discriminate buying, the enormous amounts of time given to organization, and the frustrations of negotiations—worth it? ☐

Mike Shannon-Thornberry is director of Alternatives, a nonprofit organization that encourages more responsible living and celebrating. From 1974-1979, he was coordinator for hunger concerns at the National Council of Churches and chaired the domestic infant feeding research project. This article is reprinted from the Alternatives *newsletter, spring 1984.*

The Brethren and the boycott

Official involvement of the Church of the Brethren in the Nestlé boycott began with the General Board's February 1979 endorsement of the boycott. Educational materials were prepared, and efforts were made to communicate with Brethren working in developing nations to monitor the activities of the infant formula companies. At this point in the controversy, the Nestlé company was still denying the charges of its critics and was engaging in efforts to discredit the boycott leaders.

After the adoption of the World Health Organization code on infant formula marketing, however, changes began to occur in Nestlé and other companies. By the spring of 1983, most of the management of the Nestlé company who had resisted accusations of the boycotters had retired or been replaced, and company policies began to follow a new strategy. The company announced a new set of guidelines for its employees to follow in marketing infant formula and an audit commission to receive complaints of violations of the instructions.

At first it appeared that this was primarily a public relations effort, but when the audit commission called for stricter instructions in the instructions themselves and began issuing reports of violations, it was apparent that the commission meant business. With some hesitation and protesting, the Nestlé company agreed to the changes and began to hold its employees to the terms of the code. Gradually, the giant corporation was giving in to the pressure upon it.

As the Church of the Brethren General Board monitored the changing situation, it became clear that there was a need for negotiation and dialog between Nestlé and the boycotters. A special task force set up by the General Board recommended that the Brethren seek to play a mediating role, to overcome the hostility between the parties by a constructive search for an acceptable solution. The General Board in October 1982 called upon boycotters and the Nestlé company to engage in dialog to seek a fair way of enforcing the provisions of the World Health Organization (WHO) code.

Dialog between the disputing groups remained an elusive goal, however, as the memories of harsh accusations on both sides made it difficult to sit at the same table. Indeed, at several points each side agreed to a discussion only if certain representatives of the other group were not present. Gradually, however, the range of serious differences began to narrow and the people involved used less offensive terms.

The position of the Church of the Brethren as an endorser of the boycott became increasingly difficult as it became obvious that the Nestlé company was abandoning the promotional practices which were the original problem. At the same time, it was difficult for some boycott leaders to admit that changes were occurring. They had an automatic distrust of nearly everything the Nestlé company said. This created tensions between the Church of the Brethren representatives and the leaders of the boycott movement. Other denominations shared the perspective of the Brethren and together we worked to persuade boycott leaders to engage in dialog without the atmosphere of distrust. We also tried to persuade the Nestlé company to discuss the issues freely, and refused to offer a separate withdrawal by our denominations.

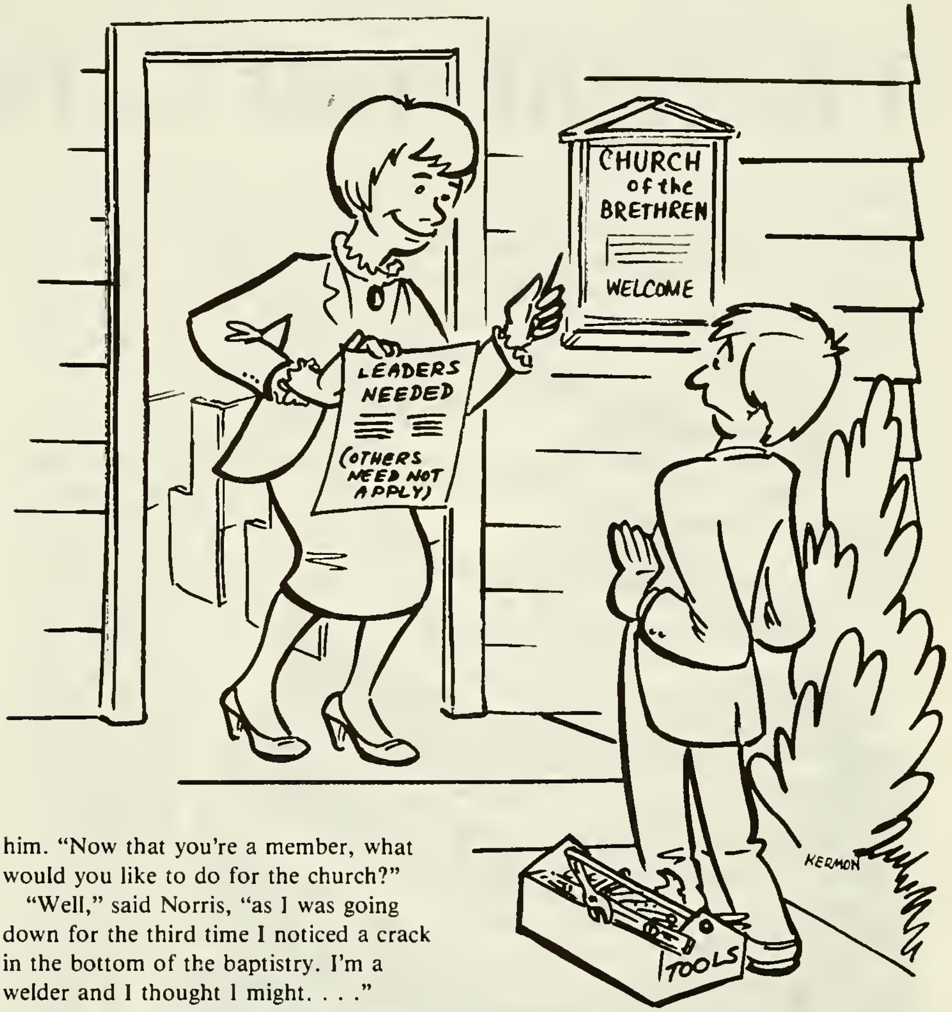
By the October 1983 General Board meeting, it was clear that the Nestlé company was essentially in compliance with the terms of the World Health Organization code and that new strategies were needed to assure that the same criteria would be applied to all infant formula companies. Despite some hopeful signs, it was not certain at that time that the discussions between Nestlé and the boycott groups would ever bear fruit. After a serious discussion the Board voted to rescind its endorsement of the boycott. This decision was reported to both the boycotting organizations and the Nestlé company.

Within a few months the Nestlé company and the boycotting organizations had reached agreement on the proper marketing of infant formula. The General Board will continue to seek ways to assure that the WHO code is applied as the standard for all infant formula companies, and to learn from this experience. The Brethren role was not an easy one to fulfill, but it was important and perhaps crucial in the constructive resolution of this conflict.—RALPH WATKINS

Ralph Watkins is a legislative aide in the Church of the Brethren Washington Office.

Welcome to the church

by Daniel M. Petry



Norris Newmember, attracted by the warm fellowship and genuine acts of caring in the Frenetic Church of the Brethren, really had no idea what he was in for as he innocently requested membership. Though he had not attended church since childhood, he had recently participated in the church's membership class and felt God's call to join the community of faith. Norris was an ordinary fellow—no grand illusions about himself—and a little uneasy in front of a crowd, which he regarded as three or more people.

The night before Norris' baptism the church board met.

"The reason we lose so many new members after the first year is because we don't give them anything to do," announced Harriet Heapover, chairwoman of the Nurture Commission, the Women's Fellowship, the Homecoming Committee, and teacher of the third and fourth grade class.

"That's right!" chimed in Olivia Overdrive, the pastor. "Keep the members busy and you will always have a busy church."

The board members all nodded solemnly as they vainly searched for some profundity in the pastor's comment. However, they were all agreed that busyness was next to godliness, so poor Norris' fate was sealed.

The next day, as Norris climbed dripping out of the baptistry, he was met by the deacon board chairman, Duane Dumpster.

"Welcome to the church, Norris!" said Duane, as he wrapped a towel around him. "Now that you're a member, what would you like to do for the church?"

"Well," said Norris, "as I was going down for the third time I noticed a crack in the bottom of the baptistry. I'm a welder and I thought I might. . . ."

"Oh, that little thing? Why, I always put one of our feetwashing basins under there to catch the drips. It's never even half full by the time I empty the baptistry."

"Well, then, perhaps I could fix the gate to the cemetery; it's about ready to drop off its hinges."

"That gate has held up for years," said Duane. "Sure, it's a little droopy, but what we really need right now is someone to teach the junior high class. Your lesson for next week will be the Beatitudes."

"The what?"

"Pastor Overdrive also wants you to lead worship on Sunday. You'll give the invocation. The scripture is from Philemon, beginning with verse 8."

"Invocation? Who's Philemon?"

"And by the way," mused the deacon, "how are you at chairing committees?"

Norris just blinked.

Six months later, disaster struck. Pastor Overdrive had just baptized Miss Moderation, a stout woman, and was praying for the Holy Spirit when the bottom of the baptistry split wide open. If it hadn't been for the pastor's lifeguard training and powerful sidestroke, they might both have been sucked right down into the fellowship hall.

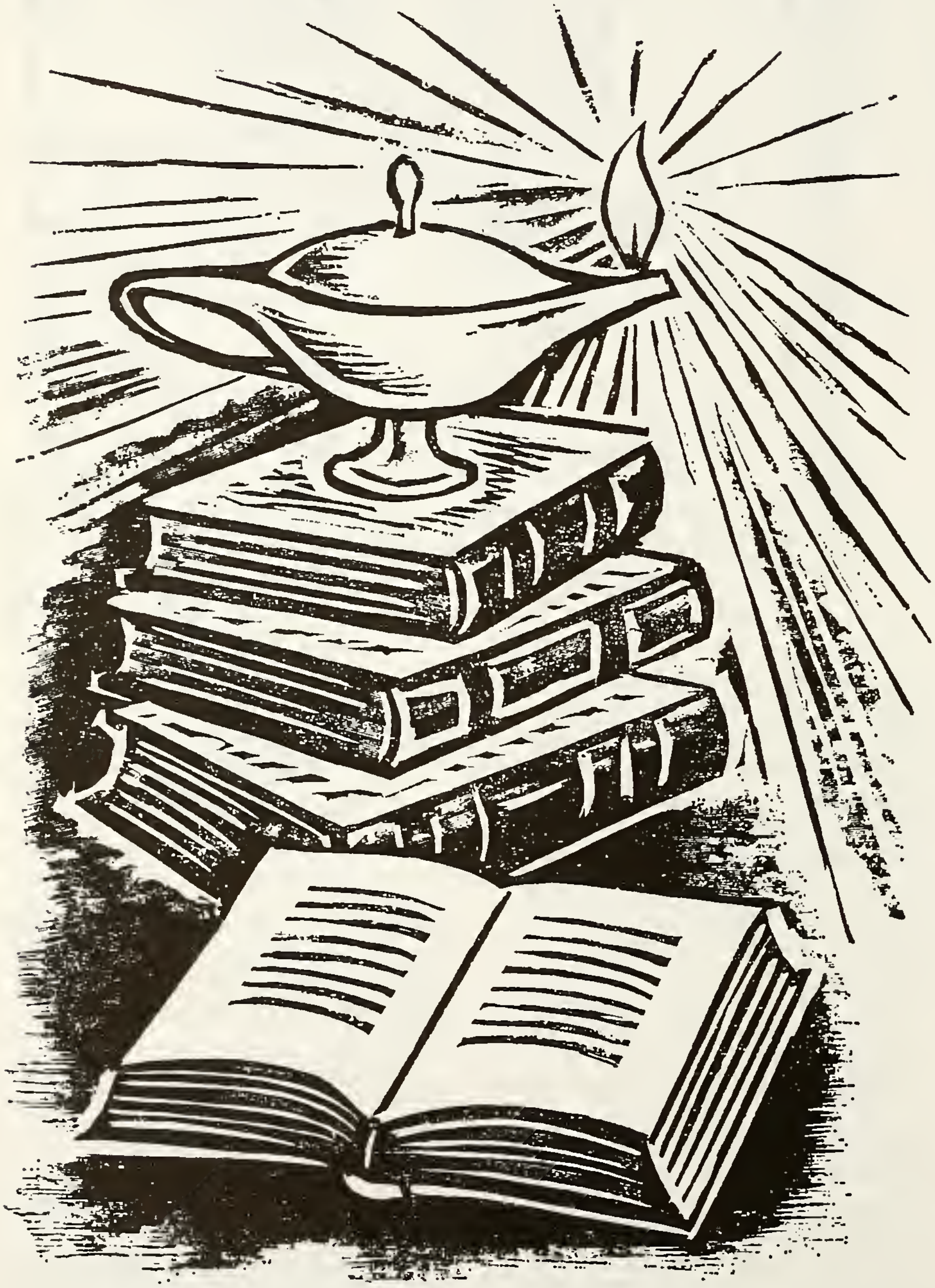
That afternoon, as Florence Fencerow's funeral procession was entering the cemetery, the gate fell off its hinges and pinned three pallbearers for several minutes. No one was seriously injured, but it was quite an embarrassment to the Cemetery Committee.

"Say," whispered Deacon Dumpster to Pastor Overdrive, "didn't Norris Newmember say he knew something about welding?"

"Yes," said the pastor mournfully, helping a pallbearer to his feet, "But we're too late. Norris withdrew his letter last week. He said he was going somewhere where they knew how to use what he had to offer." ☐

Daniel M. Petry is pastor of Huntsdale Church of the Brethren, Carlisle, Pa.

‘The right stuff’. . . for Brethren



by Wayne Judd

The topic “Basic Brethrenism” may seem fallacious to some. What it means to be Brethren is not something Brethren often agree on.

Some feel a kind of fluidity in that, an inability to know where the Brethren are on a given concern. Some have even said, “you can believe about what you want and still be Brethren.” That sounds a bit extreme, but it does reflect some of the freedom, and independence, and variety of thought, perhaps even confusion, that has always been part of the Brethren experience, and which Brethren have tried to maintain.

Part of the ambiguity stems from the fact that being Brethren has always been more of an experiment than something hard and fast that can readily be identified. It’s an experiment with religion as life, of religion having to do with lifestyle more than with something you do in church or something you believe exactly. It’s an experiment with a diversity of belief, but also with a strong allegiance to the group. It’s an experiment that at any time might not prove out, might be abandoned as irrelevant, or idealistic, or inconsistent. It’s an experiment that Brethren know has worked sometimes better than at others.

This is not to suggest that Brethren have been careless or slip-shod about belief. We all know that what we believe ought to influence the way we act. In fact, Brethren have been rather careful about choosing their beliefs. They felt free to borrow from their Roman Catholic friends and from universalism, and have identified heavily with orthodox Protestantism. At the same time, they remained free to reject a lot that did not seem in harmony with the spirit of the New Testament, and in some ways were much more stringent than many in the development of their beliefs.

A basic part of this uncertainty concerning the Brethren position lies in the fact that Brethren have come at the matter of faith from a direction a little different from others. This means that the basic question for the Brethren has never been, “What do I believe?” (not that that is unimportant), but the major concern has been, “What is the quality of my commitment and discipleship?”

There is a difference there, and, if we can catch a feeling for it, it will go a long way in helping to understand the Brethren experience. It represents something of an ideal, or a basic belief, that has informed the stances we have taken and greatly influenced the direction of the Brethren. Vernard Eller, a Brethren thinker, has called it “the central factor in Brethrenism.”

This central factor means that Brethren have always tried to push for the concrete in religion: What does the Christian faith look like? Where is love becoming act? How is the Word becoming flesh? It’s really a theology of incarnation. If you

The early Brethren had their finger on the pulse of Christianity, and, in their pilgrimage, kept pushing at the central question of faith: 'What is the quality of my commitment and discipleship?'

are a Christian, then what are you doing in your life that shows it? How and where in your life can your religious faith be applied? There was a concern for being "doers of the Word, and not just hearers."

All of this developed because the Brethren took as the key to their faith, not a particular creed or doctrine, but a person—Jesus who was called Christ. To follow him in radical obedience and discipleship, even to the cross, was Christianity. It was an attempt to keep the faith life-centered, practical, purposeful, and not to intellectualize it or turn it into a mere theory or concept. The faith had to be lived out in themselves. The truth as it was in Christ must also be in me.

They felt that the creeds tended to distort this experience by focusing on a particular period in the church's development rather than on the New Testament. Creeds were too cut and dried, and not open to the continuing work of the Holy Spirit. The Brethren knew that there was nothing so divisive as a rigid creed, for they had been the victims of dastardly things done in the name of religion to protect the creeds.

The danger they saw is the same for us today, even with regard for our own heritage. It's possible to make that heritage into the same rigid creedal attitude our forerunners tried to avoid. It's possible for the demand and concern for "the Brethren way" to become so inflexible that we are closed to the continuing work of the Spirit.

So the Brethren, instead of making belief into some theological proposition, saw it in terms of a life that was lived. Instead of concentrating on Paul's theology of justification by faith, they turned back to the Gospels for a simple look at Jesus and the earthiness of his life and teachings. Seeing the way of the cross to be something different from the religious nationalism taught in society's institutions, they took their values from the gospel instead of from society. And, of course, that gave rise to the central question—"Are you following the Master?"

Radical discipleship meant to follow where he led. It was an effort to discover and practice the mind of Christ, to take his words literally, not in doctrine but in action, and to let his life set the pattern for their own. It was not a matter of doing it to be saved; it was a kind of radical obedience that was the result of deciding to follow him, for that was to be in truth, and to be in truth was what is meant by salvation.

Brethren never marked salvation by the fact that one had affirmed a creed, or made a verbal confession, or come forward in a revival meeting. Those could be far too whimsical. Instead, radical discipleship called for a kind of commitment—the total act of the total person. And the final test of salvation was the fruit one bore. They saw Christ as the vine and themselves as branches. "Abide in me, and I in you. By this my Father is glorified, that you bear much fruit. By this you prove to be my disciples."

It is this notion about the centrality of discipleship, faith demonstrated, that is reflected in so much of the Brethren experience and provides a basis for understanding ourselves.

Many people coming to a Brethren service of worship will not sense a great deal of spirituality and may find the liturgy rather stiff. Others feel too much emphasis on what some call the "social gospel." Yet it is in that very absence that we sense something quite basic to the way Brethren have come at religion—namely, the feeling that spiritualism is nurtured best in relationship to the neighbor, that love for God is demonstrated best in concern for the neighbor.

Brethren have long understood that spirituality is derived from a concrete act. To give a bed to a hospital in India can be a very spiritual thing, because it not only ministers to physical need but moves us beyond ourselves and through the giving creates a relationship of love that saves both parties. The same is true here at home. Mission is not done as a means of extending the church, but out of a motive of service.

It's this different approach to faith, with the focus on discipleship, that lent itself to the conclusion that life is religion and religion is life. Worship was not only a matter of gathering for celebration. God was ruler of all of life. God knows the secrets of the human heart, and so good works and acts of charity throughout the week were also seen as worship. Obedience carried expectations for the daily walk. Nothing could be hidden from God, so the way people lived and conducted their affairs became their religion.

It was assumed that Brethren were as good as their word. They could be expected to do what they said. It was not only foolish and unnecessary to swear an oath, it was also irreverent. To do so indicated that there was a part of life that was not sacred, and to call upon God to verify one's actions was next to blasphemy. Telling the truth was a part of one's commitment at all times.

Indeed, all of life was to be treated as religious. To avoid any fragmentation of life into the sacred and the secular, they avoided such terms as "church" and "sanctuary." Instead, these words were reserved to designate the activity of the people of God. The people of God do not go to church; they *are* the church. As a matter of fact, it is questionable if originally they were even known as a church. They were simply called "the Brethren."

A related factor that Brethren have cultivated has to do with the priority given to the religious community, the importance of congregational life, and even the nature of the church.

It is important for us to nurture our own personal relationship with God and Christ. Our growth depends on private study and prayer. And it's necessary that we see our own life from a viewpoint of grace.

But going beyond an individualistic understanding of life and seeing how essential it is to be bound together with others is another of the essential points of Brethrenism.

As Brethren bound themselves together in a faith of following the Lord in radical discipleship, they realized a deep and intimate unity developing among themselves. Today we call it "community" or "koinonia"—Christ's gift to those who commit themselves corporately to his cause.

The Brethren saw themselves as pilgrims who were kingdom-bound, a company of travelers "on the way." Their unity was marked by an intense dependency on each other, a sense of each one being important and necessary to the common mission. It was a community of faith in which members were responsible to and for each other. It was a community that could both support and discipline.

So it was not by accident that they were called "the Brethren," not by accident that our denominational life has sometimes been called "the Brotherhood." That unity exhibited itself as one large family. It's still noticeable at Annual Conference or wherever Brethren get together, and in the tendency to linger after worship to visit.

It's this sense of togetherness that gave the Brethren their insight into the nature of the church. Active participation in the community of faith was a crucial part of being Christian, and necessary for one's own spiritual nurturing. Church was a matter of being associated with the brothers and the sisters, for it was where two or three were gathered together that one met the Christ; it is in one's participation in the community that one experiences grace.

It's the way they understood baptism. There was not something in the water that provided salvation. That seemed to them to be magic. But those who associated with the church through the act of baptism and became active participants in the mission and life of the congregation could experience the love of Christ and receive the acceptance that led to salvation. Otherwise, baptism couldn't affect a person.

Communion was the same. The elements were not literally changed into the body and the blood of Christ. But as members took those elements into themselves and then went forth in the ministry of Christ, they became his real body. Certainly the Brethren must have seen the church as the risen body of the Lord, commissioned to carry on his earthly ministry. They must have had the feeling that the church is not so much the carrier of the gospel as the church *is* the gospel; for somehow Christ is present in his people for his people, saving us through one another.

This radical understanding of the nature of the church, that active membership is a matter of life and death, is one that we might especially be aware of today so that we might set ourselves to the task of seeking that unity in mission.

Such an article as this may sentimentalize the Brethren. That's difficult to avoid. But mostly it is an attempt to hold up some of what seems most basic about the Brethren, some of the ideals out of which the Brethren lived and worked, and, in several instances, to show how those ideals influenced Brethren life and thought.

At times, Brethren today may look with a good deal of nostalgia, and may want to return to the past. That cannot be. But what can be done in trying to live as Brethren in this world is to extend some of those ideals and principles that were once confined to individuals and, as a particular community, give them global expressions today.

No one can claim that those ideals are uniquely Brethren. Instead, they are rooted firmly in the biblical faith and in the person of Jesus Christ. We of today's church might do well to be aware of the idealism that is basic to our heritage. For certainly the early Brethren had their finger on the pulse of Christianity, and, in their pilgrimage, kept pushing at the central question of faith that any follower of Christ must continually deal with: "What is the quality of my commitment and discipleship?" ☐

Wayne Judd is pastor of Bridgewater Church of the Brethren, Bridgewater, Va.

Windows in the Word

by Timothy K. Jones

Face

Something happens when I am anxious to see people who are far away: I recall their faces. It happens when I am worrying about a family member, or reliving a friend's shared enthusiasm. Long after details of conversations fade, I find the features of their faces vivid.

Faces from other settings haunt my mind as well. Like the grief-lined eyes of Salvadoran widows, captured by a photojournalist's camera. I recall the faces of black people clustered on the porches of sun-baked Houston houses seen from the freeway that winds through the city's poorer southern rim. These faces leave indelible images.

So does another face. It catches my attention as I work. Stashed in a cranny amid piling office paper, it is a photo of a Rembrandt portrait of Jesus, clipped from a magazine. Light plays upon the somber browns and shadows to highlight a face. The face shows compelling eyes and radiates a quiet intensity.

Many faces inhabit our lives. They communicate and embed vivid mental impressions. One recurring biblical figure of speech therefore intrigues me: The Bible portrays God as turning toward us with a face.

The Lord used to speak to Moses "face to face," Exodus tells. The psalm writer longed for the "face of God." Psalm 24:6 speaks of the generation that "seeks the face of the God of Jacob." This is not to say that God has bristly eyebrows and a white beard. It is to say that we experience God not only with awe, but also with immediacy. God is majestic, yes, but also personal and accessible.

I read in *Time* magazine about IBM's new strategy for marketing a line of personal computers. To make their product seem less threatening, they used a Charlie Chaplin tramp in advertising. IBM, the article writer said, "has always been seen as efficient, reliable, but it has also been regarded as somewhat cold and aloof. The tramp, with his ever-present red nose, has given IBM a new face."

The biblical record testifies that the God we sometimes picture as enshrouded in mist wears a vivid face. Especially in Jesus Christ. We do not bow to idols carved in stone. We meet a God who donned a human face and walked alongside us over the roads and detours of earthly life.

Paul speaks of the "light of the knowledge of the glory of God in the face of Christ" (1 Cor. 3:18). Ideas, and even ideals, will never satisfy our seeking. All our yearnings and searchings end in a face. Across Jesus' face is written God's vivid compassion for us, and for all the faces in our lives. ☐

Timothy K. Jones is co-pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

by James K. Garber

Where are the leaders?

When "old-timers" of the Church of the Brethren are asked to identify some of the former prophets of the denomination, some of these names surely come to mind: Mallot, Culp, Bowman, Winger, Zigler, West, Mack, Kline, Bonsack, Beahm, Brightbill, Baucher.

Any discussion of these venerable leaders of the church inevitably brings forth the comment, "We sure don't have leaders today like we used to have." It's a statement I've heard again and again over the last decade. I've probably said it a time or two myself.

Not anymore. My understanding changed when I recently became executive of the Office of Human Resources (OHR). From that vantage point I've had a chance to see leaders of all kinds. And I'm impressed.

When I observe the effective work of a parade of moderators, or the commitment of board members at the congregational, district, and national levels, I encounter leadership. It's apparent, too, in the retirement homes, camps, and denominational colleges. Anyone assessing the scene carefully can extend the list.

What may be true is that today's leadership in specific situations may not be as flamboyant as in the past. But the only thing that flamboyance assures is interesting leadership, not necessarily quality leadership.

It is true, as always, that the church and all its agencies need leaders. And likely, no time has demanded them more than this one. As a church, we need quantity and quality, professional and volunteer.

The Office of Human Resources has the responsibility to guide the church in meeting these needs. To that end, OHR:

- provides consulting services to the dozens of pastors who seek assistance on specific problems;
- recruits personnel for General Board positions, overseas posts, and volunteers for Brethren Volunteer Service;
- provides consulting services for district organizations when they have knotty problems facing them, and assists them in their search for and evaluation of professional leadership;
- participates with the Annual Conference committee charged with the responsibility of energizing the "call" to pastoral leadership and the training of ministers.

New activities are on the drawing board. In general, the goals are to provide training and encouragement to members of the church who have potential for leadership, and to identify talented people who ought to be called to Christian vocations and volunteer responsibilities.

Several specific programs are being developed to help meet these objectives:

1) Management seminars are planned for lay members of the church. These seminars will include sessions on conflict resolution, working with volunteers, helping committees function effectively, interpersonal relations, time and stress management, and church polity.

2) A talent bank is planned. In it will go information about people who have skills and experience that can be drawn upon when personnel needs arise.

At this year's Annual Conference, for example, a major effort is being made to encourage members of the church to come forward and list their skills and experiences in order to be available when openings occur in any of the organizations of the denomination. Information about these persons, and others who come to the attention of OHR staff, is being computerized so that it can be accessed easily. This resource should be useful to a wide variety of church organizations.

3) New commitments have been made to increase the involvement of women and racial and ethnic minorities in church leadership. The church previously has voted to participate in Project Equality, thereby encouraging the suppliers of our goods and services to abide by affirmative action guidelines. OHR challenges the church to recommit itself to this powerful program.

4) More aggressive searches are being undertaken to bring new faces to General Board staff and to continue to call people who bring appropriate skills and commitment to their jobs.

5) Imaginative programs are under consideration to help ministers without formal training increase their skills for ministry.

You, the members of the Church of the Brethren, can participate in this activity. You can test the water by participating in one of the management seminars next year; or by sending a letter and resume to the OHR office to be included in the talent bank; or by becoming a candidate for leadership positions for which you are prepared.

The question raised at the beginning is a good one. I'm personally convinced that the answer is that leaders are all around us. They need to be encouraged to come forward, to respond to the call of the church, and in some cases to participate in training. It's a question that all of us as a denomination must answer by risking and participating when opportunities arise. ☐

James K. Garber is executive of the General Board's Office of Human Resources.

When sickness comes

Read: James 5:13-18.

The last several paragraphs of the book of James contain an earnest appeal to let prayer and praise hallow every aspect of life. Even when sickness comes, God is concerned about our need. The Christian is to call for the anointing with oil. The anointing service is designed for the quiet of the sick room and is different from the "divine healing campaigns" that are often advertised today. James 5:13 says, "Is anyone among you suffering? Let him pray. Is any cheerful? Let him sing praise." The word "suffering" is a reference to any kind of trouble. It may be mental or personal or domestic or even religious persecution. The Greek word used here means "to suffer misfortune" or "to have hard experiences." It speaks especially of distress of the soul.

People react differently to situations of suffering. Some have gone to pieces physically. Some have grumbled and complained like the children of Israel did. Some have bitterly blamed God for their troubles. The Bible answer is, "Let him pray." Prayer may not always remove the affliction, but it brings us sufficient grace to bear it.

The word "cheerful" does not suggest outward hilarity. The word simply means "to be in good spirits." In other words, is anyone in a happy mood? Are you fortunate? Is everything going your way? Are you having a wonderful time?

People react differently to experiences of gladness. Sometimes periods of cheer and happiness become occasions of forgetting God. Sickness and trouble will more likely turn a person's thoughts to God than will prosperity and happiness. We can easily forget God in times of gladness. The Bible answer to the question "How shall I react in times of happiness?" is, "Let him sing praise." This is not suggesting the empty, vain, suggestive songs of the world, but the great hymns of the church. The words of many hymns are beautiful reminders of great biblical truths.

James 5:13, in summary, teaches that all our feelings (feelings of sorrow and feelings of joy), should be sanctified—the one by prayer, and the other by praise.

James 5:14-18 constitutes the most specific set of instructions given anywhere in the New Testament, telling how to deal with the physical healing of believers. The instructions given here are clear and simple.

James 5:14 says, "Is any among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord." The word "sick" is a reference to the kind of illness that incapacitates a person for work. The precise meaning of the word is "without strength." It speaks especially of the needs of the physical body. It is a stronger word than the word "suffering" in verse 13, and thus it denotes a more serious kind of illness. The elders must not necessarily be called as soon as the head aches or the foot hurts. But more serious and chronic forms of illness should lead us to call for the anointing by the elders of the church.

The term "elders" refers to those in the congregation whose responsibility was pastoral oversight and spiritual leadership. Each local congregation in New Testament times had a plural number of "elders"(Acts 14:23). These spiritual leaders were appointed to rule in the assembly (1 Tim. 5:17), to guard the body of truth from error (Tit. 1:9), to be examples to the flock (1 Pet. 5:3), and to minister to the church (Acts 20:28).

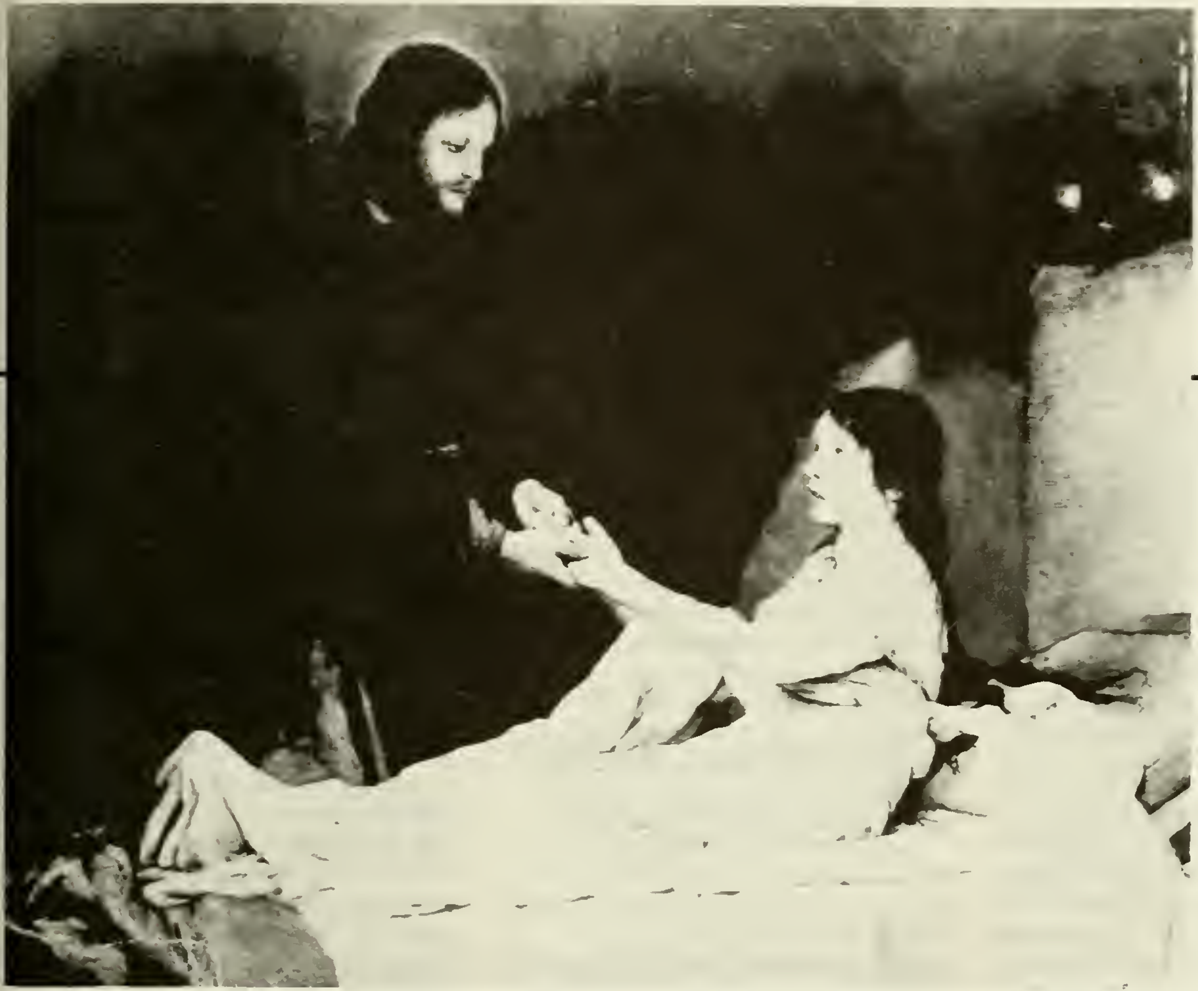
The one who is sick is to call for the elders. The phrase "let him call" is in the imperative mood. The anointing is a command to be observed, and we violate the Word of God when we are sick and do not call. It is sometimes easier to go far away and mix in large crowds where one is unknown, and go forward in a "healing line"—than to call for the elders of the local church. We need to be in harmony with our fellow Christians in the home church and feel comfortable working with the brothers and sisters in Christ there.

To "pray over" the sick person conveys the idea of stretching out the hands over the patient who is ill while the prayer is being offered. The gesture symbolizes great earnestness. To "anoint" the sick person with oil is the translation of a Greek word that was sometimes used for daubing the wall of a building with mortar. And so during the anointing ceremony, the elders lightly spread the oil over the top of the head of the one who is sick.

James 5:15 tells the effect that the anointing service has upon the suffering person. The words of the passage contain strong promises, and when the anointing ordinance has been practiced with simple faith, God has seen fit to honor his Word and bless the saints with healing.

The sentence "The prayer of faith will save the sick" sometimes puzzles the reader. The words "will save" (in this context) must be understood in the sense of *restoring to health.* The same Greek word is used in Matthew 9:22, where it is trans-

Prayers can heal the faithful.



"Healing," by
Gabriel Max

lated "has made you well."

The words "The Lord will raise him up" are sometimes equally puzzling. There are some who after the anointing did not show physical improvement. They were not enabled to stand up physically, but they did receive a great spiritual lift. Sometimes the "raising up" may be a reference to being "lifted up into eternity." One brother says, "We had a strong feeling that Joan would be healed, but it was not the way we wanted. We wanted to see her body healed, but she was healed in a far more significant way. She was lifted into eternity."

James concludes the instruction about the anointing by telling about the remarkable power of prayer (Jas. 5:16-18). Tennyson was right when he wrote "More things are wrought by prayer/Than this world dreams of." God's telephone number" is Jeremiah 33:3. Tremendous power is made available through a righteous person's earnest prayer.

It is only fair to terminate a discussion of James 5:13-18 by pointing out what is obvious: Believing prayer and anointing with oil does not always result in bodily healing. Not even the apostles could be instrumental in healing all the sick people (2 Tim. 4:20). Paul prayed for relief from an affliction in his own body that was not healed (2 Cor. 12:7-9). We must understand that the promises in James 5:15 (and similar promises elsewhere) have an implied condition: The prayer will be granted insofar as it accords with God's will. It is to be done "in the name of the Lord" (Jas. 5:14b)—that is, within the framework of God's will.

J. H. Moore describes the anointing of a younger sister who was seriously ill. After describing the entire service, he concludes: "She felt perfectly resigned to the will of God. She was back in the Potter's hands, to be molded either for use in God's house upon the earth, or for use in the great house beyond the stars" *(Our Saturday Night*, page 98). Those words are an indication of what it means to be anointed "in the name of the Lord" (within the framework of his will).

There are various views about the teaching on the anointing. Many ignore the passage. Some teach "extreme unction" (a rite performed for one about to die). Some limit the promise to a future age. The obvious lesson, however, is that believers should claim the promise right now, and place themselves into the hands of a powerful God. ☐

Harold S. Martin serves in the free ministry in the Pleasant Hill (Spring Grove, Pa.) congregation, works as a staff person for the Brethren Revival Fellowship, and is a member of the Church of the Brethren General Board.

/by Harold S. Martin

Does God really give when we ask?

by Kenneth L. Gibble

I don't know about you, but I hate being waked up after I've turned in for the night. I'm always half out of it if the phone rings; a salesman could probably sell me real estate in Death Valley if he called at 2 a.m.

Worst of all are those blasted calls I get every now and then from the local police. "Pastor, one of our officers has discovered an unlocked door in the church building on a routine patrol. Would you mind coming up and helping him check it?" Muttering to myself (why did I ever agree to live next door to the church? . . . I *told* George to make sure all the doors were locked after their meeting) I walk up the block to the waiting police cruiser. The officers feel good about being so alert and I tell myself I ought to be grateful for their vigilance, but it takes a mighty effort to say a cheerful "Thank you" standing there shivering in the church parking lot with my pajama legs sticking out the bottom of my trousers.

In other words, I can certainly identify with the character in one of the parables Jesus told. The disciples had asked Jesus to teach them to pray, and he had responded by giving them the example we call "The Lord's Prayer." Then he related the parable about the fellow roused from his sleep. Clarence Jordan's translation makes the story vivid.

> Jesus went on to say, "Suppose you have a friend who comes to you in the middle of the night and says, 'Hey neighbor, how about lending me three loaves of bread. A friend of mine has just arrived at my house, and I don't have anything to serve him.' Then you'll call out from inside the house, 'Please don't disturb me. I've already locked the door and have got all the kids to sleep. I can't get up and let you have anything.' I really believe that even though you won't get up and let him have something out of friendship for him, you will crawl out and let him have whatever he needs if he keeps yelling and pounding at the door" (Luke 11:5-8).
>
> (Clarence Jordan, *The Cotton Patch Version of Luke and Acts*, Association Press, 1969, p. 48.)

Should this happen to me, I'd probably tell my nocturnal visitor to go to the 7-Eleven store across the street ("Open 24 Hours"), and, if he didn't want to do that, I just might tell him to go somewhere else! But Jesus says that no matter how out of sorts we are when we've been made awake, we'll probably get up and give our friend what he wants just so he stops making all that racket.

And then follows our Lord's well-known saying: "Ask, and it will be given to you; search, and you will find; knock, and the door will be opened to you" (Luke 11:9 Jerusalem Bible). The point of the parable would seem to be that if you and I, who wake up irritable and uninclined to come to our friend's assistance, can be persuaded to respond, how much more will God the loving heavenly Father give to his children what they ask for. All we need do, Jesus seems to be saying, is to make our wishes known to God.

Another parable carries this point to even more extreme lengths. The Gospel writer introduces this story with the words: "Then he told them a parable about the need to pray continually and never to lose heart" (Luke 18:1 Jerusalem). It's about an unjust judge, who "neither feared God nor had regard for his fellow-man."

When a widow comes to plead for justice, he tries to turn a deaf ear to her. But it's no good! Like the late-night visitor, the widow isn't taking "No" for an answer. She keeps coming back, again and again, until the poor judge is a nervous wreck. Every time the intercom buzzes on his desk, he's afraid his secretary is going to say: "It's Mrs. Meshaw again." And usually it is. So finally he gives in. It isn't a guilty conscience or respect for God's law or human kindness that motivates him. He just wants to get this woman off his back.

And Jesus says, "You notice what the unjust judge has to say? How will not God see justice done to his chosen who cry day and night even when he delays to help them? I promise you, he will see justice done to them, and done speedily" (Luke 18:6-8 Jerusalem). The point of this parable seems to be very much like that of the first; namely, if we want God to give us what we want, we've got to ask . . . not just once or twice, but again and again and again.

Now when you stop to think about it, this raises some interesting and troublesome questions. Such as: Does God really want us to make nuisances of ourselves, pestering him until he gives in? And: Does God actually allow himself to be persuaded by our arguments? Does God change his mind—first not giving us what we want and then doing an about-face?

And finally: How are we to square what these parables seem to be telling us with what Jesus said on another occasion: "Your Father knows what you need before you ask Him" (Matt. 6:8 Jerusalem)?

We discover that what appear to be very simple stories in fact bring up some difficult problems. Maybe I can best summarize these problems by attempting to roll into one brief statement the feelings that I, as a pastor, have heard expressed frequently by members of our congregation. Sometimes these feelings surface when someone close to them has died; sometimes I hear them from a parent who doesn't know what to do about a troublesome child; sometimes they are spoken in a hospital room.

They sound something like this: "I've asked God to help me. But I never seem to get an answer. I've prayed about this for a long, long time, but nothing happens. Why doesn't God answer my prayers?"

And every time I hear those words, I nod and say to myself: "Yes. I know what you mean. In one way or another we all face this dilemma. I wish I could give you a simple, satisfying answer, but I can't." And sometimes I not only say that to myself, I say it to the person who has asked the question.

What does it mean—this asking, searching, and knocking? Is it simply a matter of having the right kind or a sufficient amount of faith? I used to think so. I vividly recall as a youngster sitting in the living room at home, reading in the Gospel where Jesus said: "If you have faith as a grain of mustard seed, you will say to this mountain, 'Move hence to yonder place,' and it will move" (Matt. 17:20 KJV).

I figured that if faith could move mountains, it surely ought to be able to move a living room chair. So I prayed for one of the chairs to be moved to the other side of the room. I opened my eyes and discovered that—LO AND BEHOLD—the chair stood in exactly the same place it had before my prayer. I concluded that this failure could be attributed to one of two circumstances: either the Bible wasn't reliable or my faith was lacking.

Now, of course, that is a very childish example. I was only 9 or 10 at the time. But in some ways it has a great deal in common with our attitude toward prayer, especially the kind of prayer in which we ask God for something. And, let's be honest, most of us spend a great deal of time in our prayers asking God for something. Not that we shouldn't ask. We *should*. Don't forget what Jesus said: "*Ask*, and it will be given to you." The big question, of course, is *what* will be given to us?

A Christian writer by the name of Jacques Ellul says in one of his books that we approach prayer like customers out on a buying spree. We have seen the goodies around us—on television, in magazine ads, in the shopping mall—and we want them for ourselves. And so, says Ellul, "God becomes the agent for satisfying the needs created by our society."

That's a serious charge, and you may argue that you don't ask God for material things. Neither do I. But that doesn't mean we are free from the consumer mentality. We sometimes talk of *having* faith, of *having* inner peace, even of *having* the Holy Spirit, as if they were things to be possessed. Seldom do we pray to live *in* and *by* faith, or to receive and be sent forth by the Holy Spirit.

'God does not turn a deaf ear to our prayers . . . . Remember that Jesus said the heavenly Father knows what we need even before we ask. And it is our need that God responds to. Not our wants, mind you, our needs.'

No, we must not stop asking in our prayers and we can know we shall receive. But we must also recognize that *what* we receive may not be that which we asked for. There can be another outcome to our requests, and the one God gives is better than what we ask for, even if we find it troublesome at the time. God takes the long view of things, God sees the whole picture, in ways not possible for us.

And sometimes the answer is that the strength we have to face our problem is not only our own strength, but that which comes in God's word to us: "Go with the strength you have." You are not left to your own resources. Your prayer *is* answered, not because the problem miraculously vanishes, but because you have been given exactly as much strength and ability as you need to overcome the difficulty. You may not even be aware of it, but the situation is inwardly and secretly changed.

God doesn't turn a deaf ear to our prayers. And God does not delay an answer because he enjoys seeing us suffer. Nor does God listen to our arguments until we've come up with one that finally convinces him he ought to act on our behalf. Remember that Jesus said the heavenly Father knows what we need even before we ask. And it is our need that God responds to. Not our *wants*, mind you—our *needs*.

We pray that things will be changed. That the boss or the teacher will stop treating us so badly, that someone in our family will begin acting differently, that a personal health problem will disappear. And sometimes these changes do happen, although mostly the change that occurs through prayer is the change in ourselves. And this is God's answer to us.

But what of those times when, for all we can tell, our prayers are not answered?

> Who knows? Just keep praying, Jesus says. Remember the sleepy friend, the crooked judge. . . . Keep on beating the path to God's door, because the one thing you can be sure of is that down the path you beat with even your most half-cocked and halting prayer, the God you call upon will finally come, and even if he does not bring you the answer you want, he will bring you himself. And maybe at the secret heart of all our prayers that is really what we are praying for. (Frederick Buechner, *Wishful Thinking*, Harper & Row, 1973.) ☐

Freelance writer Kenneth L. Gibble, of Harrisburg, Pa., is promotion consultant for MESSENGER.

Opinions on political action, the Worl

William Kostlevy

Jesus Christ and political action

A church devoid of dialog is invariably a dead church. With this in mind, I want to express my reservations concerning the General Board's recent move to declare its property free of nuclear weapons.

It is difficult to escape from feeling a certain sense of irony when an avowed "peace church" specifies which weapons it is willing to forgo. Does this imply the US government can now deploy conventional weapons on General Board property? Or should we issue a similar statement declaring our property off limits as a storage site for chemical weapons?

Of course these questions are absurd. But they do point to the assumptions that underlie the General Board's action. Its intent, consistent with the social and ethical presuppositions of over a generation of Church of the Brethren leadership, is to influence the direction of American foreign and domestic policy. In this scenario, the church serves as the conscience of the nation.

The paradigm of church-state relations implied by such actions assumes an intimate fellowship between the church and the national government. In this model, fundamental change occurs when the church and its allies successfully coerce the nation into action.

In this paradigm, change almost invariably begins at the top. Thus we eliminate sexism through support of the Equal Rights Amendment, untroubled by the fact that many of our congregations have a hierarchical view of the relationship between the sexes, a view that some would say is not outside the scope of legitimate scriptural interpretation.

Further, this blueprint for change is not the unique property of the General Board. It is also the position of the Moral Majority and the National Council of Churches, the only difference being those of policy, not purpose.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can only print a sampling of what we receive. All "Opinions" are edited for publication.

Jesus of Nazareth proposes a model at odds with this current model. Jesus begins his ministry in Galilee among fishermen, not in Rome among lobbyists. His ministry begins with a call to individuals. These individuals who have died to themselves and have been resurrected to a new way of life in Christ band together and begin to live out the way of the cross (Phil. 2:5-11).

In this paradigm, there is no close relationship between the community of believers and the national power structure. One prays not to affect national policy, but to be left unencumbered by it (see Romans 13, 1 Peter 2:11-17). This model rejects all coercion. Relative equality in economics and sexual relationships is not imposed. Yet equality is the norm. This equality does not rest upon the myth of liberal democratic capitalism that states that individual self-enhancement is the object of life, or, put more simply, that we have a right to be all that we can be. Rather, it rests on mutual self-sacrifice before God in our covenantal relationships.

Jesus sees that the fundamental problem of relying on the state to create a just social order is that the state's very existence is dependent upon its ability to be coercive. Thus, in the New Testament, change does not begin in Rome, but it symbolically comes to Rome in the person of the apostle Paul and the creation of the Roman Christian community, renewed in the image of the Christ.

These Christians live out the gospel, without a desire to impose it on individuals who refuse to accept the lordship of Christ. Scripture seems to say that we will not create shalom by being more responsive to a political process, the very effectiveness of which is contingent upon its ability to impose its will. Shalom, rather, is a gift of God that we experience as we surrender our identities to the values of the Kingdom of God. I suggest that we look at Washington as Paul looked at Rome. ☐

William Kostlevy is pastor of Florence Church of the Brethren, Constantine, Mich.

Mark Ludwig

The World Court versus the USA

The Reagan administration's recent decision not to accept the jurisdiction of the International Court of Justice when it comes to Central American issues certainly should not have been surprising, but it was disappointing all the same.

The controversy arose when it was reported the mining of Nicaraguan harbors by US-backed guerrillas was directly supervised by the Central Intelligence Agency—an act which many would justifiably consider an act of war. Congress has called for a halt to the mining, and the Reagan administration will apparently go along with congressional wishes.

The Nicaraguan government has taken the mining much more seriously, however. Its harbors, after all, were the ones mined, and the mining threatened to cut off the struggling nation's vital links to the outside world. In addition, the mines threatened the lives of many who are not even involved in Nicaragua's civil war.

When Nicaragua announced it would take the mining dispute to the International Court, the Reagan administration promptly decided it would not accept the court's jurisdiction in Central American affairs. Central America, it argues, is too close to home.

The court was established in 1946 as an arm of the United Nations and was meant to be a means of solving disputes between nations in a peaceful way. The judges on the court are chosen from across the globe to ensure that it is not biased toward any party that may bring a dispute before it.

Article 94 of the United Nations Charter states that each UN member will "comply with the decision of the . . . Court . . . in cases to which it is a party."

The problem lies, however, in how a nation becomes a party to a dispute considered by the court. Because the court cannot rule on matters considered to be "domestic," many nations have avoided appearing before it by claiming that exemption.

The United States operates under a doctrine, known as the Connally Amendment, in which it decides itself whether or not the dispute is domestic in nature—

ourt

hardly an objective decision. The United States is claiming Central American issues are within its domestic jurisdiction and therefore those matters do not have standing before the court.

It is ludicrous that the United States can interpret its dispute with a separate, autonomous nation to be within its domestic jurisdiction.

The late US Supreme Court Justice William O. Douglas saw the International Court as a good first step in working toward a global federation in which all nations would renounce law and abide by rule of law to settle disputes. But essential to that, he argued in his book *Towards a Global Federalism,* nations must first agree to live by a rule of law and by the decisions of the court empowered with interpreting that law and settling disputes.

"The new federalism would deal with conflicts between nations just as our own Supreme Court deals with conflicts between sovereign states," Douglas wrote.

The United States has lived by a rule law just about since its birth 200 years ago. The incidents in which parties refuse to abide by decisions of the US Supreme Court are rare. If parties unilaterally ignored the court's jurisdiction whenever they pleased, the nation would be embroiled in anarchy.

Expanding our respect for the rule of law to the international level—and thus to the International Court—is a logical step, and one that is desperately needed if we are to progress toward mutual respect and peace.☐

Mark Ludwig is a member of the Highland Avenue (Elgin, Ill.) Church of the Brethren.

CLASSIFIED ADS

INVITATION—Chesapeake Bay retreat center located equal distance between Philadelphia and Wash. D.C. Ideal for church group retreats, family reunions, and Christian organization conferences. Lodge and Dock House acc. 35/camping option. Contact Glen Longacre, Charter Hall Church Center, Perryville, MD 21866. Tel. (301) 642-2500.

INVITATION—In LA for Olympics? Stop and worship at Ladera Church of the Brethren, 5505 W. Slauson Ave. mi. east of San Diego Freeway (405) at Slauson Cutoff. Sunday School 9:45, worship 11:00. Questions about LA before arrival or during visit call Pastor Frank Ramirez (213) 645-2878. 5 mi. from LAX.

INVITATION—Travelers to Louisiana World Exposition worship with Roanoke LA Church of the Brethren. 10:00 Sundays. Exit 59 off Highway I-10 to Roanoke, between Jennings and Welsh. Proceed south to village main street. Church is 2 blocks south, 1 block west of RR crossing. Also 1 block north of Highway US 90. Motels in Jennings on I-10.

SCHOOL—Scattergood School, West Branch, IA 52358. Openings for students grades 9-12. Approved co-educational Quaker college preparatory boarding school; simple lifestyle. Emphasis given to peace issues and social concerns. Students, faculty together clean buildings, do laundry, care for pigs and chickens, work in orchard and garden, bake bread, and cook meals. Small personal caring community that promotes individual growth. Write or call. Tel. (319) 643-5636.

WANTED—North Manchester Fellowship of Reconciliation accepting applications for Coordinator. Full-time or hours negotiable. Subsistence salary, approx. starting date Sept. 1, 1984. For job description and application contact Steering Committee, F.O.R., P.O. Box 25, No. Manchester, IN 46962. An equal opportunity employer.

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turning points

Licensing/ Ordination

Garber, John L., licensed April 1, 1984, Hiner, Shenandoah

Gehr, G. Douglas, ordained April 29, 1984, Ephrata, Atl. N.E.

Groff, Carl R., licensed April 29, 1984, White Oak, Atl. N.E.

Martin, Aaron L. Jr., licensed April 29, 1984, Lebanon, Atl. N.E.

McElwee, Timothy Alan, ordained March 25, 1984, Warrensburg, Missouri

Ringgold, Daniel S., ordained April 29, 1984, Fellowship, Mid-Atl.

Pastoral Placements

Bowman, John David, from Little Swatara, Atl. N.E., to Manchester, So./Central Ind.

Davis, James, from Bethany, to Gap Community, Atl. N.E., part-time

Eastis, David Allen, from Bethany, to Frederick, Mid-Atl., second staff

Flory, Donald R., from Christiansburg, Virlina, to Medina New Church Development, No. Ohio

Gibble, Kenneth L., continues MESSENGER promotion, and Palmyra, Atl. N.E., interim part-time

Hinson, S. LaVerne, to Pampa, So. Plains

Keeling, J. Calvin, from Hutchinson, W. Plains, to Empire, Pacific S.W.

Miller, Wayne, from other denomination, to Mount View, Shenandoah, part-time

Myers, Cletus S., from retirement, to Black River, No. Ohio, part-time

O'Maker, Robert, from other denomination, to Bethel, No. Ohio, part-time

Overly, Ronald, to Natrona Heights, Western Pa., part-time

Roberts, Donald Eugene, from Lanark, Ill./Wis., to Topeka, W. Plains

Rodeffer, William H., from retirement, to Melbeth Grove, Shenandoah, part-time

Sink, Barry D., from Bethany, Va., Virlina, to Paxton, Pa. (Big Swatara), Atl. N.E.

Stauffer, David Clay from interim, to Stover Memorial Des Moines, No. Plains

Anniversaries

Lichty, Clark and Hope, Waterloo, Iowa, 61

Shockley, Mr. and Mrs. L. C., Eden, N.C., 50

Tannreuther, Orville and Reba, Waterloo, Iowa, 64

Yoder, Mr. and Mrs. Harold, South Bend, Ind., 60

Deaths

Bomberger, Venona Zug, 91, Palmyra, Pa., April 21, 1984

Broadwater, Hannah, 78, Falfurrias, Tex., Jan. 29, 1984

Bunyan, Clair, 73, South Bend, Ind., Feb. 6, 1984

Donaldson, Robert, 91, Livonia, Mich., March 9, 1984

Funderburg, Myrtle, 71, Kettering, Ohio, April 12, 1984

Gearhart, Alma, 101, South Bend, Ind., March 19, 1984

Gibbs, Walter, 80, Hale, Mich., March 13, 1984

Gilley, Durwood, Eden, N.C., March 11, 1984

Heckman, J. Orville, 65, Greencastle, Pa., March 23, 1984

Heldenbrand, Ila B., 80, Hartville, Ohio, March 19, 1984

Hersch, Orville R., 88, Manassas, Va., May 9, 1984

Holderead, Noble, 63, Plymouth, Ind., Sept. 3, 1983

Jones, Elizabeth H., 101, Philadelphia, Pa., Dec. 31, 1983

Lam, Howard O., 72, Bridgewater, Va., April 19, 1984

Lamb, Jennie, 86, Goshen, Ind., March 31, 1984

Long, Isaac J., 74, Warrenton, Va., Jan. 29, 1984

Lower, Joe, 75, Lanark, Ill., Nov. 5, 1983

Moore, Howard, 86, Roseville, Mich., March 2, 1984

Nymyer, Fred, 62, Goshen, Ind., April 24, 1984

Peiffer, Ernest T., 56, Fayetteville, Pa., March 11, 1984

Phillips, James, 75, Plymouth, Ind., Aug. 10, 1983

Ralston, Leila, 86, Indiana, Pa., March 30, 1984

Ritenour, Elizabeth, 73, South Bend, Ind., Feb. 9, 1984

Royer, Galen B., 90, Englewood, Ohio, April 12, 1984

Shoyer, Viola L., 91, New Carlisle, Ohio, April 14, 1984

Shrock, Mayward, 78, Goshen, Ind., Nov. 7, 1983

Snider, Brian, 18, Plymouth, Ind., March 17, 1984

Thomas, Charles, 69, Plymouth, Ind., July 18, 1983

Tracy, Donald E., 76, Continental, Ohio, April 21, 1984

Vore, Leona Holsinger, 78, Plymouth, Ind., March 31, 1984

editorial

Scratchin' in the dirt

My Aunt Nannie is 80, and so tiny and fragile she looks like a stiff wind off the Blue Ridge could blow her away. I visited her a couple of years back, soon after she had moved home to Virginia from a North Carolina sojourn. Aunt Nannie was delighted to be back on the land where she had spent most of her life. She was particularly glad to have a small garden plot of her own.

Acknowledging her advanced age, but scoffing at admonitions to "take it easy," Aunt Nannie explained her compulsion to "put in" a garden. "I *have* to get outside. I just feel a need for scratchin' in the dirt."

Aunt Nannie, with her picturesque phrase, said it all for those of us of farm or rural background, never released from the bonding to the good earth experienced in our formative years. Fortunate are those who have shared in food production sometime in life, for they—with the meek—truly "inherit the earth."

Says Lauree Hersch Meyer on page 28 of this issue, "With my hands in the soil, I feel the rhythms of seasons and weather. As trees and plants are affected, I am connected to the rhythms of earth and sun, wind and rain."

Recently I was in Chicago for a convention. My room was on the 15th floor of a large hotel. Across the street was one of the world's tallest skyscrapers. Others joined it to make the streets into the bed of a manmade Grand Canyon.

One night a terrific thunderstorm broke over the city. The faint glow from lightning flashes penetrated down into the black cavern outside my window, and thunder rumbled far overhead. But what must have been an awesome spectacle of sound and light was lost on me, closed in by walls of steel and concrete.

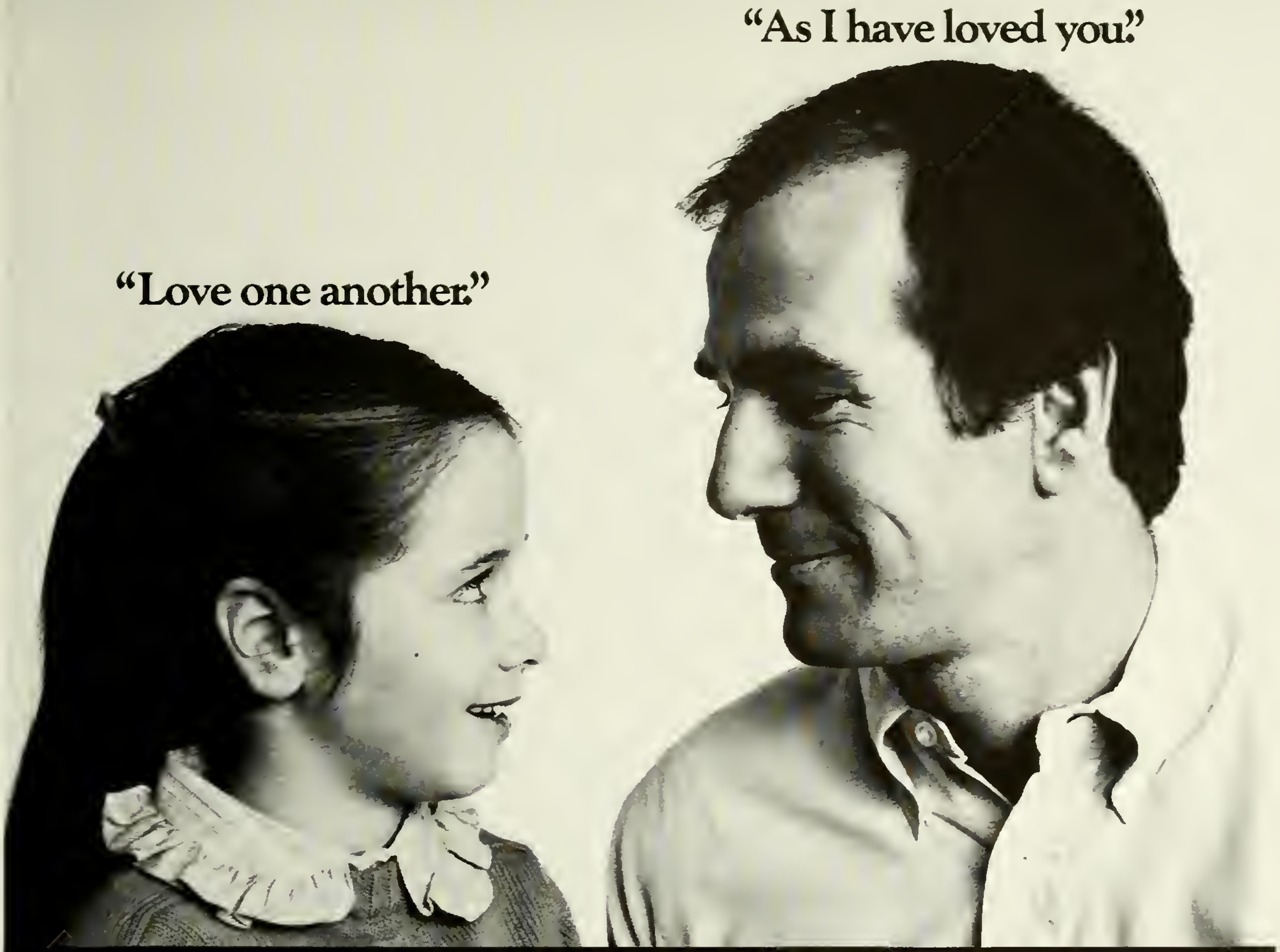
I longed to be outside, in touch with the storm. In my missionarying years in Nigeria, I joyfully sat out many a night-time storm on the verandah of our hilltop house, bedazzled by the display of heavenly power, as thunderclaps made the earth shudder, and lightning exposed waving seas of savannah grass and silhouetted the volcanic peaks on the distant horizon. Suddenly, I felt deprived and poor, sitting there in my luxury hotel room.

Closeness to nature was one of Nigeria's many charms for me. In some writing I contributed to a book on Nigeria a few years back, I spoke of the close kinship the rural people of Nigeria feel toward the land: "In short, the great majority of the people . . . not only live close to nature—they are essentially still a part of this whole landscape of rocks and baobab trees, harmattan and waving grass, smoke columns and thatched roofs, falling rain, sunlight, moonlight, and night air perfumed with palm fruit and neem blossoms, in which everything is somehow involved with and conditioned by everything else."

Benton Rhoades, in his article on page 10 of this issue, states well the case against big corporations taking over the farms of the world—disinheriting small farmers, exploiting the land, exhausting precious oil supplies. Not only does this concentration of land ownership *ironically* price food out of the reach of the world's hungry at the same time it squeezes more from the land. It commits another grave sin against the land and its Creator: It separates *people* from the land.

Aunt Nannie's need for "scratchin' in the dirt" is the need we feel somewhere deep inside our human soul to be in harmony with that from which we came. When we live in right relationship with God and neighbor, the good earth that sustains life for us is seen as a sacred trust, and our role as a steward is obvious.

Then we seek not to exploit the land, but to nurture it, to assist it in producing abundantly, so that not only *we* live in plenty, but that all of God's children may enjoy a full life.—K.T.


"As I have loved you."
"Love one another."

"And care for each other,
care for each other,
as I have cared for you.
Bear one another's burdens.
Share each other's joys.
And love one another,
love one another.
And bring each other home."

(Words from the song "Love One Another"
by Germaine Habjan. © 1966 by F.E.L. Publications, Ltd.)

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Come together to your House of Worship every week.

**Worship together.
Grow together.**

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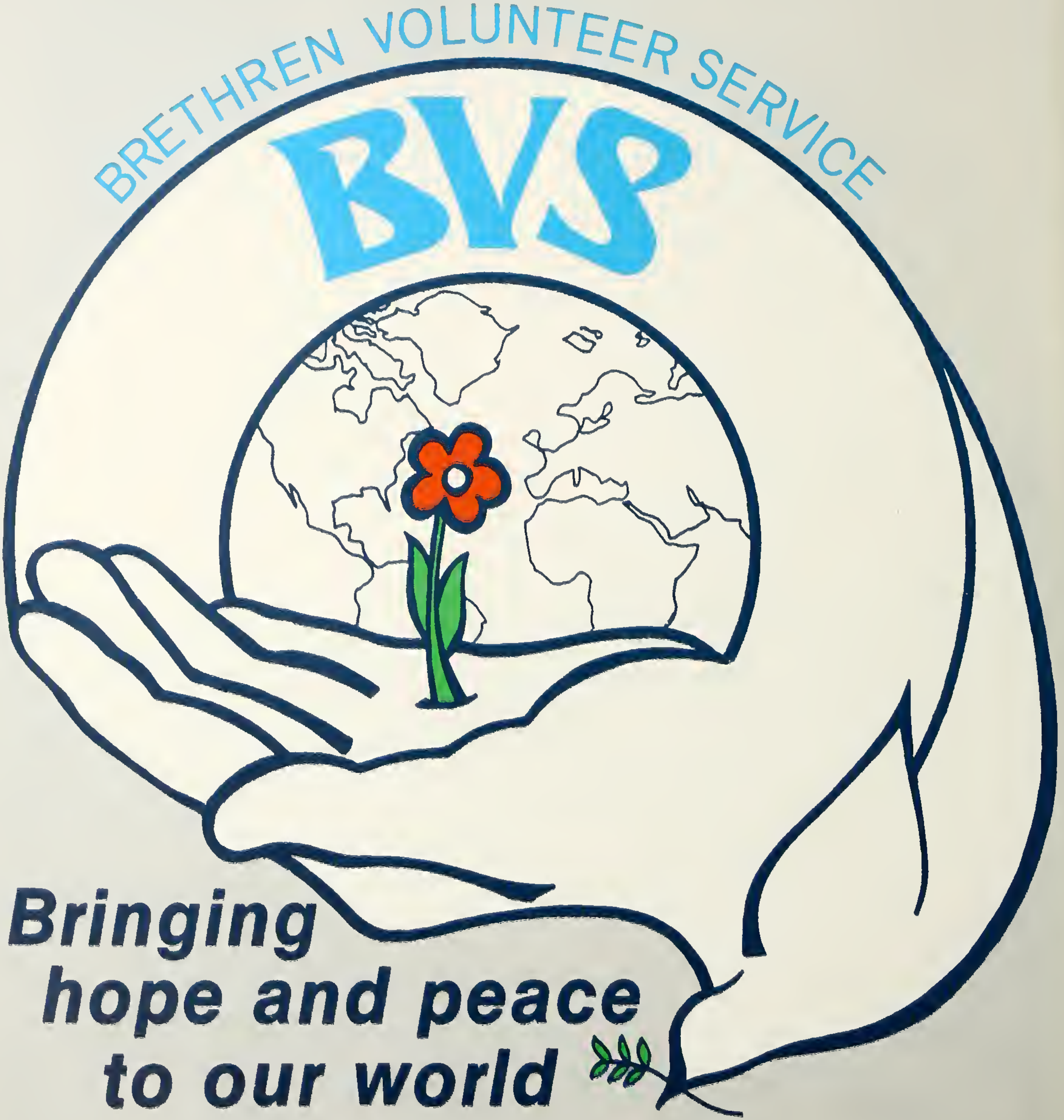
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CHURCH OF THE BRETHREN
AUGUST 1984

SPECIAL ISSUE:
CONFERENCE
WRAP-UP

RENEWAL AND EMPOWERMENT . . . THROUGH GOD'S GRACE

Brethren light candles at Carbondale in a commitment to life together

contents

10 **A Way Out of Hell.** Hell is not God-made, says William W. McDermet III. It is man-made. It "comes in the form of suffering, killing, conflict, hopelessness, meaninglessness, and brokenness." How do we get out? "If hell is a condition made by humans—frequently dealing with attitudes, conditions, and relationships—then Jesus provides an insight." Bible study based on Matthew 5:21-26.

12 **Conference in Carbondale.** Five thousand brothers and sisters came by highways and airways to a little town in rural southern Illinois, gathering for the 198th recorded Annual Conference of the Church of the Brethren. Meeting in the arena of Southern Illinois University, 1,040 delegates debated such issues as abortion, war taxes, and leadership and ministry needs of the church. There was the usual variety of pre-Conference meetings, insight sessions, meal events, concerts, workshops, reunions, and other forms of learning, sharing, and fellowshipping. MESSENGER presents 18 pages of stories and photos that tell what the big Brethren gathering was all about.

29 **Currying the Horse.** A story from the Church of North India, as told by E. Y. Campbell, is for all the delegates, spectators, and kibitzers who were at the Carbondale Annual Conference business sessions.

30 **Looking Beyond the Usual.** The headlines tell of revolution, crimes, scandals, injustices, oppression, wars, and nuclear threat. But the church must not despair, writes S. Loren Bowman. Rather, we must look for God's message within all the upheavals, and find fresh ways to bring about new levels of living. "We must continue to look beyond the usual," he says, "if the church is to assist in the birth of a potentially new day that lies hidden in the turmoil of our times."

In Touch tells about Steve Mueller, Modesto, Calif.; David Hostetter, Hershey, Pa.; and Scott Thomas, Johnstown, Pa. (2) . . . **Outlook** reports on Womaen's Caucus conference. Bethany Seminary fall emphasis. Connie Andes appointment. Nuclear "white train." New Windsor volunteers. Nigeria recruits Roy and Carol Valencourt; Monroe and Ada Good. BVS Unit 165. Disaster funds. Disaster Auction. Africa aid. Fort Wayne youth. National Coalition on Television Violence. Staff changes (start on 4) . . . **Update** (7) . . . **Worldwide** (9) . . . **Small Talk** (31) . . . **Opinions** of Barbara Lahman, Jacob Stoner, Mary Jeanette Ebenhack, and Rachel Hamm Frantz (start on 32) . . . **Turning Points** (35) . . . **Editorial**, "Conscience, not Coercion" (36)

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messenger

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letters

REMEMBERING HISTORICAL SETTING

I appreciated the May MESSENGER. Brother George Wolfe's pipe doesn't bother me (pages 1 and 25). We have to place him in his times and setting. When I was a boy, I heard of a "plain church" minister who operated a liquor still. It helped him support his family.

I like the historical articles you publish. They are of great value. I would like to see a complete work on the Brethren and Universalism. And how about an article on Daniel Boone and the Brethren?

Finally, for May, Vernard Eller's article on grace should appear in pamphlet form, and Chalmer Faw has good practical suggestions for dealing with hard sayings of Jesus.

JASON HOLLOPETER
Selinsgrove, Pa.

DOES GRACE HAVE LIMITS?

Vernard Eller grabbed my attention with his discussion of grace (May), a reality that I know I need to incorporate into my life.

I had trouble, though, with his illustrations of Brethren gracelessness. Should Jesus have been more gracious with the Pharisees and with those folks he felt he needed to throw out of the temple courts for their behavior? What I thought Eller was leading up to was to scold the Brethren for the cruel way we treat homosexual brothers and sisters among us, perhaps, or those who have the misfortune to be caught in some personal crisis that doesn't fit our stereotype of morality or righteousness.

It *is* a bit unusual to hear a cry for mercy from a Brethren preacher for the multinational corporations, some of whom are not above dumping drugs with dangerous side-effects on the poor people of the rest of the world when they are found to be unsafe for US people.

I can accept the need to feel love and acceptance toward a person who hurts or offends me personally. But how can grace be appropriately offered to a big entity such as a corporation or a government whose policies seem to be delaying the coming of the way of God for whole populations?

FRAN CLEMENS NYCE
Westminster, Md.

LET SECTS COME TO US

I liked the June editorial, "Bothered by the Bible," but I can't agree with Fumitaka Matsuoka's article, "Together at the Lord's Table."

This sort of thing I am very much against. Let *all* other sects come to *us*. Then we would be together.

CHARLES C. ROHRER
Elkhart, Ind.

MESSENGER IN THE PHILIPPINES

I received the February MESSENGER May 5, and read it from cover to cover. I think it was one of your best issues yet.

What was most impressive were your stories of different Brethren who are serving in their respective communities in some creative ways. I also appreciated the Bible study by Harold S. Martin and the extremely provocative letter by the minister who happens to be gay.

Also, I became excited about the small group activities being initiated by the Board. I think this is one of the secrets to sustaining the "life" of the Church of the Brethren.

As a Brethren working for Mennonite Central Committee, I need MESSENGER to keep up with the general movement of the church. If MESSENGER is representative of the total church, as I hope, then I am encouraged.

I would appreciate learning of persons of Brethren faith who may also be working here in the Philippines.

May the God of peace and justice rest in each of our lives.

JIM KURTZ

Butuan, Philippines

MAY ONE OF THE BEST

Periodically, I run into someone who is disappointed in all the stuff that gets into MESSENGER. "It just isn't spiritual enough!" There are always those articles that Christians shouldn't have to bother with, read, or worry about. I presume they are talking about homosexuality, abortion, war, and war tax.

For many years we had been getting MESSENGER on a yearly basis. Then when we moved to our present congregation almost eight years ago, one of our new sisters gave us a ifetime subscription to our church magazine. That was wonderful. We usually enjoy most of he issues, but May 1984 is one of the best. The editorial had many good suggestions for Annual Conferencegoers.

Keep up the dialog. We'll keep reading.

GLEN D. WHISLER

Defiance, Ohio

ALSO BOTHERED BY THE BIBLE

I, too, am "bothered by the Bible" (June editorial). Some months ago I wrote President Reagan and told him how I feel about the starving people in the world, and gave him a challenge o help them.

I wrote him, "If you would like to go down in history as the most beloved President, why don't you take some of the billions of dollars you are nvesting in warfare and nuclear weapons and eed the hungry and starving people in our world?"

I wrote him three weeks in a row, and then got a reply: "The President appreciates your line of hought." President Reagan probably never read ny letters, but I have a conviction that Christians hould let the White House know their concerns.

MAE BRIGHTBILL

North Manchester, Ind.

ENOUGH SAID ON INDIA SPLIT

I was sorry to see Henry Solanky's article, "An ndian Speaks on Church Split," in the March MESSENGER. It was good to have the two articles, one on each side of the issue of church division in ndia in January, but I do not believe the cause is helped by publishing more articles on the subject on *either* side of the issue.

People can express their opinions in the Letters column, as was done in the current issue. I am especially grateful for Ernest Shull's letter. I certainly add my "Amen" to it.

KATHRYN KIRACOFE

Bridgewater, Va.

SHARING MESSENGER IN NEW DELHI

I showed the May MESSENGER to a friend here who works for women's concerns with UNICEF. She read the Proposed Statement on Abortion, and the six responses that accompanied it.

My friend is not a church person, but as we read the statement together, I felt good to share with someone who cares. Her reaction was, "I began to bristle when I read 'opposes abortion.' But as I read on I understood, and when I read the responses I found that I was in sympathy with the Church of the Brethren. I would like to use this material."

I felt the same way. Good work.

E. Y. CAMPBELL
Editor
Church of North India Newsletter
New Delhi, India

SPIRIT MOVES IN NEW ZEALAND

On a trip to New Zealand in April, I visited a Presbyterian church one Sunday evening. The worship leader, a visiting evangelist, said, "Now we will sing the special song we have been learning this week. You won't find it in the hymnal, so sing along with me." To my surprise and delight the song was No. 225 in our Brethren hymnal, Ken Morse's "Move in Our Midst."

L. L. JONAS

Roanoke, Va.

NO WAR IF NO ONE CAME

Like many others, I watched with heavy heart the recent ceremony of placing a casket bearing the body of an unknown Vietnam War soldier, alongside the three other unknowns at Arlington National Cemetery.

We were told, as many times before, that their lives were given by these men as a service to their country. But there is no truth in that statement. There never was. Napoleon is reported to have said, "No soldier would fight if he really knew what he was fighting for."

These young lives are, like millions of others, sacrifices upon the pagan altars of the world's super-rich and powerful. War is a game they play in plundering the world's wealth and wresting power from each other. For them, people are expendable pawns in their vile and wicked games.

So it was in the past, is now, and ever will be until we learn to love God, others, and self, to heed the voice of the living God of the universe, and to refuse to hate, destroy, steal, and murder at the beck and call of those who rule the world. Someone has said, "There could be no war if no one came."

LEE KENDALL

Wichita, Kan.

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page one

What could have been the big story of the week at Carbondale Annual Conference had to be relegated to this column of "behind the scenes" stories, for lack of photos (and other considerations).

It happened on Tuesday, the day Conference began. That's a busy day for staff, what with General Board and Standing Committee still meeting, and many of us involved in setting up exhibits and doing other last minute chores. Don't ask me how my summer intern, Steve Mueller, found time to take a canoe ride on the campus lake. But he did, and what a story he had to tell when he saw me next.

Seems while Steve was idling about the lake, he saw a man in another canoe tip over and go down in a deep area of the water. Our Steve paddled to the rescue and managed to save both man and canoe.

(missing photo)

"Terrific," I said. "Did you get photos?"

"No, I don't even remember what the man's name was," Steve replied.

Just *great!* A cub reporter with the chance of a lifetime, and he not only doesn't get a photo, he doesn't even get the victim's name!

I went off to dinner, gnashing my teeth at our loss. To my surprise a fellow staff member standing in line ahead of me asked me if I had heard about Steve pulling him out of the lake! More gnashing of teeth, for I felt obliged to suppress a story that would show an Elgin staff member had gotten into water over his head!

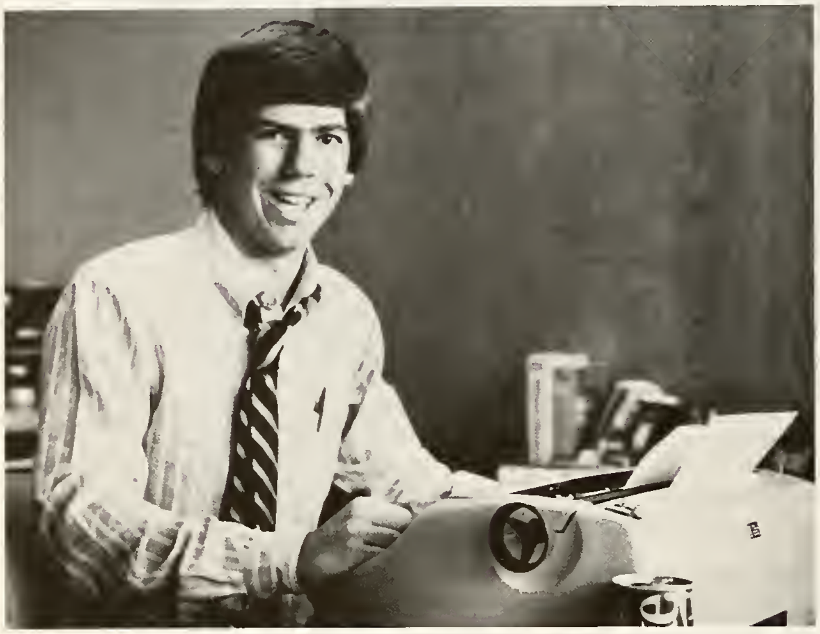
Another staff member, Bob Bowman, begged me to run the story anyway, insisting that it was worth running if only for the imaginative headline he had come up with: "Tippy Canoe and Mueller too."

But the great canoe rescue did not become part of our Conference wrap-up.

Somehow, I am reminded of an anecdote told in MESSENGER in 1977 by another of our summer interns, George Keeler: A young reporter was covering the 1889 Johnstown flood. "Wiring a message back to his editor, he stated, 'On a lonely mountain top overlooking Johnstown, God solemnly sits contemplating the destruction. . . .' The editor immediately shot back, 'Forget the flood. Interview God—get pictures!'"

Maybe God *didn't* want Brethren to get into photography! (See Editorial.)—THE EDITOR

in touch



Steve Mueller: Searching for the 'write' stuff

Steve Mueller isn't the type of writer who is satisfied by sitting at a typewriter every day, gleaning subjects and conjuring plots from an outdated almanac.

That would be too easy, Steve might say. Not to mention boring.

Steve approaches writing the way an artist approaches canvas. Drawing on his experiences, he begins to paint an expression of himself through words.

"An artist uses a paintbrush to express his ideas," Steve says. "My paintbrush is the typewriter."

Writing shares a place in Steve's heart with another love—adventure. Besides displaying a sense of folksy, down-to-earth humor and frequent plays on words, Steve's writings convey adventure—tales as simple as a round of golf or as gripping as a ghost story.

As one of his heroes, Huckleberry Finn, might say, "By and by, adventurin's the thing."

"Writing itself is not an adventure," Steve observes. "However, I like to experience what I'm going to write about."

Steve is majoring in journalism at the University of La Verne in hopes of pursuing his writing ambitions. A senior this fall, Steve has had various "adventures" in college, including a semester of study in England.

His early interest in reading and writing may seem to have determined his future, but Steve originally came to college in hopes of studying something more practical, such as business. Like most writers, however, the lure of the typewriter was too much and he soon switched to journalism.

"I write not because I want to," Steve points out, "but because I have to. I get an idea, and let it churn around inside me for a couple of days. Sooner or later, I have to put it down on paper."

Despite his late entry into La Verne's competitive journalism department, Steve quickly distinguished himself on the staff of ULV's award-winning weekly, the *Campus Times*. In the course of a year, he moved from a minor staff role to an editorial position.

Another assignment was handed to him this past May when he was named editor-in-chief for the fall 1984 semester.

A member of the Modesto (Calif.) Church of the Brethren, Steve was president of his youth group and a counselor at district summer camps. His talent and Brethren heritage have led to another opportunity, an internship this summer with MESSENGER. Helping cover Annual Conference at Carbondale for the magazine has been the highlight of that experience.

"I see it as a new challenge," he says. "Anytime you go into something new, you can make it into an adventure."

Progressing steadily to his goal of writing professionally, Steve Mueller is certain of few things except one—that writing is an on-going adventure with excitement waiting around every corner.

—CHRISTOPHER KEATING

Christopher Keating, a 1982 summer intern with MESSENGER *from Upland, Calif., graduated from the University of La Verne this past May. This fall he is entering Princeton Theological Seminary, Princeton, N.J.*

David Hostetter: Oppos

Turn on your television any night in the week and you will see fights, shootings, explosions, knifings, car crashes, and other violent acts. It is not the news, but prime-time television. For several years, many people have noticed the increasing use of violence on evening programs and its effect on the way we think and act, but they feel helpless in finding an answer to the problem.

But there are others who are trying to change television rather than changing the channel.

David Hostetter, who completes his term of Brethren Volunteer Service this summer, has been working since December as director (and sole staff member) of the Washington, D.C., office of the National Coalition on Television Violence (NCTV). A four-year-old organization based in Champaign, Ill., NCTV monitors prime-time and Saturday morning programs for violent content and alerts the public on its appraisals.

"I'm mostly dealing with the press on our latest findings," says Dave, 22, a native of Hershey, Pa. "I often give out information for research or articles that deal with this area."

But often his work goes beyond that. For example, when NCTV published a report on the excessively violent content of many videotapes of rock music groups on Music Television, a viewer-subscribed station, Dave wrote, fielded questions from newspaper and magazine reporters, and even went on local and national radio and television stations to express the views of the coalition.

He is currently writing proposed legislation from NCTV and other concerned groups to Congress that would require one minute of advertisement for nonviolence for every three minutes of advertising for violent programs.

"Eighty percent of the people in the US

evision violence

use television as their primary source of news and information," says Dave, "but we see little information on TV about television violence. Television violence has been determined by the Surgeon General to be hazardous to your health. We need to get that information out to the people."

Dave has a strong background in peace and nonviolence. Of Mennonite heritage, he attended a Quaker high school and is a 1982 graduate of Juniata College, where he was co-recipient of the Baker Peace Studies Award.

Dave hopes that his work with NCTV will have some impact. "I feel that television contributes to teaching that violence is okay. I hope I can steer television toward teaching a nonviolent ethic, to show people settling their problems in a peaceful and nonviolent way."

It would be easy to shut off the television sion set and ignore the problem, but Dave Hostetter has chosen a different way. Through watching, writing, and speaking out, he hopes to alter the picture of television for the better. —M.K.

Scott Thomas displays his experiment on weightlessness in space.

Scott Thomas: Only the sky is the limit

When the space shuttle Challenger blasted off last February, it carried an experiment on the side effects of weightlessness created by Scott Thomas, a member of the Arbutus Church of the Brethren in Johnstown, Pa. It was the second time the National Aeronautics and Space Administration (NASA) would test one of his experiments. Not bad for a 19-year-old.

Scott, a physics major at Utah State University, became involved in the shuttle program in his senior year in high school in 1982. NASA and the National Science Teacher's Association had co-sponsored a national contest in which high school students could build experiments for possible testing in outer space. Scott's experiment on convection currents was one of the top 10 chosen and later used on the Columbia shuttle flight in November of that year.

"The experiment was entirely self-contained," explains Scott. "In a box there were seven aluminum pans on top of a heater. The astronaut was to inject a special oil into the pans and then turn on the heat. An 8-mm movie camera would record how the oil reacted in zero gravity.

"Unfortunately, it didn't function the way it was supposed to," says Scott. "There was an error in the design, and the oil formed into a huge drop instead of spreading through the pans. The entire experiment was covered with Plexiglas and the astronaut couldn't get at the experiment to correct it."

The experiment was not a total loss, however, as Scott did manage to glean some information from it.

In his second experiment, made with the help of Utah State, Scott melted paraffin wax in a free-floating aluminum cylinder, with an 8-mm camera recording its reactions. This experiment worked smoothly.

This month, NASA plans to send up Scott's first experiment again at its own expense to make up for the faulty first attempt. The second chance had Scott walking on air, literally.

Says Scott, "I went to Houston to retrain the astronauts and give the modified experiment a dry run. The astronauts and I flew in a military version of a Boeing 707. The plane flew to about 40,000 feet and then went into a dive which allowed us to float for 30 seconds."

How did it feel? "It was odd," he says, "but a lot of fun."

If this young scientist is performing experiments in space when he's only 19, there's no telling where he'll wind up. Obviously, for Scott Thomas, the sky's the limit. —M.K.

Feminism, nonviolence connected, say women

"The way the world turns, toward death or toward life, depends at least in part on us, standing here in this beauty and under the shadow of Three Mile Island." Conference facilitator Beth Glick-Rieman was speaking to some 90 people, ranging in age from 19 to 74, who had gathered at Pennsylvania's Elizabethtown College for the first open conference sponsored by the Womaen's Caucus.

Under the theme "As the World Turns: Feminism and Nonviolence," the participants divided into "peace teams" to react to major presentations. Many people there have been involved in peace issues, according to Shirley Kirkwood, coordinator of the conference and of the Womaen's Caucus, and to study the connections between feminism and nonviolence seemed appropriate.

In a message dealing with these connections, Andrea Warnke compared "power over" with "power with," and stated that we should free the church from the grip of sexism so it can enhance its pacifism. "Peace without justice is a contradiction in terms," said Warnke. "There can be no peace if it comes on the backs of women, blacks, and the Third World."

In a similar presentation, Melanie May emphasized that women and men should alter their relationship from opposition to conversation, and must develop a shared identity as human beings. "Fear of difference leads to violence; celebration of difference leads to peace," she explained. "Peace should celebrate the gifts of each, not pit differences against each other."

Workshops provided a chance to grapple with specific topics. A sampling of titles: "Biblical and theological roots for feminism and nonviolence," "Choosing heroes—and where they take us," "Violence and women's mental health," "Practical steps toward nonviolent living," "Mediation," "Men's lives," "The church as sanctuary," and "Consequences of global militarization."

A mealtime feature, Spotlight, offered opportunity for individuals to share their own experiences. Barbara Cuffie, from Baltimore, testified, "If I had walked into a church where everyone was white, I would have known they had not yet found a Christ I could worship. Yet it is painful to belong to a church that is perceived by the community as not having blacks."

Women and men at the Womaen's Caucus conference prayed and meditated at an outdoor worship center. Representing a number of denominations other than Brethren, they spent the Memorial Day weekend reflecting on the connections between feminism and nonviolence.

In a hard-hitting presentation that linked the conference's issues to economics, World Ministries staff member Shantilal Bhagat said, "Economics is a sacred cow in the churches because it has been secularized. Christians should talk about economics because the gospel does.

"Charity is no substitute for justice," said Bhagat. "Politics and economics cannot be separated. It is ridiculous that women's economic progress is tied to increased auto sales or new housing starts. Equality between men and women must come if humanity is to survive."

In another presentation, Yvonne Dilling, former refugee worker in Central America, stressed the importance of understanding issues. "Sin is not acting on our knowledge," she said. "Knowing is half the battle to Central Americans. Why is it despairing instead of empowering for us?

"But the first thing is to pray, so that everything will stay in perspective," Dilling added. "We may help to bring about the kingdom, but will we be fit to live with?"

Though sponsored by the Womaen's Caucus, the conference was open to men and children as well. Participant Ivan Eikenberry said he appreciated that, since "sexism is not a one-sex problem."

"Although I knew very little about Womaen's Caucus," he added, "I have found it to be a privilege to be here."
—Evelyn M. Frantz

Church-seminary link highlighted this fall

In its annual fall emphasis, Bethany Theological Seminary is highlighting the partnership between the seminary and local congregations, as evidenced especially by the number of students involved in various apprenticeships. Currently, 43 students are engaged in practical experiences in which they can apply their classroom training and learn from seasoned practitioners.

Nineteen of the students are in summer pastorates, one has an assignment at the General Offices in Elgin, and another is chaplain at a state park in Pennsylvania. Six are in clinical pastoral education (CPE) at hospitals in California, Illinois, Missouri, and Pennsylvania.

Another three are placed with the Urban Academy, in separate projects in Chicago. Two are working on senior ministry projects with congregations in Batavia and St. Charles, Ill. At least five will be involved with local churches throughout the year at the same time they are taking academic work at the seminary. Five are in year-long, full-time internships, adding a fourth year to the typical three-year degree program.

The annual Bethany Seminary emphasis will be observed throughout the denomination in September.

Connie Andes named to executive position

Connie Andes, of McPherson, Kan., has been named associate general secretary and executive for the General Services Commission, effective August 1.

Andes is responsible for the budget and administration of the General Services Commission, including supervision of all GSC personnel. She will oversee The Brethren Press, communication and program interpretation, stewardship education and enlistment, data processing, and the Brethren Historical Library and Archives. Andes also carries broad executive responsibilities as a member of the Administrative Council.

On staff at McPherson College since 1979, Andes has been director of admissions since 1981. Her first position at McPherson was alumni director and associate director of development.

Her latest assignments extended beyond the admissions office, involving her in the work of a number of key college committees, financial aid activities, and the computer committee of the Associated Colleges of Central Kansas. She holds a master's degree in history from Wichita State University.

Andes has been an Annual Conference delegate three times and has led Conference worship. Other church involvements include the Womaen's Caucus steering committee, representing McPherson College at Northern Plains and Western Plains district conferences, the Western Plains Women's Task Force, and the planning and program committee of Illinois-Wisconsin District. In her local congregation she has served on the church board.

Nuclear 'white train' target of protesters

Ecumenical groups in more than 200 cities in 42 states celebrated "Peace Pentecost" with a series of peace rallies against the "white train" that transports nuclear explosives across the country.

June 10 was marked by thousands of demonstrators participating in worship services, prayer vigils, and acts of civil disobedience. Most of the demonstrations took place along stretches of railroad used by the Department of Energy to ship missile parts and nuclear warheads to the Trident submarine base in Bangor, Wash., and the Charleston naval weapons station in South Carolina.

The Department of Energy has changed the route of the white train several times to outmaneuver the nuclear foes, said Jim Douglass, one of the organizers of the campaign. According to him, the movement to stop the train "gives people a chance to accept responsibility for nuclear weapons, to say, 'They're ours – but we don't want them.'"

Outside the Department of Energy's District of Columbia headquarters, nearly 300 demonstrators carried signs saying, "Nuclear Train Starts Here," while some 40 of them illegally blocked the building's entrance. No arrests were made.

Jim Wallis, of the Christian group Sojourners, said he believes the DOE has backed away from legal action against the protesters in fear of publicizing the white train, which had gone unnoticed for nearly 20 years.

"This reminds us of another train that carried people to the Holocaust," said Wallis. "Christians were silent then. We should not make the same mistake now."

New Windsor staff says thanks to volunteers

More than 30 volunteers at the New Windsor (Md.) Service Center gathered with Center staff for a recognition ceremony that included a tree planting. The two dogwood trees planted in front of the newly remodeled SERRV building symbolize the contribution of service that helps the programs there flourish.

The New Windsor Service Center, part of the World Ministries Commission of the General Board, serves the world ecumenical community through its many programs and is able to carry on its work by means of the more than 70 volunteers who last year gave more than 35,000 hours of volunteer work.

To honor volunteers, Ed Palsgrove plants a dogwood tree at the New Windsor center, with the help of volunteers John Ebersole, Jim Adams, Raymond Strine, and Jennifer Casolo.

Two couples begin terms in Nigeria

Roy and Carol Valencourt of Salisbury, N. C., and Monroe and Ada Good of Huntingdon, Pa., are beginning terms of service in Nigeria.

The Valencourts arrived in Nigeria in July. After a few weeks visiting churches and several months in Hausa training, Roy will begin teaching in January at the Theological College of Northern Nigeria (TCNN), outside Jos.

During the past nine years at Hood Theological Seminary in Salisbury, Roy has taught New Testament, Greek, Christian missions, and Old Testament. Previous experience includes six years of mission work in Ecuador and three years as adult curriculum editor on the Elgin staff.

A graduate of Bethany Theological Seminary and Vanderbilt University, Roy is originally from Muskegon, Mich. Carol's home church is the New Paris, Ind., congregation.

Roy and Carol Valencourt

Monroe and Ada Good

Except for a one-month teaching stint last January by Donald Miller of Bethany Seminary, the Church of the Brethren has not had teaching staff placed at TCNN for the past 10 years. Chalmer Faw, Carroll M. Petry, and Howard Ogburn are former TCNN teachers.

TCNN is supported by eight different church groups. Of the 117 students, 13 are from Ekklesiyar 'Yanuwa a Nigeria (EYN), the Church of the Brethren in Nigeria.

Monroe and Ada Good leave the US this month for service with EYN. After Hausa study till the end of the year, Monroe will teach at Kulp Bible School and help in leadership development for EYN. Ada's plans are not definite, but she may teach in area government schools.

For the past four years, Monroe has been district executive for Middle Pennsylvania, coming there from 15 years as pastor of Baltimore's Dundalk congregation. Ada has been a remedial reader teacher in a private school, and minister for nurture at Huntingdon's Stone congregation.

The current assignment to Nigeria marks a return to that country for the Goods, who served there from 1952 to 1964, working with the church and with the then mission-operated primary school system.

Post-30 BVS Unit completes orientation

Bethany Theological Seminary, in Oak Brook, Ill., hosted Brethren Volunteer Service Unit 165 for an eight-day orientation in May. This group was the 11th Post-30 Unit with a shorter, more intensive orientation geared toward volunteers who have taken a leave of absence from work or recently retired to go into volunteer service.

The week included discussions of economics and Christian response, mediation and communication techniques, and current world affairs. One day was spent visiting various human service agencies, Bethany Hospital, and the Brethren churches in Chicago. A day trip to Elgin gave the BVSers an oportunity to tour the General Offices and meet with staff.

The members of BVS Unit 165 are pictured above. **Front:** Liz Compton, Sandy Vann, Mary Long, Debbie Eisenbise (leadership), Jeanne Chappell, Helen Eby, Emory Eby. **Back:** Dean Farringer, Joe Detrick (leadership), Mike McElhinney, Jeanette McElhinney, Bill Chappell, Phillip Rittenhouse.

Disaster funds given after spring flooding

A total of $20,000 from the Emergency Disaster Fund has been approved recently to respond to severe flooding and tornadoes in several areas of the country.

A grant of $15,000 is being used in Oklahoma, Mississippi, and Kentucky, where disaster volunteers have been working. That money will also be available in case of other spring storms. An earlier grant of $5,000 has covered the work of volunteers responding to violent storms that struck four New Jersey counties on April 4.

Atlantic
Northeast
District
CHURCH OF
THE
BRETHREN
DISASTER RELIEF
AUCTION

Holding an auction? These folks can help

As Brethren in Atlantic Northeast District gear up for the eighth annual Disaster Relief Auction and Heifer Sale, the coordinators are volunteering to help other districts launch similar events.

Set for September 14-15 at the Lebanon Area Fairgrounds, the auction brings in one-third to one-half of all money for the denomination's Emergency Disaster Fund. This year's goal is $125,000.

The enterprise involves 117 people in official capacities, with hundreds more raising cattle, quilting, and donating items. Among the 60 or so churches represented is the Lewiston, Me., fellowship, whose wooden buckets will be auctioned. (See "John Stauffer: Bailed out with a bucket," February, page 2.)

This year, for the first time, American Baptist Churches in Pennsylvania and Delaware are participating actively in the Brethren auction.

Districts that want to tap Atlantic Northeast's expertise should contact coordinators Thom and Sue Keller, RD 1, Box 375, Newmanstown, PA 17073.

update

Names in the news. WPEO radio of Peoria, Ill., selected Charles Harshbarger of Peoria First church as "WPEO Senior Citizen 1984." The award is the first in what is to be an annual award program designed to recognize May as "Older Americans Month." An active member for 45 years, Harshbarger teaches Sunday school, sings in the choir, is chief gardener for the church, has served on the board, and has been involved in disaster response and other service projects. . . . Richard S. Nichols has been named director of development at Manchester (Ind.) College. On staff since 1977, he has most recently been associate director of public relations and development. . . . Linda Cannatella is the new manager of the International Gift Shop at New Windsor, Md., after six years of sales experience there. The gift shop is part of the SERRV self-help handcraft program. . . . William and Lena Buterbaugh Willoughby have been appointed co-chaplains of Brethren Hillcrest Homes, La Verne, Calif., with some duties at the La Verne congregation, as well. Recently they served as scholars-in-residence at Bethany Seminary. . . . Telford B. Blough of the Moxham (Johnstown, Pa.) congregation was awarded the Juniata College Alumni Service Award. McPherson College awarded citations of merit to six alumni: Eunice Wall and Wilbur and Una Yoder, McPherson, Kan.; Marilyn Sandy Voth, Hutchinson, Kan.; Robert Powell, Kingsley, Iowa; Carl Harris, Santa Barbara, Calif.

Coming up. The annual Brethren Revival Fellowship meeting takes place September 8 at the Blue River church near Columbia City, Ind. With a general theme of "Developing Spiritual Fervency," Linford Rotenberger, Harry Nell, and James F. Myer will speak on subtopics relating to personal, home, and church life.

Milestones. To celebrate 40 years of service, the New Windsor Service Center in Maryland has planned September 16 as a special day of festivities, including roving minstrels and clowns, walking tours, and a program of rededicating the vision and purpose of the center. . . . All are invited to join in a day of celebration when the Four Mile (Liberty, Ind.) congregation climaxes its 175th anniversary year on September 23. William Eberly is the speaker, and a basket dinner will be held at noon. . . . An all-day celebration on June 24 marked the 50th anniversary of the Pleasant Hill (Fairmont, W. Va.) church. . . . The Florin (Mount Joy, Pa.) observed its 30th anniversary as a congregation and 25 years at its present site with a special service and an evening concert on June 3.

Resources. Congregations dealing with the issue of public sanctuary may want to rent one of two videotapes available. "Frontline," a 60-minute PBS documentary, takes viewers to El Salvador, Poland, Washington, D. C., the Mexican border, and several stops along the "underground railroad." It can be rented for $15 or bought for $30 from the Chicago Religious Task Force on Central America, 407 S. Dearborn, Suite 370, Chicago, IL 60605. A 30-minute videotape called "The New Underground Railroad" examines one church's decision to declare sanctuary and also follows one family's journey from El Salvador to the church. It can be rented for $30 from Indiana University, Audio-Visual Center, Bloomington, IN 47405.

Correction. The John M. Reed Home is located in Tennessee. The June issue (page 8) mistakenly placed it in Kentucky. . . . The description (see June, page 8) of a celebration at Prices Creek (West Manchester, Ohio) inadvertently left out the fact that the church was marking its 150th anniversary. Organized in 1834, the congregation then included the present-day Cedar Grove and Castine congregations, and meetings were held every four to six weeks in homes or barns.

Positions available. The General Board has half-time staff openings in the areas of women's programs and youth/young adult programs. Apply by September 5 to James Garber, 1451 Dundee Ave., Elgin, IL 60120.

Christians lobby for increased Africa aid

More than 200 Christian anti-hunger activists from around the country have urged President Reagan to "go see" for himself the famine that has claimed millions of lives in 24 drought-stricken African nations.

"Just as President Reagan recently stood on the shores of Normandy, pledging to support European security," the group's leaders said in a resolution, "he and a bipartisan delegation of congressional and church leaders must go stand among the starving masses in Africa, and pledge increased comprehensive aid to millions facing the war of famine."

Local volunteer leaders of Bread for the World, a Christian anti-hunger lobby, made their appeal at a June meeting, during which they also lobbied Congress heavily on a variety of hunger-related bills. They scored a victory when, after a day of intense lobbying on Capitol Hill, the Senate cleared the way for passage of a $60-million Africa food emergency bill.

The breakthrough came when the Senate voted to drop an amendment for military aid to Central America, which was attached to the Africa rescue bill. Although the bill had already been approved by the Senate, it was stalled in a House-Senate conference because of the military-aid rider, supported by the Reagan administration. After its removal, the bill presented no conflict between House and Senate versions, and it added to a $90-million Africa measure approved by Congress in March.

During the meeting, which marked Bread for the World's 10th anniversary, the 45,000-member organization also launched an effort to actively seek the participation of blacks and other racial minorities. "We need to be much more multi-racial—to more fully reflect the body of Christ," said founder Arthur Simon.

Bread for the World draws its members from a wide spectrum of denominations. The organization began a decade ago at a time when the involvement of Christians in hunger problems was limited largely to sending their dollars overseas through church relief agencies. The group felt more was needed, and began urging Christians to demand government action to alleviate hunger. Public advocacy since then has become an important part of the work of overseas agencies.

Stefan Soto of the Castañer church and Jane Weaver of the Beacon Heights church wire together the steel tie rods that will support the concrete roof on one wing of the church.

Youth work and worship with Puerto Rico churches

After eight days in Puerto Rico, 14 youth and 6 adults from Indiana had worked on the roof of one church, helped paint another church, and picked up litter along a beach. They had also made many new friends.

The June work trip took the group from Beacon Heights (Fort Wayne, Ind.) to Castañer, with stops in Vega Baja and Rio Prieto. At Castañer, the task was to work on one wing of the church, wiring together the steel tie rods that support the concrete roof. There was time, too, for a hike and a trip to the beach with youth from the Castañer congregation. Fellowship was strengthened even more through meals and singing in the homes of church people, and through many worship services.

While most of the time was spent in Castañer, the youth also helped paint the church at Rio Prieto and picked up trash along the beach at Vega Baja.

To finance the trip to Puerto Rico, the youth at Beacon Heights spent about a year raising money by holding dinners and auctions. The trip was arranged through René Calderón of the national staff, with Puerto Rico coordination handled by Sarita Rodriguez of Castañer.

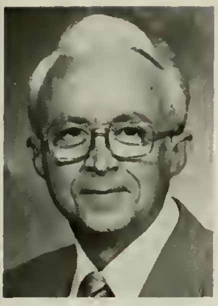
NCTV criticizes new PG-13 movie rating

The National Coalition on Television Violence (NCTV) has criticized sharply the new PG-13 movie rating category, which was added recently by the motion picture industry. The new rating is designed to alert parents to material unsuitable for children under 13.

The new category, which took effect July 1, is advisory rather than restrictive. It is accompanied by a description in movie ads that says, "Parents are strongly cautioned to give special guidance for attendance of children under 13. Some material may be inappropriate for young children."

Thomas Radecki, chairman of the NCTV, predicts that films presently rated R will be rated PG-13, and PG films "will continue to contain huge amounts of extreme violence."

Nelson Price, public media director for United Methodist Communications and the only religious leader on the coalition's board of directors, said he felt the new rating category is "a step in the right direction." But he added that "the problem with the rating system continues to be that the industry rates itself."



Merlin Shull

Stephen Newcomer

Board and districts make staff changes

Merlin Shull of Dayton, Va., has been named district executive for Shenandoah District, effective January 1, 1985. Shull has been pastor of the Dayton Church of the Brethren for six years and has recently served as chairman of the Shenandoah district board.

Previously, Shull has served as World Ministries staff in Ecuador and has pastored congregations in Gettysburg, Pa., and East Nimishillen, Ohio. He has also been a member of the General Board.

Stephen Newcomer has been named associate district executive for the Florida-Puerto Rico District, effective August 1. Working with Donald Booz, district executive, he is located initially in San Juan and is responsible primarily for the pastors and the work of the churches in Puerto Rico (Castañer, Los Caminantes, Rio Prieto, and Vega Baja).

A native of Rocky Ford, Colo., Newcomer is a graduate of Bethany Theological Seminary. Recently he has worked on the staff of the *Brethren Encyclopedia.* In other church service, he has worked six months with refugees in Honduras and four months in Brazil.

Several national staff members have made short-term changes.

Robert Durnbaugh has been named acting general manager of The Brethren Press, Elgin, Ill., and will continue in this position until further organizational plans are completed. Relinquishing his duties as sales manager, he is now responsible for day-to-day operations and supervision of staff.

Joanne Grossnickle, of Union Bridge, Md., has begun a one-year assignment as legislative associate in the Washington Office. She succeeds Louise Bowman, who resigned in June, and will continue while the position is restructured. In addition to representing the Church of the Brethren on issues such as women's equality and hunger, she will manage the Christian Citizenship Seminars.

June Adams Gibble, of the Parish Ministries staff, will begin an 18-month study leave September 1 to complete a Master of Divinity degree at Bethany Seminary. She has served seven years as editor of curriculum resources and staff for teacher training. Gibble is expected to return to her position around March 1986.

worldwide

The Christian Reformed Church in North America has declared that theological support for apartheid—the South African government's ideology of racial separation—is heresy. The CRC's General Synod took the action during its annual meeting in Grand Rapids. The church has ties to sister churches in South Africa, where Reformed bodies are the dominant religious force. Opponents of the anti-apartheid statement argued that apartheid is a political rather than a theological issue, and that a church synod in Grand Rapids, Mich., was not in a position to involve itself in the business of a government in Cape Town, South Africa.

A church worker convicted for illegally transporting Salvadoran refugees received a suspended 90-day sentence and two years' probation. Stacey Merkt works in a church-sponsored sanctuary in San Benito, Texas. Her four-day trial was believed to be the first prosecution in the growing church sanctuary movement.

Churches definitely should take part in politics, although they have more credibility when their involvement is not self-serving. That was the consensus of about 40 politicians, religious representatives, and scholars, after a two-day conference at Harvard University on religion and political campaigns. The group, representing organizations ranging from Americans for Democratic Action to the Moral Majority, from the National Council of Churches to the Republican National Committee, expressed surprise at how easily they agreed on their principal finding.

Mainline Protestant denominations, which have lost millions of members since the mid-1960s, suffered only small losses in 1982, and some churches gained members, says the 1984 Yearbook of American and Canadian Churches. Total US church membership continued to grow, with the Roman Catholic Church, Southern Baptist Convention, and Assemblies of God among large churches showing the greatest gains, according to 1982 figures, the most recent available from the participating churches. The overall slowing of membership losses in mainline churches offers "some signs that we may be approaching a turning point, but it hasn't come yet," said the yearbook editor.

Pope John Paul II visited the World Council of Churches headquarters in June, in the first papal visit in 15 years. A joint Vatican-WCC statement issued at the conclusion of the visit affirmed that "when we pray together as we have done today, we experience the deep bonds which already join us to Christ, the head of the body, and to each other."

A way out of hell

Read Matthew 5:21-26.

In one scene of the movie "Gandhi," a young Hindu from the slums confronts Gandhi. In vengeance for the death of his own son at Moslem hands, the Hindu has killed a Moslem boy, crushing the child's head against a wall. "I am going to hell," he says. His tormented face shows that he is already there.

Gandhi is lying on a cot, near death from the fast he began to protest the Calcutta riots of 1947. Looking at the Hindu, he says, "I know a way out of hell. Find a child whose parents have been killed in the riots, adopt and love the child as your own. But let it be a *Moslem* orphan, and raise the child as a *Moslem*." The haggard man kneels by the cot and rests his head in Gandhi's knees.

What is hell? Where is hell? The word is used often. People talk about a "hellish world" or a "hellish condition." What does the Bible say about hell? Can Jesus provide an insight?

The Old Testament offers no formal doctrine concerning the destination and fate of the dead. It talks about the abode of the dead being underground, a place where persons suffer constant thirst, and where it is always dark.

There are many parallels to this concept in other Near Eastern cultures. But nowhere in Hebrew Scriptures is the place of the dead a place of punishment or torment. The word "Sheol" is used 66 times in the Hebrew Scriptures, such as in Psalm 139: "If I make my bed in Sheol, thou art there!"

In the first century, some believed in a hell of fire as a place for sinners. The name "hell" is from Hinnom, a community southwest of Jerusalem where human sacrifices had been offered and today garbage is burned. At this location there was a potter's field, bought, says tradition, for the burial of the poor with Judas' 30 pieces of silver.

Within the New Testament, we find the word "hell" used 13 times. Its use is vague; the word is usually used not as a place but in reference to broken relationships and separation. That may suggest the right direction to consider getting out of hell.

Surprisingly, we do not find much reference to hell in hymns. John Rippon does use the word in "How Firm a Foundation": "That soul, though all hell should endeavor to shake, I'll never, no never, no never forsake!" For Rippon, hell is a condition of one's spirit, but God will not forsake one even in a hellish state.

Charles Wesley refers to hell in two Easter hymns. In a stanza not usually found in "Christ the Lord is Risen Today," he has penned, "Christ has burst the gates of hell, alleluia." In "Rejoice, the Lord is King" he says, "The keys of death and hell to Christ the Lord are given." Thus Wesley boldly states that Christ can unlock doors that hold a person in any prison-like hell.

In Sabine Baring-Gould's "Onward Christian Soldiers," Christ and the church are linked together. "Gates of hell can never 'gainst that Church prevail; We have Christ's own promise, and that cannot fail."

So what is hell? Some people believe that hell is other people. A wise uncle-clergyman once remarked, "Heaven and hell are here on earth, and I've experienced a little of both." One thing is certainty: we read about hell daily. Hell comes in the form of suffering, killing, conflict, hopelessness, meaninglessness, and brokenness. Hell seems to be a condition and an attitude.

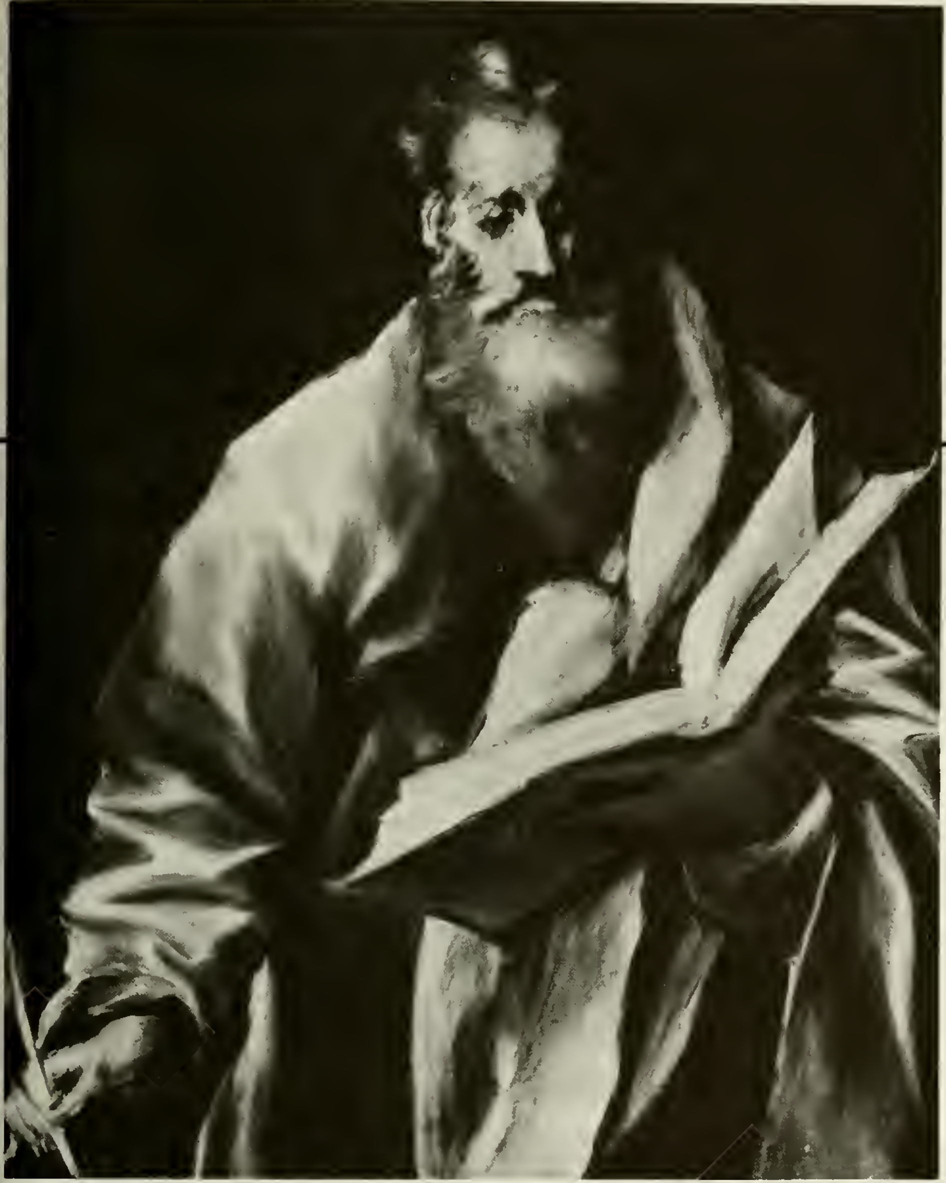
Hell is made by humans. It is seen in suffering, class systems, racism, and the lack or loss of human rights. God did not make any of these conditions, and God did not create hell. Indeed, just what kind of a God do we worship? Who needs God to create hell? Humans seem to do an adequate job by themselves. Even if we did not create hellish conditions, do we do anything to help those who are in hell to get out?

Gandhi put it this way:

> I suggest that we are thieves in a way. If I take anything that I do not need for my own immediate use, and keep it, I thieve it from somebody else. In India we have millions of people having to be satisfied with one small meal a day. You and I have no right to anything that we have until these millions are better fed.

Consider the subtle little ways even the church promotes what may be hellish. On Mother's Day we often praise and glorify motherhood. Fine, but do we even consider the conditions of all too many in the pews? How about those who did not have a good relationship with their mothers? How about those single women who dreamed in their younger years of becoming mothers, but never married? Or married women who tried everything to conceive, but some biological or psychological condition did not allow them to become mothers. Are we sensitive to them, or have we simply caused a hellish condition to hurt and fester?

Loving one another is the path.



"Matthew," by El Greco

How does one get out of hell? If hell is a condition made by humans—frequently dealing with attitudes, conditions, and relationships—then Jesus provides an insight. In the fifth chapter of Matthew, he says that anger and broken relationships may cause a person to be in hell. "Do not commit murder . . . whoever is angry, . . . whoever calls his brother 'You good-for-nothing!' . . . whoever calls his brother a worthless fool will be in danger of going to the fire of hell" (Matt. 5:21-22 TEV). Murder and name-calling result from human anger, and Jesus would prevent crimes of violence by rooting out the elements in human character that allow us to kill.

Hear Gandhi again:

> In my humble opinion, Non-cooperation with evil is as much a duty as is cooperation with good. But in the past, non-cooperation has been deliverately expressed in violence to the evil-doer. I am endeavoring to show to my countrymen that violent non-cooperation only multiplies evil, and as evil can only be sustained by violence, withdrawal of support of evil requires complete abstention from violence.

A way out of hell is abstention from violence. In fact, healing broken relationships takes precedence over religious gift-giving. "Leave your gift there in front of the altar, go at once and make peace with your brother" (Matt. 5:24). Making peace gives one no time to create hell. But do it soon, "while there is time." (5:25b).

For Matthew's Jesus, love was the key. Loving is the way one gets out and keeps out of hell. We often make our own hells, but with God's help, and grace, we can get out. To mend a broken relationship is to get out. This applies not only to individuals but to countries. We get out of hell by giving our attention, concern, and love to others.

Reuel Howe once was asked, "How can I find God?" He replied, "Go find someone to love and you will find God." We could add, "and a way out of hell." ☐

William W. McDermet III is senior pastor of the Downey Avenue Christian Church (Disciples) in Indianapolis, Ind.

by William W. McDermet III

God's Grace Renews & Empowers

by Judith Reece Youker

God's Grace Renews & Empowers

Over 4,000 voices becoming as one
Makes the largest and most beautiful choir I've ever heard . . .
And I was a part of it.
The chills go clear to the toes . . .
Hard to explain . . . but He knows—
God's Grace Renews & Empower

Insight sessions at 9 p.m.
Many choices sound so interesting.
I relax to an hour of live chamber music;
A film, unexpectedly one I will never forget.
It's hard to choose . . . but you never lose—
God's Grace Renews & Empower

Early morning Bible studies after breakfast . . .
Feeling I can't make it—five hours sleep is not enough.
Then, listening and sharing with others there.
I wouldn't have missed this for extra sleep.
Being so glad knowing . . . I got up and got going—
God's Grace Renews & Empowers

Meeting old friends with time to visit . . .
Being surprised at how little time has changed them . . .
Becoming reacquainted over old times and new dreams . . .
Saying goodbye with joy and sadness . . .
Feeling it was good to share . . . people care—
God's Grace Renews & Empowers

Watching the delegate body at work . . .
Being glad I didn't have to sit in their hard chairs . . .
Realizing by the closeness of some voting
That many do not agree.
But they're still Brethren . . . like me—
God's Grace Renews & Empowers

The Saturday night service . . . a darkened arena . . .
Only one candle, then that light spreading
Throughout the arena to all our candles
Brings home anew that one spark . . .
Can bring us all from the dark—
God's Grace Renews & Empowers

The largest Sunday morning service
I've ever attended . . . holding hands . . .
Over 4,000 people connected together
As Brethren members of the human race.
I belong . . . I feel strong—
God's Grace Renews & Empowers

My first Annual Conference . . .
All I'd heard it would be, but so much more.
It's hard to explain those things
That happen within the soul, between God and me . . .
But I hope you can see—
God's Grace Renews & Empowers

Judith Reece Youker is a member of the Dixon (Ill.) Church of the Brethren.

Text by MESSENGER staff Kenneth L. Gibble, Michael Klahre, Wendy Chamberlain McFadden, Steve Mueller, and Kermon Thomasson, and outside writers Margo Bubb, E. Y. Campbell, Mary Eikenberry, Jean Lichty Hendricks, Timothy K. Jones, Lois Snader Kelley, Carroll M. Petry, David Sollenberger, Roma Jo Thompson, Larry K. Ulrich, and Judith Reece Youker.

Photography by Rodney Boleyn, Steve Mueller, William F. Smith, and Kermon Thomasson.

CONFERENCE IN CARBONDALE

Ask anyone to recall the most memorable event on the program at Annual Conference. Likely they will name the candle-lighting service on Saturday evening. Ask anyone what they remember about the Carbondale setting. Likely they will recall 1984 as the Conference when Brethren rediscovered walking.

Conference agenda dominated by abortion, leadership and ministry, war tax issues

Statement on abortion After making two amendments, the delegate body approved a one-page statement on abortion that states clear opposition to abortion while at the same time upholding integrity of conscience (page 134).

The statement is the result of a concern raised in 1981 by Atlantic Northeast District. Standing Committee that year requested the General Board to review the 1972 Statement on Abortion and bring a revised position paper the next year.

The resulting paper was debated at the Wichita Conference and referred to the General Board for further study. The Board added another member to the committee to reflect the more conservative viewpoints raised during the debate, and a new statement was adopted by the General Board last March.

In presenting the paper to the delegates, the committee detailed three concerns that had informed its work: 1) changes in the situation regarding abortion, with abortion no longer a criminal act and medical technology having changed rapidly; 2) language in the earlier statement that was so ambiguous that it was used to support two opposite positions; and 3) the church's historic peace position and its value of life.

The paper "makes it quite clear that Brethren are opposed to abortion," said Don Miller, co-chair of the committee. "But this opposition to abortion is not on the basis of rights; rather it is on God's creative love."

Miller also pointed out the statement's support of freedom of conscience, based on the Brethren tradition of "no force in religion." The paper carries "a strong sense of compassion for all those who suffer," he said.

Fran Clemens Nyce explained that the General Board's major change, the addition of lines 22 and 23 (in the Conference Booklet), seeks to provide legal protection for those who may need an abortion for therapeutic, medical, or other reasons. The addition did not change the statement of opposition to abortion, she said.

The first two amendments attempted were brought by John Schroeder of Englewood, Ohio, and Nathan Poling of Lombard, Ill., who represented participants at the Study/Action Conference, held the weekend before. The youth at SAC had held a "mini-Annual Conference," during which they amended and adopted the proposed statement on abortion.

Delegates defeated their first amendment, which advocated education about birth control as a way to reduce unwanted pregnancies. But they passed easily the

STATEMENT ON ABORTION

Human life is a gracious gift from God who loves us.

The Church of the Brethren opposes abortion because the rejection of unborn children
violates the love by which God creates and nurtures human life.

We recognize that our society
contributes to unwanted pregnancies in many ways and
gives too little care to those who must bear the consequences.

We recognize also our responsibility to work for
a caring society that undergirds women who choose to carry pregnancies to full term,
a caring society that treasures and nurtures all children, even the unborn, the unwanted, the unloved.
a caring society that protects integrity of conscience in decision-making in relation to pregnancy and child bearing, while also acting to protect the unborn.

We hold ourselves accountable
to develop constructive, creative alternatives to abortion in the community of which we are a part.

We grieve with all
who struggle with difficult circumstances which lead some to consider abortion.

We encourage women and men caught in such struggles
to seek the counsel and support of family members, trusted friends, spiritual leaders, and appropriate professionals in the Body of Christ, and
to consider prayerfully the church's opposition to abortion.

We hold in love and will support
those who choose to give birth to children, and the children themselves,
as well as those who believe conscientiously they must terminate pregnancy.

We acknowledge our lack of compassion, our judgmentalism, and other sinful attitudes
that separate us from the love by which God calls and redeems us.

We affirm our commitment, as in the 1972 statement on abortion and our historic peace position,
to counsel with and to uphold one another,
to maintain fellowship with those who differ, and
to extend to others the compassion we receive from Christ.□

Above: *The abortion debate was spirited, but marked with respect for all opinions. Abortion hearing resource persons Fran Nyce, Elaine Sollenberger, and Lauree Hersch Meyer fielded tough questions after the Tuesday evening hearing.* **Below:** *Nathan Poling and John Schroeder brought amendments from Brethren youth.*

second amendment, which gave special attention to children and made more explicit the support pledged to those involved in decisions about abortion. Delegates also defeated an amendment that would have detailed specific actions that local churches should undertake.

The most discussion centered on an amendment, made by Jim Eikenberry of Batavia, Ill., to delete lines 22 and 23. Those lines, added by the General Board, cited the need to work for "a caring society that protects integrity of conscience in

Bible study popular as ever at Conference; fresh approaches by teachers the reason

Suggest Bible study to some folks, and you turn up with bored stares and yawns. Over the well-thumbed verses and chapters hang dead air and a musty sameness.

But Conference this year told a different story. Everywhere you turned, people were gathering to ask questions of the Scriptures.

Just the number of study offerings said something significant. Six electives each morning, two each evening, and 15-minute scripture teachings in the middle of each morning business agenda suggest a motivation other than duty or adherence to routine.

One found little of the stuffy or dry, for example, in Alabama pastor Jim McKinnel's morning delvings into the book of Acts. "I like to have people relate to each other, share their experiences, and find themselves in the Bible," Jim explained.

McKinnell's sessions wove together small group work, transparency charts projected on a screen, and reflections gleaned from his studying.

"The Bible has to speak *to* us and *through* us," reflected another Bible study leader, Beth Sollenberger Morphew. While drawing on a largely lecture format, she also programed small group sharing times. Perhaps the intriguing titles, such as "It's Time To Leave the Temple" and "But, My Feet Aren't Dirty," explain in part why her study was the best attended of the morning electives, drawing well over a hundred each session.

Mid-morning scripture studies in the Arena presented conferencegoers with uniformly expository teaching. Even so, diversity abounded.

One morning, plain-coated Olen Landes, from Virginia's Shenandoah Valley, spoke of Nicodemus with the fiery cadences of a revival. The next day, Californian Elwyn Gibbs strode on stage in flowing robes and primitive sandals. "I am Paul, servant of Jesus Christ," he read from a scroll. His monolog in the imagined mind and voice of Paul was anything but staid.

Topics ranged as wide as approaches. Harriet Finney, associate pastor of the Plymouth (Ind.) congregation, applied assurances from Isaiah to the threat of nuclear war, and to the struggles of an ailing marriage. James Eikenberry brought a more charismatic flavor when he shared scriptural exhortations to openness to the Spirit and fluency in prayer.

Brethren at Carbondale seemed unwilling to relegate scripture to a dusty past. They eagerly sought and learned, and God spoke living words through the ancient pages.

In her scripture teaching, Christine Good Michael voiced the significance of what was happening. Clothing her words with the images of Psalm 1, she said, "Only with the renewal of the water of life do our lives bring forth the fruit God intends. The source of our renewal and strength lies in daily prayer and Bible study."

—TIMOTHY K. JONES

Timothy K. Jones is co-pastor of Christ Our Peace Church of the Brethren, a new church development project in The Woodlands, near Houston, Texas.

Beth Sollenberger Morphew gave her Bible studies catchy titles, and enlivened them with small-group sharing and visual aids.

decision-making in relation to pregnancy and child bearing." Some who basically supported the idea were concerned about the way the lines might be used in public policy.

Leland Wilson, director of the Washington Office, explained that he interpreted them as giving direction to oppose legislation that would criminalize women and doctors involved in abortion, and to favor legislation that protects the rights of the poor to medical services.

After that amendment to delete the two lines was defeated, the officers ruled out of order an amendment by Bill Faw of Richmond, Va., to change the meaning of the two lines. He then changed the wording to become an addition to the sentence. The abortion study committee suggested a briefer wording, which was accepted by Faw.

That amendment, approved by the delegates, added the words "while also acting to protect the unborn" to the end of line 23. With no further amendments attempted, the delegates voted to adopt the paper as an official statement of Annual Conference. — W.C.M.

Leadership and ministry

Now in place, as a result of Annual Conference action, is a Ministry Training Program, designed to train ministers who cannot attain the priority educational standards of four years of college and three years of seminary.

The Study of Leadership Development and Ministry Issues (page 138), which produced the Ministry Training Program, evolved from the concern of several denominational leaders and institutions in two consultations at Bethany Seminary.

The second consultation produced a suggested query that the General Board approved in 1983, with an amendment that the study include attention to the problem of pastoral attrition and to the care and development of pastoral leadership.

The committee appointed brought its report in three sections: 1) training and resources; 2) standards/consistency among district ministry commissions, and care and development of pastoral leadership; and 3) calling and ordination.

The paper, timely and relevant, evoked considerable interest and response. Much debate focused on the three-year reading course, a present part of the educational standards polity. The committee opted to keep the reading course in place, strengthening requirements and providing suggestions for enhancing the experience.

On the recommendation of Standing Committee, the paper was adopted with its recommendations. The study committee was instructed to continue in the areas that called for more work, and the subcommittee on calling and ordination was asked to develop a position paper, taking account of and updating previous Conference statements. The entire committee will bring the Calling and Ordination paper and a financial proposal to Annual Conference next year.

The only amendment approved by the delegates was an additional statement at the end of recommendation 8, which deals with implementation of manuals and orientation programs for district ministry commissions. The document now says that ministers coming from other

Brethren ministers meet to hear challenges on thinking about peace in world and at home

Three ministers well known in the Church of the Brethren challenged listeners at the Ministers' Association pre-Conference meetings to continue their thinking about peace in the world and peacemaking in the congregation.

Ken Brown, professor of philosophy and religion and director of the peace studies program at Manchester College, opened the sessions with vivid reminders of the world's naiveté and inhumanity 45 years ago in Nazi Germany.

"There is something of Auschwitz in all of us," Brown reminded, and everyone "needs" to find an enemy. If we Brethren are indeed a people of peace, we will try to understand that enemy, even if we disagree, and we must put peace at the center of our evangelical witness.

Ron Arnett, professor of speech and communications at St. Cloud State College in Minnesota, continued the theme by focusing on peacemaking in the local church setting. He encourages disagreement within the church, noting that the pacifists' role is to defend the pacifist position, while the opponents' role is to help keep the peacemaking views strong. As a church, Arnett contended, we attempt to discern God's will for us, then keep those ideas and ideals more sacred than our own pride, or our personal relationships.

Melanie May, pastor at Boston Mennonite congregation and a doctoral candidate at Harvard University, concluded the sessions with an address on strengthening the pastor's personal commitment to peace. She used a theological approach to convince listeners that conflict is part of life.

Our task is not to overlook or deny that conflict, said May, but to harness the energy from conflict and use it for a new creation. Peacemakers are called to relinquish control, to be vulnerable, to live in the midst of "conflictual terrain."

Pastors and other listeners also heard Harold Smith, director of the On Earth Peace Assembly, encourage people to support that program, and heard Sylvus Flora, district executive for West Marva, give a brief update on the situation in Nicaragua, based on his visit there with Witness for Peace. — JEAN LICHTY HENDRICKS

Melanie May

Jean Lichty Hendricks, president of the Ministers' Association, is co-pastor of the Sheldon (Iowa) Church of the Brethren.

denominations should be educated and oriented to the polity of the Church of the Brethren. — Carroll M. Petry

Carroll M. Petry, district executive of South/Central Indiana, is a member of the committee studying Leadership Development and Ministry Issues.

Taxation for war

After some parliamentary confusion, two related new items of business, the "Resolution on Peace Witness: Telephone Redirection" (page 149) and a query on Taxation for War (page 151), were handled side by side.

The delegates established a committee to study and recommend how the Brethren should respond to the dilemma of paying taxes for war. Brought by the General Board, the query on taxation for war said that "our government continues to put its faith in weapons that can destroy all human life on our planet." The query also pointed out that expenses for present and past military efforts currently total about one-half of all federal expenditures.

The concern of the related query, a Michigan District resolution on telephone tax redirection, was adopted by the delegates, and the issue of telephone tax withholding was assigned to the war tax committee. Michigan District voted in 1983 to withhold federal excise taxes on district telephone bills, and to inform the Internal Revenue Service of the action.

The delegates elected three members of the committee: Richard Buckwalter, Michigan; Vi Cox, Virlina; and Gary Flory, Western Plains. Two additional members will be appointed by the General Board. The committee will report back to the 1985 Annual Conference. — S.M.

Scholarships for BVSers

In response to a query on Scholarships for Brethren Volunteers (page 150), Annual Conference appointed a five-member committee to study the feasibility of creating tuition scholarship programs at Brethren-related institutions for those who serve in Brethren Volunteer Service.

The query from Oregon-Washington District stated a concern about the increasing militarization of youth through advertising in the media and the availability of post-service educational opportunities for those joining the military.

Members of the committee are Laird Bowman, Auburn Boyers, John Eichelberger, L. Wayne Fralin, and Sarah Wilson. They will report to the 1985 Annual Conference. — M.K.

Conference on Aging addresses questions on enriching lives of Brethren 65 and older

How can the church enrich the lives of its older adults? How can the church enable its members who are 65 years or older to be "God's Splendid Ones"?

Those were the two basic questions addressed during the Conference on Aging, sponsored by the Brethren Health and Welfare Association (BHWA) and held in Carbondale, just prior to Annual Conference.

The church is called to face the reality that the percentages of older adults in congregations are increasing. Older adults are also living longer. Not all older adults are alike, either in their unmet needs or in the gifts they have to offer, and stereotypes continue to support discrimination against them. For example, most older adults are not bored or disoriented, but some are. Most older adults are mentally capable and able to work, but some are not.

There is a need for churches to respond to the needs of older adults, and the time is right, said Dorothy Keller, assistant professor of sociology and social work at Manchester College. Don Clingan, executive director of the National Center on Ministry with the Aging, said the focus for the church should be spiritual well-being, which he described as affirmation of life in relationship to God and self, community and environment, that nurtures and celebrates wholeness.

Churches are responding. Earle W. Fike Jr., pastor of the Elizabethtown (Pa.) congregation, led the audience in experiencing the life review process, a method used within his congregation to affirm older adults.

Other models that were discussed included Elderhostel, enrichment groups, and a "shepherd's center." Churches were challenged to develop approaches that encourage older adults to 1) be open, 2) be light-hearted, 3) keep active, and 4) reach out to others.

The Conference on Aging represents one phase in the process of involving the Church of the Brethren in identifying concerns of the church and its ministry with older adults, according to Jay Gibble, Elgin staff member and BHWA executive. Other phases will include the gathering of information about older adults in Brethren congregations, an invitational consultation on aging and the older adult, and a denominational statement on aging and older adults.

Earle Fike

The BHWA called Leah Zuck, of the pastoral team at The Brethren Village in Neffsville, Pa., to chair the Task Force on Aging, which planned the conference. Other members of the task force are Warren Eshbach, Dorothy Keller, Lois Snader Kelley, Larry Landes, Raymond Peters, and Hazel Peters. — Lois Snader Kelley

Lois Snader Kelley, a nurse educator from State College, Pa., is a member of BHWA's Task Force on Aging.

Conditions of childhood

Upon the recommendation of Standing Committee, Annual Conference asked the General Board to appoint a committee to study the conditions of childhood in the United States, with attention given to abused, neglected, abandoned, and abducted children and how the Church of the Brethren can effectively help them (page 150).

The delegate body alsy asked that special attention be given to the problem of sexual assaults on children. — M.K.

Committee on foundations

The Committee on Health Foundations has been studying the relationship between Annual Conference and two foundations, the Bethany Hospital Foundation and the Brethren Health Education Foundation (page 134). Both were originally created by the Bethany Hospital Board of

Trustees, and both report to Annual Conference.

During its explorations, the committee determined a need for further information about the complex nature of foundations, the number and types of foundations in the Church of the Brethren, and the use of foundations in other denominations.

The delegate body approved the committee's request to continue and to have the General Board conduct a technical study by legal, banking, and foundation professionals to provide data on existing foundations and the implications for their use in the future life of the denomination. This professional study is to be completed by October 1 so that each foundation can review the results and respond to the committee by January 1. The committee will then report to next year's Annual Conference. — LARRY K. ULRICH

Larry K. Ulrich is dean at DeAndris Institute of Theology, Lemont, Ill., and chairman of the Committee on Health Foundations.

Tithing and Stewardship

In response to a query from Shenandoah District (page 151), Annual Conference instructed the General Board to review and update the 1963 Statement on Tithing and Christian Stewardship and to report to the 1985 Annual Conference.

In its work, the General Board's stewardship team will give special attention to using more inclusive and nonsexist language, treating tithing as the goal for systematic giving, and recognizing a more holistic view of stewardship. — M.K.

Goals for the 80s (1985-89)

The delegates adopted the Goals for the 80s (1985-89) as a goal statement for the denomination, districts, and congregations (page 152). The statement is somewhat longer than the one adopted for the first half of the decade. The additions are "reflective of our denominational life today," said Bob Neff, as he introduced the new paper.

While the paper represents no major changes, the new passages make more explicit the denomination's increasing emphasis on planting new churches and witnessing for Christ. Also added are the words "with God" to the heading "walk humbly," and there are new references to passages in Acts. — W.C.M.

General Board document

Conference approved by the necessary two-thirds vote a change in the General Board organizational document that provides for an executive of human resources (page 153). The approval formalizes an October 1982 Board action that established the new position. — W.C.M.

Identification on ballot

To provide more clarity on the Annual Conference ballot, the delegates voted to identify nominees for the General Board as nominees for the Pension Board as well (page 154).

The Pension Board has been a distinct body for the past 40 years, and that distinction was made official in 1982. While the Pension Board has separate officers and a separate staff, the board members are the same body as the General Board. With a clearer ballot, those nominating and those voting will be aware that the nominees wear two hats. — W.C.M.

Membership, Review and Evaluation

Two committees that are scheduled to report to the 1985 Annual Conference solicited input from the delegates. The Membership Study Committee (page 146), established last year, asked delegates to fill out questionnaires included in their packets. Members of the committee are Hubert R. Newcomer, Harold E. Yeager, Judith Hershey Herr, Howard A. Miller,

Child-care expert Kochansky shows disaster workers how hand-puppets help fight trauma

The fifth annual Disaster Emphasis Day, held Tuesday, just before Conference opened, drew more than 70 participants. The event was co-sponsored by the Children's Aid Society, which is supported by Southern Pennsylvania District, and the Disaster Child Care program.

Joe Kochansky, family and child counselor for the Children's Aid Society, was explicit in his description of the many ways puppets can reach children in times of trauma and stress. He and his friend Freddie, a cloth puppet with a very unhappy expression, told the group that puppets can listen, communicate, reassure, and be anonymous, while allowing for the possibility of fun.

Don Hartsough, professor of psychology at Purdue University, dealt with the possibility of burnout and offered six steps to better cope while on location at a disaster or after returning home. He suggested that disaster workers should 1) keep up their personal maintenance routine; 2) understand what is happening and be able to explain and express it; 3) know the disaster relief organizations and how they work together; 4) encourage open and caring communication; 5) be flexible with their own expectations; and 6) derive a personal meaning from the experience.

In devotions at the beginning of the day, Jan Thompson, director of the disaster/refugee program, had challenged the group to continued service, putting faith into action. He also reported that, since March 1980, there had been 33 workshops, 560 child care workers trained, and responses to 26 major disasters, with care given to more than 9,100 children.

Future plans include training 30 to 50 child care workers, to be located in different states, so that more immediate response is possible. The program may also begin involving other denominations in the training and response.

Joe Kochansky

Roma Jo Thompson, director of the disaster child care program, closed the event by reading *The Giving Tree,* a Shel Silverstein story about giving one's all and being happy in that giving. — ROMA JO THOMPSON

Roma Jo Thompson of Union Bridge, Md., is director of the denomination's disaster child care program.

and Richard B. Gardner.

The Review and Evaluation Committee (page 147) also asked the delegates to fill out a questionnaire, from which it hopes to gather a wide representation of viewpoints about General Board program. Members of the committee are Wanda W. Button, Dean M. Miller, A. Blair Helman, Wilbur R. Hoover, and Nevin H. Zuck. —W.C.M.

General Board votes goals; acts on MGIF

Meeting just prior to Annual Conference, the General Board approved a set of objectives for the second half of the 1980s. The objectives represent "the mission of the church carried on by the General Board on behalf of the total church."

The 55-page document lists objectives, and their projected staff time and expenses, for seven "priority" areas: mission and service, stewardship, congregational renewal and growth, peace and justice, communication/publishing, leadership development, and education for discipleship. An eighth area includes objectives that support the other seven.

These priority areas and objectives are designed to move the denomination toward its mission, as expressed in the Goals for the 80s (1985-89), approved this year by Annual Conference.

Both the General Board and the Pension Board acted on a proposal regarding the future of the Minister's Group Insurance Fund (MGIF). The proposal was brought by a joint Pension Board-General Board committee that has been studying the financial dilemma of assistance for retired pastors whose income is insufficient to meet basic human needs.

Both boards approved the committee's proposal to begin providing assistance on the basis of need, effective in 1985. The MGIF will continue, but will be funded by special offerings at Annual Conference and district conferences during 1985 and 1986; annual contributions from active pastors; and contributions from congregations. The fund, which has been managed by the Pension Board, will now be managed by the General Board.

The General Board also recognized four staff members who have recently resigned: Louise Bowman, William Church, Kenneth L. Stanley, and James S. Replogle. —W.C.M.

Brethren women kick off anniversary year; affirm calls both to serve and to lead

As part of the kickoff of the year marking the 100th anniversary of women's organizations in the Church of the Brethren, the anniversary committee sponsored a pre-Conference Consultation on Women in the Church. The three sessions previewed an upcoming issue of *Brethren Life and Thought,* which has been written by women as part of the 100th anniversary celebration.

Monday evening's session focused on women of the past. In small groups, the participants shared their stories of Brethren women who had affected them greatly. Then they listened to four women who had written about women of the past.

The next morning, the co-editor of the upcoming issue of *Brethren Life and Thought* led the group in looking at "What God Has Done." Writers discussed the topics of Genesis 1 and 2, pastoring as a woman, pastoring to women, and theological issues for women. Some shared the frustrations they felt as women pastors or as pastors ministering to women with economic problems caused by their being female.

The women affirmed two calls of God: to lead and to serve. Both are important responses to God's call, they said, and the church needs to recognize both contributions.

That afternoon, after listening to six women share their stories, the participants paired off to share their individual stories.

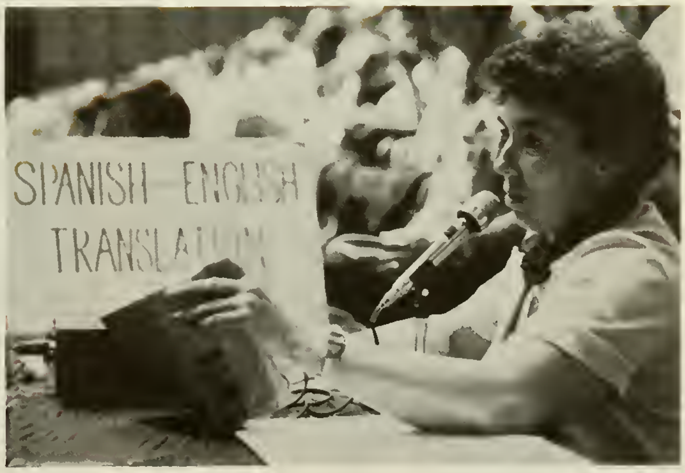
The standing-room-only crowds were an indication of the interest in the stories of women. Designed to meet one of the anniversary committee's goals for the year, the consultation aimed to highlight the history, present activities, and hopes for the future of all women in the church.
—Mary Eikenberry

Mary Eikenberry, of Trotwood, Ohio, is a member of the 100th Anniversary Committee. She and her husband, Ivan, are former Nigeria missionaries and now serve the General board as MICAH Mission field representatives.

Six members of the 100th Anniversary planning committee wait to tell Conference about the year's celebration events: (from left) Mary Cline Detrick, Martha Dubble, Pam Brubaker, Shirley Kirkwood, Mary Eikenberry, and Fran Clemens Nyce.

Spanish spoken here

Estella Horning, a Bethany Seminary faculty member, was one of several English-to-Spanish translators for all worship services. Using earphones, international visitors, as well as Hispanic Brethren, could worship in their first language.



International visitors challenge Brethren to put peace and evangelism first in witness

The presence of international visitors at Annual Conference added a global dimension to both business and worship.

Three representatives from a church in Cuba, Iglesia Cristiana Pentecostal de Cuba (ICP), spoke with gratitude of the warm reception accorded them by the Brethren. The president of ICP, Eulalio Rodriguez, greeted the delegate body and expressed appreciation for the unity in Christ that members of his delegation share with Brethren.

He and the two other representatives, Rosa Plasencia and Ofelia Zorrilla, also attended the youth Study/Action Conference (SAC), where they served as resource persons. In an interview, they expressed their hope that Brethren would encourage the US government to end its economic embargo of Cuba.

Adonis Niño Chavarria of the Christian Mission Church and Luis Velasquez of the Association of Mennonite Youth were Annual Conference visitors from Nicaragua. When asked what "surprises" they had encountered at both Annual Conference and SAC, they mentioned their expectation that American young people would have more interest in Central American affairs than adults would. To their surprise, the reverse was true. Another surprise was the high level of concern Brethren at Annual Conference showed about events in Nicaragua.

What did they hope would result from their visit? "Keep sending people to Nicaragua," said Luis Velasquez. "Keep sending people for peace."

Another visitor to Conference was Toma Ragnjiya, general secretary of Ekklesiyar 'Yanuwa a Nigeria (EYN), the Church of the Brethren in Nigeria. Since January, he has been studying psychology and management at McPherson College in Kansas.

What he particularly enjoyed about his first visit to Annual Conference was the chance to greet old friends and former missionaries and to meet new people. Mallam (Mr.) Toma was impressed by the careful attention delegates gave to Conference business and by their disciplined and organized approach to matters requiring decision making.

As one who has major responsibility for the EYN annual conference ("Majalisa" in Hausa), Mallam Toma noticed several differences between the Nigerian and US versions of the event.

At Carbondale, non-delegates far outnumbered delegates, a contrast to the situation in Nigeria. Annual Conference in both countries often deals with issues of evangelism and new churches, but the Carbondale conference's statements on matters related to peace and abortion would not likely occur in Nigeria. Nor does EYN's Majalisa appoint as many committees as does our own. More of its business is cared for by the EYN executive committee.

"I greatly admire the commitment of Brethren in America," Mallam Toma said, "and I would hope in their great concern for peace that they incorporate evangelism into their peace witness."—Kenneth L. Gibble

Kenneth L. Gibble, of Harrisburg, Pa., is promotion consultant for MESSENGER.

At almost every Conference some innovative technology becomes part of the Brethren scene. At Carbondale, Brethren could buy videotapes of worship services.

Videotaping becomes part of Conference; shows versatility for interpretation.

As the Brethren met in Carbondale, they were often under the watchful eye of the TV camera. Not everyone saw it, but it was there—off to the side of the auditorium, silently recording each evening's worship service. As a result, conferencegoers had the opportunity to take home, for the first time, videotapes of the evening services.

But the TV camera was used to do more than just tape services. It was used throughout the week as a new way of sharing information within the denomination. Between sessions, for example, Connie Burkholder, pastor of the Wooster (Ohio) church, sat down in front of the camera to talk about her congregation's experience in declaring sanctuary for Central American refugees. The tape was then taken back to a Pennsylvania church that is considering a declaration of sanctuary.

The video camera showed up at insight sessions and speeches during the week, reflecting the growing use of video as a church communication tool.

Video was used also to record former missionaries Ivan and Mary Eikenberry's first-hand recollection of the history of the early Nigerian church.

As for the more immediate history, such as the Carbondale worship services and the 1984 General Board report, it is available through the Brethren Press. The videotapes have also been added to the video library of South/Central Indiana District, and are available through Peter Michael, of the Northview (Indianapolis) Church of the Brethren.—David Sollenberger

David Sollenberger, of Palmyra, Pa., is Harrisburg bureau chief for KDKA-TV Pittsburgh and KYW-TV Philadelphia.

Conferencegoers skip lunch to pick up litter, giving Carbondale taste of volunteerism

About 54 people skipped lunch on Thursday during Conference to pick up litter along five miles of Highway 51 and Pleasant Hill Road, near the Arena. The State Highway Department and the Public Works of Carbondale provided fluorescent safety vests, and trucks to haul away the refuse.

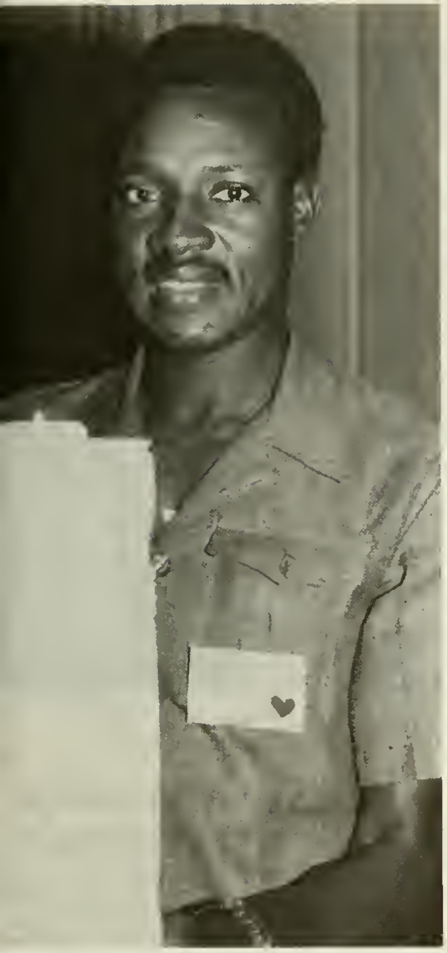
The work project, coordinated by Lorele Yager of Churubusco, Ind., was an opportunity to get outside and do something physical, after long hours in business sessions.

"I wanted to come out and get my hands dirty," said Kim Yaussy, a Brethren Volunteer Service worker from the Beavercreek (Xenia, Ohio) congregation. "I guess I also wanted to be a witness to the people of Carbondale and those who drive past us on the highway."

For other workers it was a chance to do something about what was being discussed inside the Arena. "The Church of the Brethren has a long history of service," noted Terry Brown of the Plum Creek (Shelocta, Pa.) church. "While we are here at Annual Conference talking about service, it is equally important to actually do it. Also, it's important to help take better care of God's creation and be good stewards."

This was the second year for an Annual Conference work project. A similar effort, also coordinated by Lorele Yager, generated much enthusiasm last year at Baltimore. —S.M.

Brethren volunteers cleaned up highway litter in an act of service for Carbondale.



Above: *Toma Ragnjiya of Nigeria carried the peace candle at Saturday's worship.* **Below left:** *Latin America representative Karen Calderón talks with Nicaraguan visitor Luis Velasquez.* **Below right:** *Rosa Plasencia and Ofelia Zorrilla, from Iglesia Cristiana Pentecostal de Cuba, describe to a packed insight session how the Cuban church copes with Marxism.*

Insight sessions meet every need, from sharing information to providing chance to wind down

What you need is a strategy.

You've been assigned to cover the insight sessions at Annual Conference. Problem: There is a grand total of 55 sessions, so you can't visit them all. Solution: A sampler approach, which consists of sitting in on a session for at least 10 minutes in hope of catching the "flavor" of each.

What did this method uncover? First, that there was an amazing variety of subjects, from computers in the church to a slide program on Brethren history, from stories around the campfire to the dangers of acid rain.

The range in attendances was also wide. Top attendance of nearly 500 occurred at "An Evening of Chamber Music," featuring talented string and wind musicians. Smaller turnouts of about 20 or 30 were common, with the average ranging somewhere around 75. An attempt to predict which sessions would be well attended proved hopelessly inaccurate. Who would have thought, for instance, that "Brethren Pioneers in the Midwest" would attract more than 200 people?

Part of the answer may lie in the format. The sessions that attracted the larger crowds generally featured an "entertainment" format: slides, films, or musicians. At the close of a long day of business sessions, tiring walks from building to building, conversation, and worship, many people preferred to attend sessions that allowed them to unwind. As one conferencegoer put it: "After hearing people talk all day long, it's nice to sit back and listen to good music."

The sessions that demanded active input from participants or that featured weighty subjects tended to draw the fewest people. There were exceptions to this rule, however. A session on US policy in Central America attracted a crowd that overflowed into the hallway.

Insight sessions are a popular feature of Annual Conference. They give opportunity for people with specialized interests to come together for learning and discussion. Each session is sponsored by a commission of the General Board for the purpose of giving information or promoting dialog on some aspect of the Board program and related concerns.

The sessions are an excellent opportunity for attention to be given to such substantive subjects as social justice, peace, and economics. This year there did seem to be a preponderance of sessions on social issues, with about 40 percent falling into this category. There were also many sessions relating to various aspects of congregational life.

Flutist Melissa Replogle, Decatur, Ind., played at the best-attended insight session, "An Evening of Chamber Music."

But Brethren also like to have fun. An insight session that combined laughter and music would undoubtedly attract a standing-room-only crowd. Maybe next year? — KENNETH L. GIBBLE

Kenneth L. Gibble of Harrisburg, Pa., is promotion consultant for MESSENGER.

CHRISTIAN
BOOK EXCHANGE

Gwen Bobb, Elgin, Ill., searches for treasures at the used-book exhibit.

Used-book sale brings $3,000 for evangelism

Pastor Albert Huston of Dranesville (Va.) congregation came up with the idea of a used-book booth at Conference — Brethren donating and buying used books, with the profits going to Church Renewal and Growth.

Many of the 3,000 books donated were old, many were Brethren titles, and all were supposed to be "Christian" books.

"There was everything from recently published books to an 1888 *Gospel Messenger,*" said Huston. "The oldest book was an 1853 collection of sermons by the British preacher Charles Spurgeon. There were also district histories and minutes of Annual Meetings of the 1880s."

Even though the books were not priced, and customers simply dropped a donation into a large envelope, the sale netted $2,980.41 for its cause.

The Historical Library and Archives got first crack at the books, to see if it wanted any. As the sale wound down on Saturday, church librarians were allowed to take for free any books they wanted.

Pastor Huston reported much affirmation for the unique booth, and said many of his customers expressed hopes of seeing him back at the same stand next year. — M.K.

Southern Illinois University student finds Brethren a real pain, complains to campus paper about polyester-clad nuisance

Go spread that trash back down Highway 51 and Pleasant Hill Road—they don't like us in Carbondale! At least one irate SIU student was less than charmed with the Church of the Brethren. In the July 5 edition of the university newspaper, Daily Egyptian, *student Margo Bubb registered a complaint about the inconveniences caused by summer conferences on campus, and those caused by the Church of the Brethren in particular. Since it's always helpful to see ourselves as others see us, we here present Bubb's complete letter:*

According to an article that appeared in the DE on June 27, Mr. (John W.) Corker said that students would have to pay an additional $3 in fees if the summer conferences were not held.

Would you please find out for me where to send my $3 and if they accept personal checks or just cash? I myself am tired of putting up with all the inconveniences caused by the conference held last week by the Church of the Brethren.

Though I do not have to eat my meals over at the Student Center, I certainly emphathize with those students who do. To be pushed out of the nicer rooms and stuck in the small hole known as the Oasis Snack Bar is not only irritating and inconvenient, but also belittling.

Students begin to feel like unimportant, second-class citizens of this campus. Since we are paying the fees and tuition to come here to learn, and since those monies have built the buildings of this campus, the students should have the priorities in services and space during these conferences. Shove the conferees into the Oasis room and let the students have the nicer Roman room.

As far as parking is concerned, I do have personal experience with the inconveniences caused by the conferencegoers. The parking facilities near the Technology Buildings leave a lot to be desired anyway, but add 5,000 extra people who cannot read their parking stickers and many inequities are apparent.

Over the last several days while cruising for a parking place near the Tech buildings, I have noticed several cars with no red or blue stickers, only a dittoed white parking permit in the back window. These permits clearly list which lots are available for them to park in, but they are evidently protected against ticketing.

When I called the parking office to find out what was going to be done about these illegal parkers, they told me that since these people were old no tickets would be issued to the illegally parked conference members. I certainly have seen some young conferees parking in lot 52, but since they are not students nothing will be done to them. Why would the parking office antagonize this gold mine of summer conferencegoers when they can penalize the students year-round?

Please give us a break with the conferences on campus. The small sports camps seem to give us no problems, but this walking sea of polyester who have never heard of crosswalks or yielding are a real pain. If you intend to keep having these summer conferences, at least be honest and change the name of the Student Center to the SIU Conference Center. —MARGO BUBB

Margo Bubb is an SIU senior, majoring in engineering mechanics and materials.

Conferencegoers donate 306 pints of blood

With the Fourth of July holiday coming up and blood supplies low, the Red Cross eagerly accepted the Brethren offer to give blood.

The volunteer unit expected to collect about 150 units of blood, but that goal was easily surpassed. By the end of Friday, the total was 188, with people still standing in line. Many conferencegoers had waited patiently in line for more than an hour for their turn to give a precious pint of life-giving blood.

Encouraged by the response, the Red Cross unit volunteered to come back for an unscheduled second day. Another 118 pints of blood were collected, bringing the total to 306 over the two-day period.

More than once the Red Cross volunteers commented about the friendliness and willingness exhibited by the Brethren donors, said Jan Thompson, disaster response director for the denomination and coordinator of the "Life-Saving Booth."—S.M.

Paul Fike greets well-wisher Paul Groff before giving his moderator's address. "God has planted his people where he wants us, and his grace is sufficient for our encouragement and our enlightenment," Fike told Brethren at Tuesday night's opener.

Worship service topics vary; Saturday service most affirmed

If Conference sermons are supposed to lift up the Annual Conference theme, some of this year's selections seemed to miss the mark. Two speakers, Paul Fike and Dale Brown, related their presentations to grace, but Harold Carter preached about Saul's conversion, Verna Dozier read a treatise on prayer, and Jimmy Ross dwelt on brokenness. On Saturday night Conferencegoers were responsive to the highly successful celebration of "Commitment to Life Together," led by Howard Royer and Violette Eash, and climaxed with a wonder-inspiring lighting of thousands of tiny candles. — K.T.

Below: *Harold Carter receives congratulations on his Saul sermon from Lila McCray.*

Above: *Preacher Dale Brown (right) shares a laugh with Fab Guzman and Doug Fike after his sermon on grace and power.* **Below:** *Joshua Lehman and Jon Schrock, of Elgin, Ill., starred as Zacchaeus and Jesus in a musical, "Hurry on Down," performed Saturday by a children's choir directed by Mary Hotham.*

Above: *Verna Dozier talks to Bonnie Kline Smeltzer after her sermon on the Lord's Prayer.*
Left: *Jimmy Ross runs into an old college friend, Jim Lohr, before giving his Sunday morning sermon, "Wholeness from Brokenness."*

James F. Myer rose to denominational prominence through his work with the Brethren Revival Fellowship and the General Board before being elected to serve as 1985 moderator of Annual Conference. New moderator-elect Donald F. Durnbaugh has been known across the denomination as a historian, author, and Bethany Seminary professor.

Durnbaugh to moderate 200th Conference; others elected to boards and committees

When the Brethren mark their 200th recorded Annual Conference in Norfolk, Va., in 1986, they will have a moderator who probably knows that two-century history better than anyone else in the denomination. Donald F. Durnbaugh, professor of church history at Bethany Theological Seminary, was already known as a Brethren historian before he joined the seminary faculty in 1962. Most recently he has become better known as editor of the just-published 3-volume *Brethren Encyclopedia* (June MESSENGER, page 10).

Durnbaugh was chosen moderator-elect over Lila Wright McCray, after Standing Committee narrowed the 4-person slate that had included San Diego pastor Irven F. Stern and Orlando businessman L. Wayne Fralin.

Other elections and appointments:

General Board and Pension Board, District Representatives (5-year terms): E. Stanley Smith, Elkhart, Ind. (Northern Indiana); Esther Wilson Petcher, Chatom, Ala. (Southeastern); and Keith D. Pontius, Marion, Ohio (Northern Ohio).

General Board and Pension Board, at-large representatives (5-year terms): Rebecca Jane Baile, St. Joseph, Mo. (Missouri); and Paul W. Brubaker, Ephrata, Pa. (Atlantic Northeast).

Annual Conference Central Committee (3-year term): M. Andrew Murray, Huntingdon, Pa.

Committee on Interchurch Relations (3-year terms): Estella Boggs Horning, Lombard, Ill.; and Ronald D. Petry (appointed by the General Board), Sebring, Fla.

National Council of Churches (3-year terms): Mitchell L. Curry, Los Angeles, Calif.; Harriet Wenger Finney, Plymouth, Ind.; and Hazel Kreider Huffman, Lancaster, Pa. (appointed by Standing Committee).

Robert W. Neff, Elgin, Ill.; Stephen B. Reid, Berkeley, Calif.; Ruby Rhoades, Elgin, Ill.; and Karen Shallenberger, Oklahoma City, Okla. (appointed by the General Board).

Bethany Theological Seminary Electors (5-year terms): Donald B. Kraybill, Elizabethtown, Pa.; and Jean Lichty Hendricks, Sheldon, Iowa.

Standing Committee Nominating Committee (2-year terms): Jerry W. Ruff, Broadway, Va., (Shenandoah), chairman; Rick Ukena, Portland, Ore. (Oregon and Washington); Phillip Norris, Fort Collins, Colo. (Western Plains); and Ruth Keller Gunn, Baltimore, Md. (Mid-Atlantic).

Continuing through 1985: Ruthann Angle, Milford, Ind. (Northern Indiana); James M. Beckwith, Oaks, Pa. (Atlantic Northeast); Ronald D. Beachley, Youngstown, Ohio (Northern Ohio), completing term for Carl Cawood; and Clara Patterson, Dayton, Ohio (Southern Ohio).

Ministers Association (3-year term, elected by the association); Joel D. Kline, Hummelstown, Pa., secretary. (Jean Lichty Hendricks, Sheldon, Iowa, serves as president for 1984-85; Ronald E. Wyrick, Bridgewater, Va., is vice president; and Glen M. Shively, Dayton, Ohio, is treasurer.

Standing Committee Study Committee on Guidelines for Granting Booth/Exhibit Space and Insight Sessions Time: Allen T. Hansell, Wilmington, Del. (Atlantic Northeast), chairman; Louise Blickenstaff, Bradford, Ohio (Southern Ohio); and Donald E. Miller, Berlin, Pa. (Southern Pennsylvania).

Annual Conference Study Committee on Taxation for War: Richard Buckwalter, Lansing, Mich.; Violet Siron Cox, Blacksburg, Va.; and Gary Flory, McPherson, Kan. (elected by Annual Conference).

Two additional members will be appointed by the General Board.

Annual Conference Study Committee on Scholarships for BVSers: Laird Bowman, Boones Mill, Va.; Auburn Boyers, Harrisonburg, Va.; John Eichelberger, Aurora, Ill.; L. Wayne Fralin, Orlando, Fla.; and Sarah Wilson, Johnstown, Pa.

General Board Study Committee on Conditions of Childhood in the United States: (To be elected by the General Board).

General Board Reorganization: Executive Committee: Elaine M. Sollenberger, Everett, Pa. (1986), Chairwoman. H. Fred Bernhard, Quarryville, Pa. (1985), vice chairman. Emily M. Mumma, Largo, Fla. (1987), and Fran Clemens Nyce, Westminster, Md. (1986), serve as members-at-large. The three commission chairmen are also members of this committee.

Goals and Budget Committee: The above group, chaired by H. Fred Bernhard, plus Administrative Council, comprises the Goals and Budget Committtee, with four ex-officio members: Joseph M. Mason, Donna F. Steiner, Owen G. Stultz, and Stanley R. Wampler (district executives).

Pension Board: The members of the General Board also comprise the Pension Board. The Pension Board chairman and vice chairman are, respectively, Lowell A. Flory, McPherson, Kan. (1986), and William H. Cable, Syracuse, Ind. (1987). (Wilfred E. Nolen is secretary/financial officer, salaried staff).

The Pension Board Executive Committee includes, besides Flory and Cable, these people: David B. Eller, Bluffton, Ohio (1988); Peggy Reiff Miller, Kalamazoo, Mich. (1988); Dorris Blough Murdock, Nampa, Idaho (1986); Dorothy Garst Murray, Roanoke, Va. (1985); Kurtis Friend Naylor, Mountain Grove, Mo. (1987); and Randall Lee Yoder, Kokomo, Ind. (1985).

General Services Commission: Phillip C. Stone, Linville, Va. (1987); chairman; Rebecca Jane Baile, St. Joseph, Mo. (1989); William H. Cable, Syracuse, Ind. (1987); David B. Eller, Bluffton, Ohio (1988); Lowell A. Flory, McPherson, Kan. (1986); Dorris Blough Murdock, Nampa, Idaho (1986); Dorothy Garst Murray, Roanoke, Va. (1985); and Keith D. Pontius, Marion, Ohio (1989).

Elaine Sollenberger, Everett, Pa., serves as General Board chairwoman.

Parish Ministries Commission: William A. Hayes, Columbia, Md. (1985), chairman; L. Gene Bucher, Brodbecks, Pa. (1988); Anita Smith Buckwalter, Lansing, Mich. (1988); Paul W. Brubaker, Ephrata, Pa. (1989); Emily M. Mumma, Largo, Fla. (1987); Fran Clemens Nyce, Westminster, Md. (1986); Jorge Rivera, Castañer, P. R. (1987); and Randall Lee Yoder, Kokomo, Ind. (1985).

World Ministries Commission; Fumitaka Matsuoka, Fremont, Calif. (1986), chairman. H. Fred Bernhard, Quarryville, Pa. (1985); Esther Frantz Boleyn, Morgantown, W. Va. (1988); Harold S. Martin, York, Pa. (1985); Peggy Reiff Miller, Kalamazoo, Mich. (1988); Kurtis Friend Naylor, Mountain Grove, Mo. (1987); Esther Wilson Petcher, Chatom, Ala. (1989); and E. Stanley Smith, Elkhart, Ind. (1989).

Ex-officio members of the General Board are James F. Myer, Lititz, Pa. (Annual Conference moderator); Donald F. Durnbaugh, Lombard, Ill. (Annual Conference moderator-elect); Warren F. Groff, Lombard, Ill. (president of Bethany Theological Seminary); Graydon F. Snyder, Lombard, Ill. (dean of Bethany Theological Seminary); and Jitsuo Morikawa (observer/consultant from American Baptist Churches of the USA). —K.T.

CARBONDALE NEWS BRIEFS

- Bethany Theological Seminary's report to Conference held no surprises, reflecting the steady course the seminary is currently following: 71 percent of the students are Brethren; denominational giving to Bethany is slightly down. And if the 10-year inflation factor is applied, the 1974 congregational support of $334,924 for Bethany should be $736,833 in 1984. But only $474,225 was received in 1983. The highlight of the 1984 Annual Conference for the seminary was the election of its professor of church history, Donald F. Durnbaugh, as moderator-elect.
- Brethren participants at the 1983 Sixth Assembly of the World Council of Churches reported to Conference on that event. The main thrust of the Assembly was unity, and Brethren are most likely to witness that thrust through considering the Baptism, Eucharist, and Ministry document (BEM), highlighted in the June MESSENGER, page 14. Robert W. Neff, general secretary of the Church of the Brethren, was elected at Vancouver to serve on the new WCC Central Committee until the next Assembly, in 1990.
- Timothy D. Speicher, a Brethren representative to the National Council of Churches, presented to Conference the report of that body. The NCC year was highlighted by its "polite 'No'" to the request of the Universal Fellowship of Metropolitan Community Churches for NCC membership, and for the publication of a controversial Inclusive Language Lectionary.
- If you weren't too keen on having Annual Conference on a college campus, you will be ready for the 1985 Annual Conference, scheduled for July 2-7 at the Civic Plaza in downtown Phoenix, Ariz. Annual Conference manager Doris Lasley says it compares favorably to the Indianapolis Convention Center as far as facilities and proximity to hotels are concerned. Future sites and dates for Conference: Norfolk, Va., June 24-29, 1986; Cincinnati, Ohio, June 23-28, 1987; St. Louis, Mo., June 28—July 3, 1988; Miami Beach, Fla., June 27—July 2, 1989; (1990, 1991, and 1992 not decided yet); Indianapolis, Ind., June 22-27, 1993.
- Carbondale wasn't one of our big Conferences, despite its Midwest location. Total registration was 4,800, with 1,040 of those delegates. The highwater mark was reached on Saturday evening with ushers counting 4,178 in attendance at evening worship. (Did they count people or candle flames?)
- Conferencegoers gave $19,017.83 toward Annual Conference expenses, according to Elsie Poleck of the treasurer's office. An additional $17,342.59 was given toward the Brotherhood Fund, for a total of $36,360.42 in offerings during the week's worship services. With 1,350 more registered participants, last year's Baltimore Conference netted $45,602 in offerings.
- Brethren Press book sales of $48,195 were less than the $55,450 taken in at Baltimore, but Conference registration was lower at Carbondale. Brethren Press book sales' Barbara Ward pointed out that the Carbondale sales were up, if you figure them in proportion to Conference registrants—4,800. That is about $10 worth of books for each person at Conference.
- SERRV sales at Carbondale totaled $17,591, up from Baltimore's $16,663, and topped only by 1981 Indianapolis sales of $18,800.
- SERRV and The Brethren Press were not the only ones raking in money from Conferencegoers. Art for Hunger con-

inues to be a popular money-maker as well. Sponsored by the Association for the Arts in the Church of the Brethren (AACB), Art for Hunger netted $7,426 from sale of art pieces. A quarter of the profits went to Heifer Project International and another quarter to the contributing artists. AACB keeps half the profits for its own expenses and activities, including a scholarship fund for Brethren artists.

In addition to the $7,426 from Art for Hunger, AACB netted an additional $8,575 from its quilt auction. Half that amount went to Heifer Project as well.

Much of the attraction of both the Art for Hunger and the Annual Conference quilts is the chance for participation. The success of the quilts *depends,* of course, on participation. But each year also finds more Art for Hunger exhibits that invite passersby to jump in and take part. This year you could sculpt wood with Dean Egge, weave on a hand loom with Esther Rupel, or make pottery with Loren Waggy and Joyce Parker.

- The Brethren Journal Association (BJA), once barely solvent, operates in the black these days. With the Summer 1984 issue of *Brethren Life and Thought* just of the press, BJA has 62 patrons who have paid or pledged $1,000 each to the Edward K. Ziegler Endowment Fund. The goal, once set at $60,000 has been moved upward to $100,000. At its Carbondale meeting, BJA elected Robert S. Roller, of New Philadelphia, Ohio, secretary of the Association. President until 1985 is Joan Deeter, of North Manchester, Ind.

Jerry Wickline, pastor of Salem Community church, Nickerson, Kan., virtually stole the show at the Renewal and Growth luncheon, telling how a country boy makes good spreading the gospel.

The Conference quilting party continued as a success story at Carbondale, netting the Association for the Arts $8,575, with half the profit going to Heifer Project International as a hunger ministry. Tapestries, a comforter, and a pillow were also auctioned. Contributions for a "moderator's quilt" reached $1,084. Moderator-elect Jim Myer dropped around one day to check on his wife, Faye, who was among the busy quilters at the AACB exhibit.

- The Review and Evaluation Committee, which will report to the 1985 Annual Conference, distributed at Carbondale a 3-page questionnaire designed to gather data on the structure and performance of the General Board.

- *The Brethren Encyclopedia* reports that 2,000 copies of the first two volumes were distributed to prepaid recipients in March. Volume 3 will be published later this year. An illustrated paperback "spin-off" of the encyclopedia, titled *Meet the Brethren,* was scheduled for release in July.

- The New Church Development Coordinating Committee reported at Carbondale, distributing its "Strategy for Denominational Growth" to the gathered Brethren. The committee proposes for the next five years that 25 new congregations/fellowships be started, at least 15 of which will be less dependent on major financing. A program design team is now developing new resources for evangelism, new-member ministry, and church growth. Chris Michael, Indianapolis, Ind., pastor; Paul Mundey and Roger Schrock, General Board staff; and Earl Ziegler, Atlantic Northeast district executive, comprise the team.

- The Vyara congregation of the Church of North India (CNI) will celebrate its 75th anniversary this October 25—November 4. Pastor N. R. Rajwadi requests that Brethren congregations remember the Vyara congregation in their prayers on those dates.

- Nearly $1.9 million has been given by Brethren to the Bethany Hospital Foundation. The Foundation hopes to fulfill its $2-million goal by December. The new Bethany Hospital in Chicago opened last March 31.

- Many Brethren enjoyed the performances of "Sonrise," the musical group from Communion Fellowship, Goshen, Ind., which sang at the Thursday evening worship service. (Communion Fellowship is expected to be accepted as a Brethren fellowship at the Northern Indiana district meeting this month.) "Sonrise" has an hour-long cassette tape called "Sonrise . . . to the Praise of His Glory." It can be ordered for $5, plus 50¢ p & h, from Communion Fellowship, 114 S. 6th St., Goshen, IN 46526. Tel. (219) 533-6761. If you still prefer "Sonrise" *live,* concerts can

Windows in the Word

by Timothy K. Jones

Doors

Over a year ago I registered for an evening class at a local college. The first session our instructor gave us an intriguing assignment. Placing a painting before each student, she invited us to log impressions in our notebooks or journals. Because it was a time when I was exploring new dimensions of my inner life, I looked at my assigned painting with special fascination.

It was a soothing picture of blue sky, airy clouds, an apple tree, and rolling green hills. But also something else. A doorway framed the landscape. One glimpsed the meadows through the door that opened onto the scene.

That image of a door opening onto a wide place spoke eloquently to me because of some previous struggling I had been experiencing. For months before, I had felt restlessly energetic, but hemmed in. I was groping for some new dimension and depth in my relationship with God. I had the sensation sometimes of being closed off from a wider experience of grace.

Then, only weeks before my classroom encounter, came growth and a ferment in my spiritual life. The culminating breakthrough felt like a door breaking open. I felt as though I was ushered out of the shadows and could cross a threshold into a brighter, broader world. My journal entry for the assignment that evening was fresh with that experience.

Since then, of course, challenges sometimes leave me feeling like I am butting my head up against a hard, impenetrable wall. I do not always find swift passage through an uncertain place. I cannot always figure out why some doors refuse to open.

But then I recall Paul. He found a frustrating detour on one leg of the journey recounted in Acts 16:6,7. The Holy Spirit resoundingly slammed a door closed on Paul's horizon. Yet in his second letter to the Corinthians (2:12), Paul says of the time that "a door was opened for me in the Lord" upon his arrival in Troas to preach. I can almost hear Paul sigh with relief at the swinging open of a new possibility.

I need that window on life today. This past week I have worked with ideas that fizzled and plans that seemed to bounce off a stone wall. God's way for me did not always lie ahead with sparkling clarity. But sometimes I recall this painting. . . .

The door is cracking open. The God of Paul and the God of Jesus' opened tomb holds possibilities beyond the present tense.

Who knows what door God may open this day? It's great to know that the Lord of all things takes special delight in opening our doors. ☐

Timothy K. Jones is co-pastor of Christ our Peace Church of the Brethren, a new church development project in The Woodlands, near Houston, Texas.

be scheduled through director Marcella Eberly at the same address.

- The 1984 Church of the Brethren Ecumenical Award, presented annually by the Committee on Interchurch Relations (CIR), went this year to Clifford and Hazel K. Huffman, Lancaster, Pa., for their work in radio ministry and other ecumenical activity. CIR also presented its Ira W. and Mabel Moomaw Ecumenical Scholarship ($250) to Timothy D. Speicher, a 1984 Bethany Seminary graduate. Speicher will put the award money toward an October visit to the Soviet Union, working at understanding and dialog between US and Soviet churches.
- As a result of a Wednesday morning insight session, a support group for individuals and/or family members suffering from substance abuse met daily during Conference. A box for confidential personal requests for help was posted.
- At least *somebody* reads the MESSENGER editorials. To its pre-Conference session at Carbondale, the Womaen's Caucus invited Brethren Affirming Life, a group with a "pro-life" stance on abortion. Hardly "carbon-copy Dunkers" (see May Editorial), the two groups in their meeting focused on the issue of abortion in preparation for the Conference debate that followed. According to Womaen's Caucus worker Shirley Kirkwood, "the open sharing of personal perspectives was experienced by many as helping in opening dialog and building respect for one another."
- When Shirley Kirkwood, of Mount Solon, Va., left for home at Conference end, she stopped to ask directions from a Carbondale policeman. In conversation he asked about the Brethren, and when he learned of their pacifist tradition, he told this story:

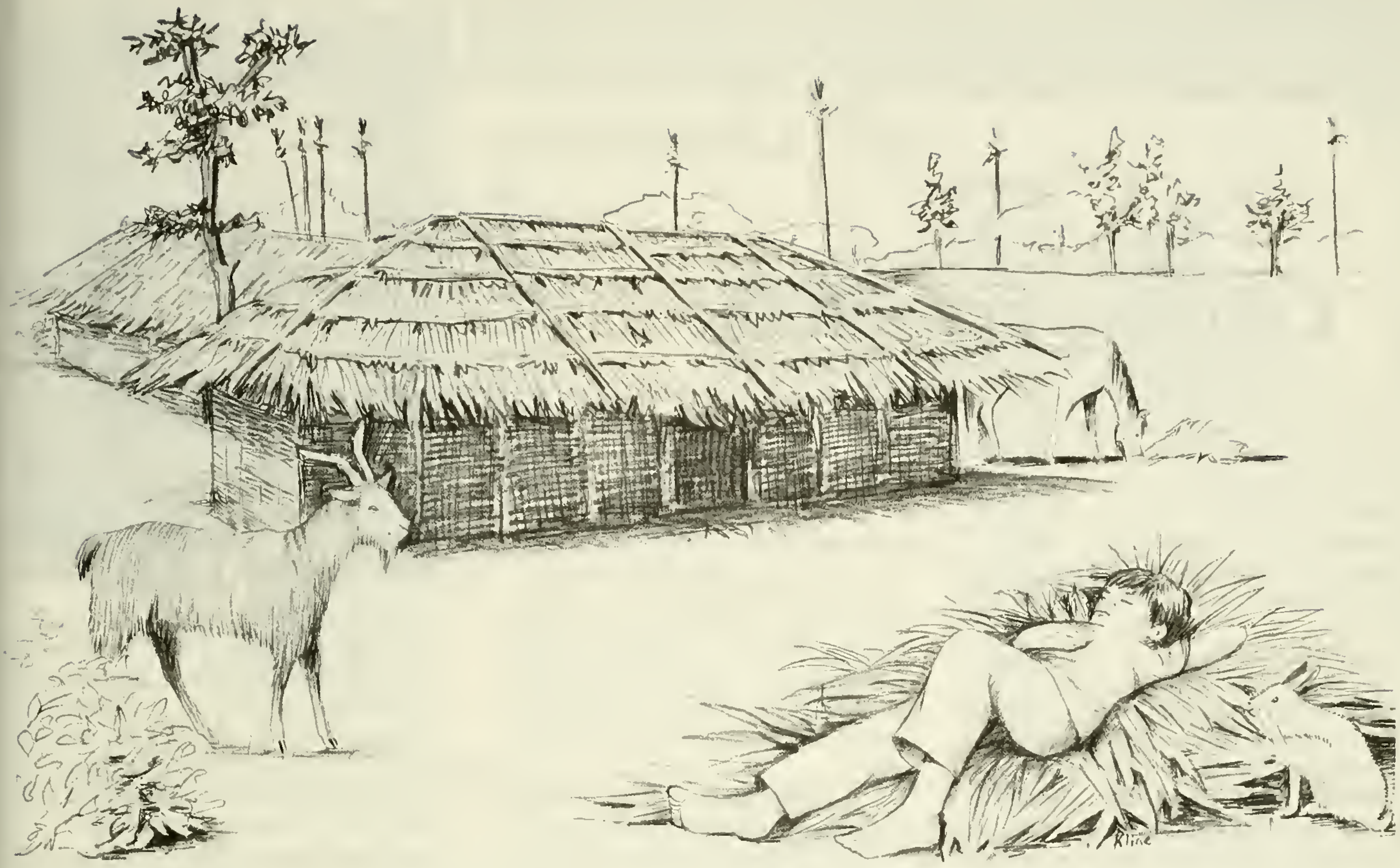
He was in Marine bootcamp in the 1960s when he met another recruit, John Minor. John was a reluctant draftee, delivered to the camp in handcuffs and forced to complete Marine training against his will. "It was a brutal place for that kind of guy."

The two men managed to stay together, even after shipping to Vietnam. In the 1968 Tet Offensive, they were the first men to be fired on. John, unarmed, carried the ammunition for his buddy. He did have a knife, which he used to free the wounded from their clothing. Shot several times, John continued to rescue wounded soldiers until he received a fatal head wound himself.

Shirley relates, "The policeman said with feeling, 'I'll never forget John. He was the bravest man I ever knew. He was awarded the Purple Heart and other medals of honor. And he was buried near here, at Mount Vernon, Ill. I've waited all week to see one of you Brethren to tell my John Minor story.'"—K.T.

Encore! Encore!

Although he is now pastor of the Manassas (Va.) congregation, former *Agenda* editor Fred Swartz volunteered his services this year as editor of *Conference Journal.* Communication Team member Ruth Anne Culp joined Swartz for their fifth year as joint producers of the daily Conference newssheet.



Currying the horse

by E. Y. Campbell

Elder Nagaiya was sitting as usual, in the church council meeting, with his feet drawn up under him on the chair. His homespun, faded, white cotton shirt and trousers identified him unmistakably as a North Indian Punjabi village farmer. He shaved only once a week, on Saturday, as all the older men did. This was a Friday, and the gray stubble on his face helped mask his wrinkled brown skin.

The issue before the council was an old one—something to do with conducting elections. It had been discussed time and again, generating heat at each round, but never much new light. It had a weary but inevitable life.

Many people had their say, some speaking to the issue, others just satisfying their desire to be heard. The weary chairman looked around the hall, trying to ignore the waving hands, and his eyes stopped at Nagaiya peacefully nesting in his chair. "Elder Sahib," he said to him. "Many people have spoken; you have been quiet. Is there anything you would like to say?"

Nagaiya, a bit startled, twisted out one bare foot on the floor, thought a minute, and asked, "Can I tell a story?"

"Certainly," said the chairman, with obvious relief in his voice. The room grew quiet immediately as everyone strained to hear the story.

Nagaiya began, "A man rode up to a village on a horse and getting off of it at the edge of the village, among some grass and trees, called out to a boy who was sitting there doing nothing. 'I'll give you 50 paisa,' he said to the boy, 'if you will rub down and watch my horse while I'm in the village. I'll be gone for about an hour.' The boy eagerly took the reins of the horse, tied them loosely to a bush, and began to rub down the horse with some leaves.

"Now the boy was lazy and the day was hot, and very soon the boy sat down again, and soon was fast asleep. When he woke up a little while later the horse was gone. In a panic, the boy rushed around looking for it. There was no horse anywhere.

"But there was a goat. He seized the goat and began to curry it, rubbing it down vigorously with his leaves. Again he became slower and slower and was soon asleep again. Waking, he jumped up to find that the goat was gone. While leaping around in search of the goat, he flushed a rabbit out of a pile of brush, flung himself on it, held it down, and started currying it vigorously with his handful of leaves.

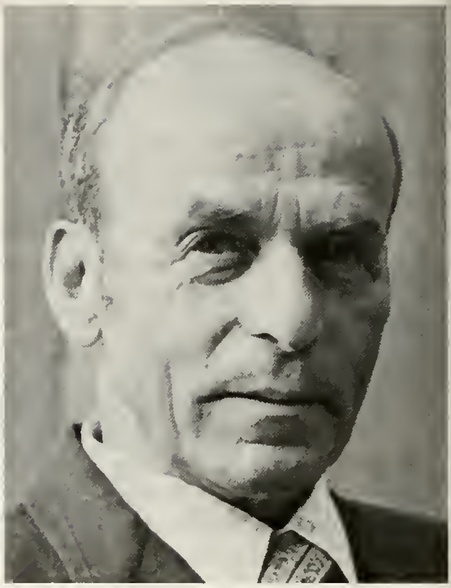
"When the owner of the horse came out of the village and found the boy currying a rabbit, he was astounded. 'What happened to my horse?' he demanded of the boy.

"The boy kept on rubbing the rabbit and said, 'I don't know. But I think all this rubbing has diminished it.'" And Nagaiya sat back in his chair.

After a startled second, everyone in the hall burst into roars of laughter and the chairman said, "Let us now go on to the next item on the agenda." ☐

E. Y. Campbell is editor of the Church of North India newsletter, and this parable is reprinted from the February-March 1984 issue.

by S. Loren Bowman



Looking beyond the usual

The news media daily remind us that there are severe tensions and disruptions in the essential fabric of society. To date we have not addressed what this turmoil means in ways that resolve the painful dislocations. There has been no clear, united call to use the lessons from our disorders to move us to new levels of living.

A crisis may be a time of transformation as well as of judgment, a time of hope instead of despair. Perhaps our present situation is God's invitation and life's provocation for us to activate new capacities of the human spirit. The church could take the lead in exploring a positive approach to our current turmoil.

The late Old Testament prophets provide a helpful model. They served in a deeply troubled time of transition. They cried out against the sins, the injustices, and the military alliances of the day. But they envisioned a new day in the midst of the turmoil. While they looked to Yahweh for deliverance, they did not put limits on the way the new things would appear.

Hope is possible in spite of the "bad news," if we understand that there are forces working for "things that have not appeared" that we can join. Our traumatic experiences may push us to search for deeper meanings in life. Our breakdowns in society may help us discover new models of wholeness. The breakup of former associations may lead to a new understanding of being one people.

But it is the church, you say, as the body of Christ, that points to God's offer of wholeness. Yes, in both present and future tense, the church speaks of God's gifts of restoration, salvation, and wholeness. It is possible, however, to become so preoccupied with our "chosenness" that we forget the many forces and vehicles that God has used in the march of creation to bring us to this moment of planetary connectedness.

The action of God is not confined to the churches. In rapidly growing numbers, individuals and informal networks are describing the possibilities of moving toward wholeness and unity as one human family. The nature of life today requires that we transcend the fragmentation, departmentalization, and specialization that came with the old mechanistic view of the world. The call for a new perspective is coming from community planners, educators, futurists, physicians, physicists, psychologists, and others. Increasingly, we are challenged to make basic decisions in light of the solidarity of the life on this planet.

From a theological view, the perspective of wholeness—the interrelatedness of all life—is a congenial element of faith. But our early experiences as human beings have not equipped us to approximate wholeness in a planetary or cosmic context. Such a goal seems too much for us; yet that is the kind of setting for our life today.

I believe the church should be more aggressive in clarifying and encouraging a holistic approach to life. Further, it should stand with those who are offering new insights that seek to transcend the divisiveness that pits neighbor against neighbor and describes life in terms of unrelated units.

This is a disturbing assumption for all of us who love a familiar organization. Historically we know that religious institutions have had to reshape themselves in response to new understandings or new world situations. Examples include the rise of the New Testament church from Judaism, the emergence of the Protestant churches from the Reformation, and the growth of ecumenism in the wake of the modern missionary movement. The church is an instrument of mission—not the end of the mission.

The current movements pressing life toward solidarity on a planetary basis may call for the reshaping of church structures and programs. For example, our one-on-one small-group approach to develop conscientious objectors to war may lose its effectiveness as we move to the point where another world war will bring our civilization to a sudden end, wiping out most of the distinctions between civilians and warriors. What is needed is a concerted, massive movement to outlaw war as an instrument of national and international policy.

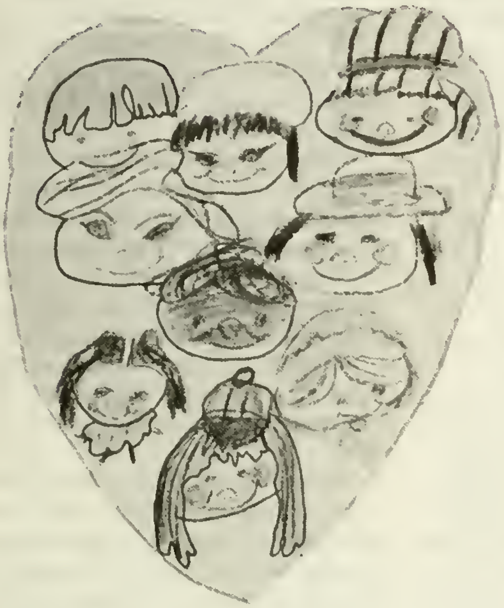
In areas of other basic values, the denominations might pool resources to launch intensive efforts to discover ways to live out the solidarity that life is pressing upon us in our global community. Denominational approaches fail to generate a significant community impact in our information society. A network approach may be required to break through the passiveness of church members and generate a vital, life-changing movement.

I am convinced that we must continue to look beyond "the usual," if the church is to assist in the birth of a potentially new day that lies hidden in the turmoil of our times. The church needs to develop the sensitivity of the prophet: "Behold, I am doing a new thing; now it springs forth, do you not perceive it?" (Isa. 43:19). And the clue for the message came out of the disruptions and struggles of the people, not from some seventh heaven. Along with the prophets we need to ask, with deeper seriousness, what God is saying to us in the developments and the upheavals of our day. For new things are appearing. ☐

S. Loren Bowman, a member of the La Verne (Calif.) Church of the Brethren, served the denomination as general secretary of the General Board from 1968 to 1977.

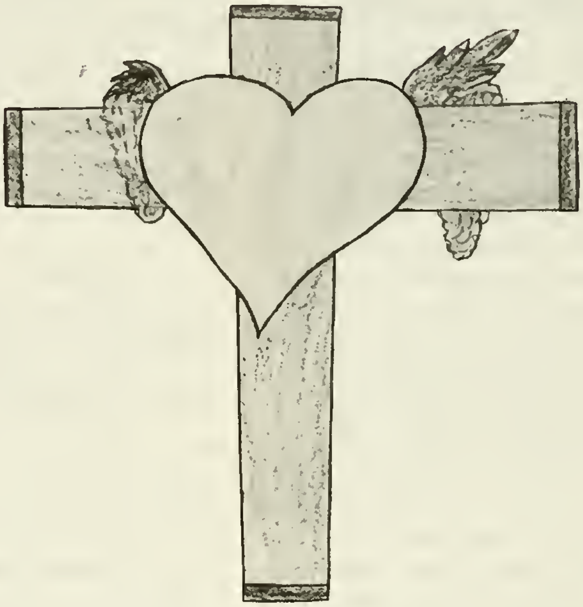
Small talk

by Karen B. Kurtz



God wants you to love your neighbors

Jeff Troyer, age 9
New Paris Church of the Brethren
New Paris, Ind.



Alexander Mack's seal

John Paul Carlson, fifth grade
Olathe Church of the Brethren
Olathe, Kan.

To do: wordsearch

Find and circle these states where Annual Conference has been held since 1880 to 1984.

CALIFORNIA
COLORADO
FLORIDA
ILLINOIS
INDIANA
IOWA
KANSAS
KENTUCKY
MARYLAND
MICHIGAN
MISSOURI
NEBRASKA
NEW JERSEY
NORTH CAROLINA
OHIO
OREGON
PENNSYLVANIA
TENNESSEE
VIRGINIA
WASHINGTON

I	R	I	N	N	A	G	I	H	C	I	M	I	V	S	Y	A	O
J	A	O	P	F	W	N	E	B	R	A	S	K	A	T	C	T	O
U	I	W	B	X	Y	O	K	N	P	G	M	I	B	U	B	C	M
X	N	A	K	Y	A	G	R	A	N	A	I	D	N	I	W	O	K
A	R	S	K	A	I	N	I	G	R	I	V	B	P	S	C	L	B
N	O	H	P	K	E	N	T	U	C	K	Y	E	V	M	Y	O	U
I	F	I	S	G	P	V	A	W	G	Q	N	J	T	Y	B	R	Q
L	I	N	I	Y	O	R	E	G	O	N	V	N	E	R	S	A	M
O	L	G	S	K	J	G	Q	J	S	E	K	S	X	W	Y	D	A
R	A	T	A	H	O	A	W	Y	P	R	R	B	S	Z	T	O	R
A	C	O	S	K	Y	P	L	K	S	E	S	O	R	O	L	R	Y
C	A	N	N	J	V	V	U	I	J	P	C	R	I	H	U	U	L
H	D	F	A	L	A	A	O	W	I	Z	K	H	L	X	D	D	A
T	I	A	K	N	L	N	E	C	C	W	O	H	F	R	F	P	N
R	R	Z	I	O	I	N	F	Q	G	V	O	X	A	L	U	Z	D
O	O	A	J	L	N	Y	V	V	G	G	K	Y	F	T	G	R	O
N	L	A	L	E	E	S	S	E	N	N	E	T	Z	Z	Q	L	G
K	F	I	B	X	Z	S	Q	J	I	R	U	O	S	S	I	M	N

(Answers are on page 32.)

Small Talk is a monthly page for displaying children's art and writing, and for suggesting ideas for fun. All children are welcome to take part. Send your items to: Kurtz Lens and Pen, 65523 Washington Road, Goshen, IN 46526.

On youth, sin, judgment, justice

Barbara Lahman

Today's youth: source of hope

Recently Gary Hogle and I were asked to lead a workshop for the Regional Youth Conference at Manchester College. The youth came from Northern Ohio, Michigan, Wisconsin, Illinois, and Indiana.

It was a good experience for us to see a group of young people who were excited about life. It is much too easy for me to become cynical and judgmental about the generation below me, but when I experience a weekend of this type I am again rejuvenated and hopeful of the leadership developing in the Church of the Brethren.

Our workshop, titled "Peace: The Dove's Flight," focused on the peace issue from both a personal and a governmental level. We dealt with the question of "Why do we fear the Russians?" We discussed how at times peace among those we love is difficult and, therefore, peace with those we do not know sometimes seems next to impossible. It was encouraging to hear the youth say that they too see peace as important and that they feel a need to make peace a priority in their lives and their communities.

It was exciting to hear the youth share about the ways they are going to work at peace in their homes, schools, churches, and communities. I hope that anyone who has youth in their congregations will look for the potential in each one of them and encourage them to make a witness concerning their beliefs and convictions in the area of peace.

It seems as if the real strength of the Church of the Brethren peace witness is coming from the youth. They are aware of many of the issues and are concerned about their futures in a world with nuclear weaponry. Let us find a new energy and excitement from this group of people, so that we can continue in the church's peace witness to renew our strength, to "mount up with wings like eagles," to " run and not be weary," to "walk and not faint" (Isa. 40:31). ☐

Barbara Lahman is a student at Bethany Theological Seminary, Oak Brook, Ill.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can only print a sampling of what we receive. All "Opinions" are edited for publication.

Jacob S. Stoner

Accepting that the issue is sin

Over the past 35 to 40 years, I have seen problems come and go, with many discussions pro and con confronting the church and Annual Conference. Many hours have been spent on questions that in reality would have been better left alone.

I have seen the scuttling of the roles of the elders and deacons. I have seen questions pertaining to morality brought before Conference. Study groups have worked from one year's end to another. Eventually, after years of study and Conference discussion, their adoption by receiving a report becomes the voice of Conference.

I recall the years spent studying the problem of divorce and the representation of divorced people in responsible positions of the church. Then there was the study of the place of the female in the church and the study of the use of tobacco by church members. In their day, these problems seemed to weigh heavily on the minds of church leaders. Somehow they seem to have been resolved.

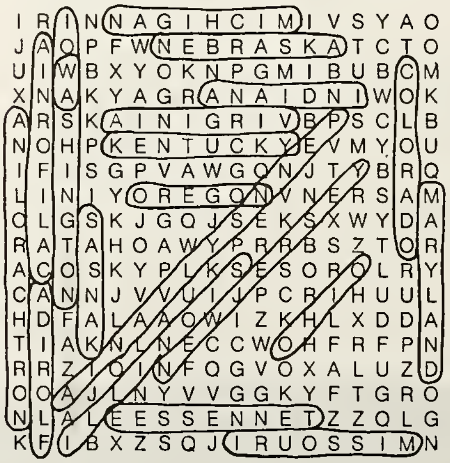
We have been confronted by far weightier problems in today's world—abortion, homosexuality, and what constitutes fornication and adultery—and they too seem to be finding resolution.

While we are overtaken by any or all of these problems, it seems to me that we have overlooked the fundamental issue that has brought all these items to the forefront. Instead of coming to grips with this basic problem, we have become peripheral, not recognizing that the issue is not homosexuality, abortion, tobacco, and a catalog of other things, but that the whole gamut of issues is a direct result of sin.

Also, we ignore the fact that Christ Jesus came into the world to save sinners. When we have learned to grasp the full meaning of this, we will no longer debate the right or wrong of contradictory issues. Of necessity, of truth, and of integrity, we will and must accept them for what they are: sins that can be cleansed only by Calvary's flow. ☐

Jacob S. Stoner is a member of the Mechanicsburg (Pa.) Church of the Brethren.

(Answer to puzzle on page 31).



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Mary Jeanette Ebenhack

Grace, judgment go hand in hand

There is much in Vernard Eller's article "Threatened by Grace" (May, page 28) to commend it to the church. I hope Brethren and others will read it attentively. I want to make a few comments intended not to contradict what Eller has written but to enlarge our perspective.

Eller has focused on grace, I'm sure, because the Brethren have chosen grace as the theme for their gatherings in recent years. Yet to imply that grace is a concept that exhausts the biblical message of salvation is to miss the plurality in the Bible as a whole. God is not only a gracious Savior but a righteous judge. Grace and judgment go hand in hand. To speak of grace without mention of judgment is to present a partial picture.

What got Jesus in trouble—and finally crucified—was not that he showed grace to others, but that his parables, his teachings, and his lifestyle called others into judgment.

The kingdom of God comes to us both as grace and as judgment. To focus on grace without judgment leads us to passive piety with no mission (God does everything). To focus on judgment without grace leads us to radical activism with no devotional center (it's all up to us).

Let's face it. If God wanted to do everything, God wouldn't have gone to all the effort to create us. For some unexplainable reason, God chooses to have us involved in divine purposes. Therefore, we are at the same time sinful wretches and "a little lower than the angels." We are nothing to God—and everything. We have no right to be treated as we deserve—and every right.

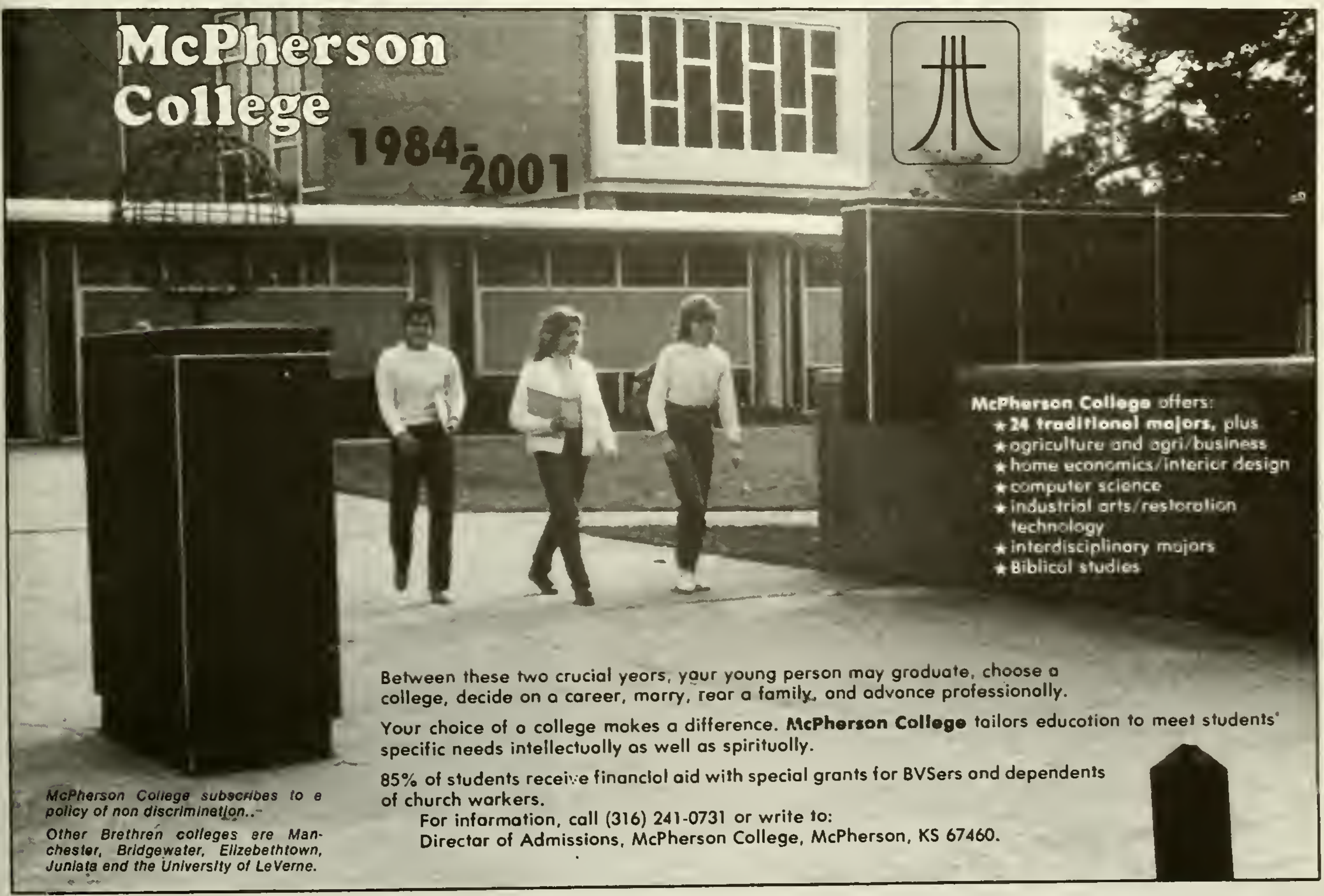
The one part of Eller's article that I find objectionable is his denegration of liberation theology, black theology, feminist theology, and peace theology. Certainly there is room for criticism of any theological system, but it comes as an affront for Eller to suggest that the oppressed have no right to think of themselves as deserving, that they have no right to seek justice.

These theologies do speak words of judgment to the world. In calling for justice, they give voice to God's judgments. Opposing them as being graceless is like condemning the Old Testament prophets for being unloving. In some instances the problem is our own sinfulness, as Eller points out. But at other times the problem is our being sinned against.

The latter is as big a problem as the former in today's world, and this is the reality that current theologies are emphasizing. They remind us, as did one well-known German theologian, that grace without justice is cheap. Those who are willing to hear judgment and be transformed by it are on the road to perfection.

Eller has a tendency to overstate his case and, in so doing, falls into the very error he decries, i.e., failing to see the value of alternative ways of thinking. But his point is valid that we all have a tendency to slip into "corruption of consciousness" in waging our struggles for justice. "Corruption of consciousness" is a term James A. Sanders of the School of Theology at Claremont has coined to refer to our inability to see things from our adversary's point of view.

Jesus' teaching about loving enemies is more than a pacifist notion about not killing them. Many pacifists live with the illusion that turning the other cheek and showing love to an enemy is the God-mandated method to win them over to our way of thinking and acting. That occasionally happens. But perhaps more importantly, loving our enemies means seeing in them God's judgment against us. Our enemies are very accurate in pointing up our own faults, which, after all, is what makes them our enemies. But just as



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we are all in need of grace, we are also in need of judgment. Our enemies certainly do us this service.

I think the key to the dilemma between extending grace toward others and standing in judgment over them is to fight our battles with humility. There are battles to be fought, and we dare not shrink from them. But can we proceed humbly, recognizing that we also stand in need of judgment and that our adversary is as deserving of God's grace as we are?

Eller's suggestion that the cure for all the evils in the church can be remedied by the appropriation of one hymn is to suggest that the Bible is useless except for a few verses. I hope we all know better than that! So let's sing about the graciousness of God, but let's sing about God's righteousness as well. Perhaps we'll find ourselves as perfected by judgment as threatened by grace or surprised by joy. ☐

Mary Jeanette Ebenhack, of Fullerton, Calif., is an ordained minister in the Church of the Brethren serving as chaplain at Long Beach Brethren Manor and a student in the Doctor of Ministry program at the School of Theology at Claremont.

Rachel Hamm Frantz

A people crying out for justice

Why is the International Court of Justice not used more to negotiate peace by justice? That question comes to mind as one stands in this great hall of justice in the Peace Palace at The Hague in The Netherlands.

A guide there tells how advisory opinions and judgments have been given by the 15 judges who make decisions by majority vote. He recites how a dispute between Norway and Great Britain over fishing in the waters of the Norwegian coast was settled in this manner.

It would do our country well to remember an American millionaire who was so interested in world peace that he gave $1.5 million in 1903 for the construction of a Peace Palace. Andrew Carnegie's intention was that it house an extensive research library on international law to be used to help solve disputes and so to maintain world peace.

A third organization in the Peace Palace is the Hague Academy of International Law, which includes a Center for Studies and Research in international law and international relations.

The inscription in the hall opposite the entrance reads, *Sol iustitiae illustra nos,* "May the sun of justice enlighten us."

The people of Nicaragua are seeking that expression of respect for international law with an application to the International Court of Justice to hear their case against our nation's covert war, the mining of their main harbors. Recently, a Panamanian ship and a Dutch barge were

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seriously damaged by mines. When Port Corinto was attacked last October, 40 tons of medicine were destroyed. Church World Service is attempting to raise money to replace this medicine so badly needed in Nicaragua.

Christian leaders in Central America have pleaded with us to listen to these innocent people crying out to our government for justice. We are members of a denomination that has declared war to be a sin, morally wrong, and not in harmony with the teachings of Jesus. Our Savior rejected the worship of military power and did not use military force to usher in the kingdom of God (Matt. 4:8-10).

Before the court of the high priest, Jesus asked that the accusations against him be examined. Our Christ was calling on the court of his day to seek the truth. Instead they crucified him.

Are we crucifying the people of Latin America in the name of US national security? ☐

Rachel Hamm Frantz is a retired schoolteacher from Topeka, Kan.

CLASSIFIED ADS

FOR SALE—75th anniversary commemorative china plates of Grandview Church of the Brethren. Picture on front side, brief history on reverse. $15 inc. p/h. Order from Dorothy Clark, R. 2, Box 35, Froid, MT 59226.

FOR SALE—Brethren history computer quiz for Apple II, II+, IIe, IIc, Franklin 1000 and Franklin Ace Computers available on 5¼" diskette. *The Brethren in Europe*, a program for jr. high through adults, is based on Don Miller's "Self Instruction Guide Through Brethren History," and uses animated color graphics, music and speech. Not copy protected. $25 + $1.50 p/h. Available from Rev. Michael Colvin, 950 N. Dixon Ave., Dixon, IL 61021.

INVITATION—Chesapeake Bay retreat center located equal distance between Philadelphia and Washington, D.C. Ideal for church group retreats, family reunions, Christian organization conferences. Lodge and Dock House accommodate 35/camping option. Contact Glen Longacre, Charter Hall Church Center, Perryville, MD 21903. Tel. (301) 642-2500.

INVITATION—Travelers to Louisiana World Exposition: Worship with Roanoke, Louisiana, Church of the Brethren at 10:00 a.m. Sundays. Take Exit 59 off Hwy. I-10 to Roanoke, between Jennings and Welsh. Proceed south to village main street. Church is two blocks south and one block west of railroad crossing. Also, church is one block north of U.S. Hwy. 90. Motels in Jennings on I-10.

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Davis, V. Jane, ordained May 6, 1984, Enders, W. Plains

Eller, Enten V., licensed April 29, 1984, Pomona, Pacific S.W.

Ritchey, Lucretia M., licensed May 6, 1984, Hempfield, Atl. N.E.

Pastoral Placements

Diller, Dwight H., to Fairview, Endless Caverns, Shenandoah, part-time

Finkbiner, Audrey, from Bethany, to Oakland, So. Ohio, co-pastor

Finkbiner, Jeff, from Bethany, to Oakland, So. Ohio, co-pastor

Hostetler, Richard, from retirement, to White Branch, So./ Central Ind., interim

Logan, Linda F., from secular, to Harrisonburg, Shenandoah, part-time, Coordinator of Group Ministries

Speicher, Timothy D., from Bethany, to Mount Zion Road, Atl. N.E.

Anniversaries

Bashore, Mr. and Mrs. Paul M., Jonestown, Pa., 54

Crowther, James and Kathryn, Ephrata, Pa., 50

Flora, Mr. and Mrs. Harold, Weyers Cave, Va., 50

Grim, Arthur and Nora, Kansas City, Kan., 62

Heidebrecht, Ralph and Orpha, McPherson, Kan., 50

Houff, Mr. and Mrs. H. Lester, Weyers Cave, Va., 67

Kanaga, Mr. and Mrs. Ralph, Ashley, Ind., 50

Landis, Mr. and Mrs. O. L., Yuba City, Calif., 66

Neterer, George and Frances, Hollidaysburg, Pa., 55

Nyce, Lincoln and Anna, Vernfield, Pa., 65

Ream, Walter and Mary, Windber, Pa., 51

Shank, Mr. and Mrs. Elery, Polo, Ill., 50

Weaber, Walter H. and Gladys M., Lebanon, Pa., 50

Whitacre, Jesse W. and A. Ruth, Roanoke, Va., 59

Zook, Gorman and Nina, Wagoner, Okla., 55

Deaths

Baumgartner, Roy, 69, Decatur, Ind., March 9, 1984

Bollinger, Harry F., 63, Fredericksburg, Pa., April 12, 1984

Byerly, Dolores, 76, Monroe, Ind., April 14, 1984

Diem, S. Raymond, 81, Ephrata, Pa., March 2, 1984

Dyott, Sarah E., 79, Easton, Md., April 14, 1984

Frantz, George, 87, McPherson, Kan., March 22, 1984

Gahagen, Zella, 84, Windber, Pa., May 15, 1984

Haze, Florence Kimmel, 90, Sheldon, Iowa, March 5, 1984

Hersch, Sudie, 87, LaVerne, Calif., Jan. 20, 1984

Hitz, Mary, 97, Lebanon, Pa., April 17, 1984

Hutchison, Caroline E., 71, Cordova, Md., April 25, 1984

Ikenberry, Gilford J., Sr., 94, McPherson, Kan., April 27, 1984

Jerry, Leonard J., 77, Mount Joy, Pa., April 11, 1984

Long, Stephen, 66, Ephrata, Pa., Feb. 25, 1984

Miller, Melvin C., 63, York, Pa., April 17, 1984

Myer, Cora E., 95, Palmyra, Pa., Feb. 29, 1984

Reinhold, Ruth B., 81, Lebanon, Pa., April 19, 1984

Rolston, J. Larry, 76, Sheldon, Iowa, June 21, 1983

Rolston, Rufus C., 71, Sheldon, Iowa, April 29, 1984

Roudabush, Phyllis, 58, Windber, Pa., March 16, 1984

Stayer, Estella M., 77, Curryville, Pa., April 28, 1984

Steck, Ruth Hawbecker, 92, Naperville, Ill., March 28, 1984

Studebaker, Lloyd R., 79, LaVerne, Calif., May 12, 1984

Wimer, Lillian, 80, Dayton, Va., March 14, 1984

Zuck, Homer, 81, Lanark, Ill., Nov. 24, 1983

Conscience, not coercion

One day in the pressroom at Carbondale, in the absence just then of the news director, I fielded a call from the university newspaper, *The Daily Egyptian.* The reporter wanted to know, if the abortion statement was adopted, were the Brethren bound to obey it. According to the next day's paper, I said, "If the statement is adopted it will represent the denomination's position on abortion. However, it would act only as a guidance, since the denomination believes in freedom of conscience, not coercion."

It's no wonder some folks ask the question, "What's the point of Annual Conference adopting position statements if nobody feels bound by them?"

Good question. But don't delude yourself. For all our image of earlier Brethren living in harmony and being of one accord, meekly heeding their elders and the Annual Meeting, the historical evidence points to something else. We have ever been an ornery bunch when it comes to following denominational statements. Even Alexander Mack couldn't keep the Brethren of the early 1700s in line. Witness Mack's problem with Conrad Beissel.

Or peruse some Annual Meeting minutes. On many issues, big and small, you will see the same problem coming up again and again, evidence that Brethren "conscience" often was at variance with denominational teaching.

For example, less than 10 years after the introduction of photography to America, Annual Meeting in 1849 "considered not advisable" the taking of "likenesses and profiles." Yet in 1857, 1858, 1867, 1869, and 1872, Annual Meeting had to rule further on photography, giving ground slowly. In 1872, Brethren were merely admonished to keep photos "out of public view." In 1895 Annual Meeting got testy and reaffirmed all its earlier statements denouncing photography.

Was there a general rush to hide the photo albums and parlor portraits? "Elgin," ever the gang out in left field, began publishing books with photo illustrations, and D. L. Miller, editor of *The Gospel Messenger,* ushered in the age of audiovisuals, touring the Brotherhood showing magic lantern slides of his world travels! So what could you expect of the poor Brethren in the pews? They tossed aside their plain garb, gusseted themselves up in worldly Edwardian finery and headed for the nearest photo studio.

In 1904 Annual Meeting retreated, repealing all its former decisions on photography, adding, rather lamely, a "protest against extravagant use of money for photographs." In 1909 one final mention of photography was made as Annual Meeting asked "Elgin" to exercise "more carefulness" about printing in its publications only photographs of people in plain dress.

That matter of "plain dress" could serve as easily as photography as an example of the futility of telling Brethren what they could do and could not do. More recent examples have been the gradual relaxing of restrictions related to divorce, church membership, and ordination.

So, back to the question about the point of coming up with a statement to which no one feels bound to pay attention.

For all my fun reading about futile attempts of the church to stem the tide of change, I still say the process we go through is valid and serves an important purpose. Ultimately it isn't so important that everyone conform, but that everyone know where the church stands. Ultimately it isn't so important that my 15-year-old son obey our every command, but that he grow into maturity knowing where his parents stand on issues he deals with.

Brethren are a family. And Annual Conference is one of the ways we talk things over. It's the way the parents (Annual Conference) tell the children (the Brethren) what the family (Church of the Brethren) standards are . . . whether the children, as they grow up, agree to adhere to them or not.

The parents may wish the old ways didn't pass. They may wish they could dictate how the children behave. They may grieve to see some of the children use poor judgment. But with love binding the parents and children together, providing unity, the family remains intact, no matter what adjustments are needed, no matter what changes must be accepted, and no matter what diversity results.

Somehow the Annual Conference process keeps us together. So all the debate and all the position statements aren't in vain. Thoughtful Brethren consider the statements carefully and find guidance in them. All who read them can know where the denomination stands.

Regardless of whether it can define exactly what it accomplishes by reunions and other events and processes that bring it together, the family knows that without them the children and grandchildren get scattered and soon lose their identity.

So don't miss the reunion each year. Don't forget to write. Oh yes, *send a photo.* And, as our new moderator, Jim Myer, has taught us to say, "See you in Phoenix!"—K.T.

More scenes from Carbondale Conference

Above: *Bob Kettering provided excellent song-leading for the week.* **Above left and center:** *The children's activity center provided an array of fun things to do, including computer activities and handcrafts.* **Below left:** *Fumitaka Matsuoka congratulated World Ministries dinner speaker Yvonne Dilling.* **Below:** *Sacramento pastor and Conference scripture teacher Elwyn Gibbs portrays the Apostle Paul. Known to be content in whatever state he was in, Paul appeared delighted to be in Illinois this year.*

TO FEED OR NOT TO FEED

Starvation and malnutrition are at a crisis level: At least 400 million of the world's people lack adequate food. The scandal of hunger grows deeper and wider.

The underlying factors are many; prolonged drought, torrential rains, economic recession, political upheaval, production and distribution policies. Intense as the situation is, it is termed the quiet crisis, for it unfolds virtually unnoticed, rarely breaking into bold headlines or live action news.

In direct response, Church World Service is appealing to member churches for an unprecedented $6.5 million in cash and food commodities for the Global Food Crisis. Partner churches in afflicted countries are receiving both emergency assistance and long-term development aid.

Already nearly $1 million in funds or food shipments has been dispatched to Ethiopia, Ghana, Malawi, Mozambique, Zimbabwe, Pakistan, India, Hong Kong, Argentina, Bolivia, Peru, and Brazil.

In partnership with Church World Service, the Church of the Brethren is seeking $200,000 in a special appeal for the Global Food Crisis. One half the income is allocated to CWS programs and one half to denominational hunger ministries.

Included in the Brethren endeavors are well development, irrigation projects, agricultural experimentation, cattle inoculation, nutritional education, food preservation, and public witness.

To feed or not to feed the hungry is to do likewise to Christ, declares Matthew 25. The passage is among the several biblical accounts that link one's response to Christ with a response to the hungry of the world.

Honoring the One who said, "I am the bread of life," Brethren are urged to share in the Global Food Crisis appeal. Contributions may be remitted throughout 1984.

Creative opportunities are open also for engagement in programs of education and advocacy. Among them is a two-cents-per-person-per-meal project designed especially for ongoing use in the home.

To respond, contact the Church of the Brethren General Board, 1451 Dundee Avenue, Elgin, IL 60120.

Church of the Brethren

Global Food Crisis

messenger
CHURCH OF THE BRETHREN
SEPTEMBER 1984

CARRYING A KITE TO CONFERENCE:

Brethren youth
take seriously
the study
and the action

contents

8 **Brethren in Partnership Around the World.** Ruby Rhoades counts the ways that Brethren are in partnership with other Christians in this country and around the world, "bonded together through Christ and our obedience to his call." Sidebar: "Unorthodox Arithmetic."

10 **Kites and Conflict.** The 1984 Youth Study/Action Conference (SAC), with its theme "Love Never Ends," focused on the Apostle Paul's famous "love chapter" in 1 Corinthians. Michael Klahre starts off his summary of SAC with conference coordinator Kathy Ludwick's analogy of love as a kite. Using that as a framework, he shows what the Brethren youth learned in their time together.

13 **When Your Child Has Doubts.** Kenneth L. Gibble offers comforting advice to parents whose children ask uncomfortable questions, expressing doubts about their faith.

17 **Toward an Adult Christianity.** Don't blame the kids for being selfish and materialistic, writes Gordon Dalbey. Adults need to demonstrate to youth the purpose of self-realization—serving others as God has served us in Jesus Christ.

On the Cover: Annual Conference delegates approved only two amendments to the Statement on Abortion. One of those two amendments was presented by Nathan Poling of Lombard, Ill., and John Schroeder of Englewood, Ohio, who represented Brethren youth at the Study/Action Conference. At SAC, the weekend before Conference, the youth talked about love and conflict, using kites as a symbol that "Love Never Ends." They also debated, amended, and approved the abortion paper, and then took their amendments to the Annual Conference floor. For a full report of SAC, see the cover story on page 10.

In Touch profiles Tracy Wiser, Shippensburg, Pa.; J. E. Overholser, Bradford, Ohio; and John Whiteneck, Portland, Ore. (2) . . . **Outlook** reports on National Council of Churches. Heifer Project. College presidents. United Ministries in Education. South Africa research. Rodney Click appointment. Catholics in Nicaragua. New World Council of Churches head (start on 4) . . . **Worldwide** (5) . . . **Update** (7) . . . **Windows in the Word** (15) . . . **Small Talk** (16) . . . **Listening to the Word,** "Resist the Devil," by Chalmer Faw (20) . . . **Turning Points** (23) . . . **Editorial,** "What to Get Mad About First" (24)

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messenger

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letters

SPARE THE PRESIDENT

The June editorial, "Bothered by the Bible,
sounded like a campaign letter from the Demc
cratic national headquarters. The editor's ob
vious contempt for the President and his ac
ministration has no place in MESSENGER.

I didn't know that President Reagan had
Reader's Digest Bible. I do know that he has th
Good News Bible.

As to the figures quoted, I don't have the sam
information. Are people in need receiving tha
much less, or could it be that part of it could b
reduced waste . . . or withholding from cheaters

If the assumptions of the editorial are correct
then where are the churches? Would it not b
better if Christians took responsibility for meet
ing people's needs, rather than channeling s
much through governmental agencies? Only
small percentage of government aid reaches peo
ple in real need.

WALTER BARNHART
North Manchester, Ind.

FEDERAL AID PERPETUATES POVERTY

It is a sad commentary on our times, that
religious publication's editorial deals in a satirica
approach, provides inadequate and inaccurat
data, and refers to the President of the Unite
States as a "master of deceit" (June editorial).
would not have surprised me to read such an art
cle in a political publication, but I find it appallin
to have it presented in the name of Christianity.

The satire speaks for itself. Perhaps you
source of facts should be identified, and specifi
figures for specific years given to show exactl
what has taken place. You make a general state
ment, "One source I read reveals that since 198
the poor and near poor in America have los
more than $10 billion in federal support." If yo
did your homework, you might find that federa
expenditures for welfare programs have in
creased 10.5 percent since 1981.

However, the inadequate and distorte
statistical data really begs the real issue. Accord
ing to federal figures 28.5 million persons wer
listed as poor in 1966 (14.7 percent of US popula
tion). In 1982, 34.4 million (15 percent) wer
classified as poor after $500 billion had bee
spent on welfare benefits. Given this trac
record, we should have learned that federal pro
grams perpetuate rather than eradicate poverty

The real issue on eliminating/reducing povert
is the philosophical approach. I challenge you t
quote the scripture that directs us to use th
strong arm of government to put a gun in th
back of one neighbor to force him to do tha
which he would not do voluntarily on behalf o
another neighbor. What was the response o
Jesus to the man who requested of him that h
make his brother divide his inheritance?

JOHN C. GRAYBEAL
Westminster, Md.

MESSENGER MAKES THE MODERATOR?

If Chauncey Shamberger is right (June, pag
25), that "numerous influences play upon th
(delegate's) mind in reaching a decision," an

possibly delegates have just the Conference klet or the overview in MESSENGER to rely n, then unfortunately MESSENGER conuted to this overall problem in that very issue. IESSENGER does a very good job of being innative, thorough yet concise. It is also very ely, and I am continually impressed by the date" section (I really like the new format). May issue had an excellent "glimpse" of the ninees for moderator-elect: Durnbaugh, Fra- McCray, and Stern.

'hile I know each of these candidates well love them much, I was chagrined to find a thy article on *The Brethren Encyclopedia*, uring Donald Durnbaugh among others, in issue of the MESSENGER that Conference gates received just before they traveled to bondale. Fralin was never mentioned in the e issue, nor McCray. San Diego (Stern's ietown) was mentioned in the "classified ads" ion.

Conference delegates many times vote for name on the ballot that they have "heard ewhere, sometime before," then MESSENGER rided the dubious service of making Durngh's name well-heard—at least among that munity that reads our denominational azine.

PAUL W. ALLEN
amento, Calif.

RMING BASIC US INDUSTRY

he July MESSENGER presents the plight of the farmer fairly and eloquently.

the 1930s it was only the ability to refinance dairy farm through the Federal Farm Loan rision of the New Deal that my parents were to keep it.

arming is the basic industry of this country. ordingly provision must be made to allow iers to survive on their farms.

'hen the time comes that farm labor operates in 8-hour-day basis as wages of automotive loyees, the US will face major starvation.

ROBERT MCKIBBEN
ton, Ohio

ACH OUT TO LOST SOULS

eing new to Brethren circles, I may not eny know what I am talking about. However, I ecall reading a few months ago that some ple were disturbed that the MESSENGER did nclude much "gospel." The July issue, which ured farming and the hungry, may be a case oint. Perhaps in the future you are going to cate an entire issue to evangelism and souls g saved from various types of lives apart i Christ and feature those ministries that are hing lost souls.

PETER P. MERRILL
ison, N.Y.

DE BY 'THUS SAITH THE LORD'

asked many people three questions about tion at Annual Conference, but I felt the vers were humanistic instead of biblical. We i New Testament church, and need to give to the world the answer of Jesus, rather than be concerned about how our earthly government thinks.

My questions about the Statement on Abortion: 1) Why not call abortion sin? 2) When does life begin and end? and 3) Why consider conscience equal in God's sight, when opposed to God's word?

The position we took in Carbondale will continue to be confusing and unhelpful to many who face the personal problem of abortion.

May God help every professing Christian to abide by "Thus saith the Lord," rather than by what people may think is right.

CLARENCE G. PRISER
Brookville, Ohio

THREATENED BY EBENHACK

Mary Jeanette Ebenhack's opinion (August Opinions) about my May MESSENGER article, "Threatened by Grace," is welcomed. As a critique of my one article, however, it unfairly assumes that the whole of my theology is (or can be) expressed in a single sermon (which is how that article originated).

My recent book, *Towering Babel*, includes two full chapters that study the biblical concepts of justice, judge, judgment, and justification—which a minor chapter then relates directly to grace. And my forthcoming book on Christian anarchy—although not centering on either "justice" or "grace"—will be a most careful critique of modern revolutionist, liberationist, political-justice theology.

Even with these, I am sure Mary Jeanette Ebenhack and I will still have fundamental disagreement. But it will have to be stated differently from a simple accusation that I have overlooked the biblical emphasis on judgment, social concern, and justice.

VERNARD ELLER
La Verne, Calif.

ARE WE ALL AGREED?

As MESSENGER representative for both my local church and Virlina District, I have met people who are displeased with MESSENGER because it contains articles with which they disagree.

No one can agree with *everything* in MESSENGER. A consistent reader will find that readers both agree and disagree with the *same* article—note the Letters column for May, where one reader agrees with the January editorial and another disagrees.

The Opinions pages show different personal views of readers, sometimes in the same issue. We find six different views on abortion in the May MESSENGER. So should I ask that my subscription be cancelled because I don't agree with *all* those opinions on abortion?

If MESSENGER only published what all Brethren could agree on, the magazine would be most unchallenging, uninspiring, and uninteresting. If MESSENGER ever adopts that policy, "please cancel *my* subscription!"

LOIS SANGER MCGUFFIN
Roanoke, Va.

page one

Remember in the pre-1965 *Gospel Messenger* those little reports of local church doings, presented under the straightforward heading "Church News"? They were a popular feature, even tucked away in the back pages of the magazine. The person on *The Gospel Messenger* staff who collected and edited those reports for a quarter-century was Elizabeth ("Bess") Weigle.

Bess came to Elgin, in 1934, as a proofreader for Brethren Press. In 1942 she became editorial assistant for *The Gospel Messenger,* a title she held until her retirement in 1967. Bess died at age 81 on August 11 in her hometown of Westminster, Md.

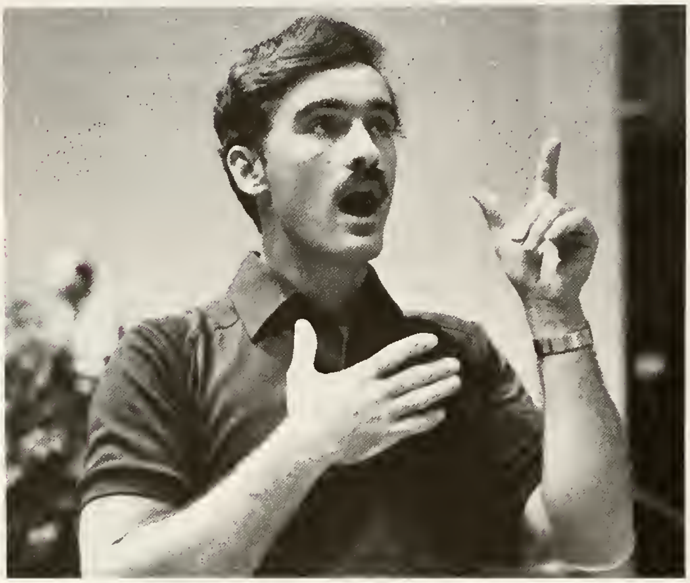
Bess Weigle in 1964

The handful of us still on the Elgin staff who served with Bess feel not just the loss of a friend and former co-worker, but a sort of "end-of-an-era" loss. After all, when Bess came to Elgin in 1934, Brother J. H. Moore had not yet published his last *Gospel Messenger* article. She worked with editors Edward Frantz, Harry Brandt, Desmond Bittinger, and Kenneth Morse. All of us valued Bess for her quiet, steady contribution to the magazine.

Ken Morse (editor 1950-1971, and now coordinator of historical resources) wrote, in a statement read August 14 at Bess' memorial service, "Someone once figured out that Bess had helped to produce approximately 1,600 issues of MESSENGER. She served the church faithfully in editing congregational news and feature articles, and in helping to secure illustrations and provide basic layout and design for MESSENGER pages. Often the responsibility for meeting weekly deadlines kept her at her desk long after normal working hours. But she seldom complained. One need only look at 25 annual bound volumes of MESSENGER, filling more than one library shelf, to appreciate the contribution of Elizabeth Weigle to the publishing ministry of the Church of the Brethren."

In all those bound volumes there are no great articles with a Weigle by-line. Memories of Bess, rather, are written on the hearts of those of us who knew and loved her. And if there is a counterpart of *The Gospel Messenger* in the "great beyond," no doubt there is tucked away in "Church News" a modest line or so about the arrival of faithful servant Elizabeth Weigle.—THE EDITOR

in touch



Tracy Wiser: Actions speak louder than words

His hands, to the untrained eye, seem to blur, signing words faster than most people talk. Tracy Lee Wiser has mastered what is still a foreign language for most people.

A signer for the deaf at this year's Annual Conference, Tracy is concerned about deaf people in the Church of the Brethren.

"I think part of the reason there are so few deaf people in the Church of the Brethren is that we're just now starting to be open to their needs," notes Tracy. "The more the deaf ministry opens up in the church, the more Brethren deaf we're going to find."

Tracy has been signing for five years. "I guess it all started when I went into Brethren Volunteer Service," he explains. "In the summer of '79 I got the youth director job at the Frederick (Md.) church. At the Frederick church they have a deaf fellowship, and I found that I had a couple of deaf kids in my youth group."

Tracy learned signing so he could talk to the deaf youth. He stayed at Frederick until 1981 when he went back home to "the farm" near Shippensburg, Pa.

As with spoken languages, there are several types of sign language. "I guess I could say I'm fluent in signed English," says Tracy. "However, people who are born deaf use American Sign Language (ASL), which is different from signed English. So, it takes me a little longer if the person is ASL."

Tracy has been helping to sign Annual Conference happenings to deaf people for three years. During future Conferences he would like to see the number of interpreters raised to four or five.

"If you have a fairly large group of deaf people you need a lot of interpreters," he says. "We may get to a point in the Church of the Brethren where we need to hire interpreters for Conference. When we get to that point, I hope that the church will be open to it."

Starting this month, Tracy will be the new deaf director for the Frederick church. "It's only a part-time position, but I'll make it do," he predicts. "As a licensed minister, I feel led toward youth and deaf ministries. So, part of the reason for taking a part-time job is to get some more schooling."

Where the spoken word will not work, hands seem to be the right tools for serving. And in Tracy Lee Wiser's work, actions will always speak louder than words. — STEVE MUELLER

Steve Mueller, of Modesto, Calif., recently completed 10 weeks as a summer service worker with MESSENGER. *A senior at the University of La Verne, he is editor of the school's weekly newspaper,* Campus Times.

J. E. Overholser: Deleg

"People tell me, 'Well, the Lord's been good to you.' And I say, 'Yes, he has, but then I try to help him all I can,'" chuckled Carbondale Annual Conference's oldest delegate, J. E. Overholser.

Coming from the Bradford, Ohio, congregation and 98 years old, Brother Overholser was participating in his sixth Annual Conference, his third as a delegate.

"There's always a certain amount of confusion about substitutes to motions, and amendments to motions," remarked Brother Overholser concerning Conference procedure. "They get them properly confused after a while."

His first Annual Conference experience as a delegate was in Hershey, Pa., in 1921. At that time the delegate body discussed such controversial issues as "Dress Reform," in addition to hearing the report of the "General Temperance and Purity Committee."

Brother Overholser's earliest memories take him back to pre-school days. "We went to a little country church out in our neighborhood and we would always sit up in the front bench. My father would set the tune for singing because we didn't have any instruments at that time."

An ordained minister, Brother Overholser has performed more than 250 weddings. "I've got two weddings waiting on me in July. I have great-great-grandchildren. I've married my daughter, her daughters, and their children."

Thinking back to his early days in the free ministry, Brother Overholser remembers that some congregations would pay him two dollars to come and preach on Sunday. "And some of them had trouble coming up with that much," he adds.

Besides serving as a minister, Brother Overholser was, for a while, a freight car inspector with the railroads, working for 15 cents an hour. Later, after starting Overholser Insurance, he sold insurance policies. "I adjusted my own claims, so it kept me pretty busy."

Brother Overholser has been active in his local church most of his life. "I guess I've held every office there is," he reflects. He was on both the building and the finance committee when it was decided to build the Bradford church.

"We started out without a dime, and in

Conference at 98

1923 built the church for $23,000. We just asked people to give and they gave dimes and quarters. At that time I was working for the railroad yards seven days a week, 12 hours a day, for 18 cents an hour. And, if I was a good boy and worked hard, in a few years I'd get 21 cents an hour! So, if anybody put a dollar in the plate, it was like giving half a day's pay. Very few people put in half a day's wages today."

Brother Overholser considers the Bradford congregation his real home. "I'm hoping to go to Conference in Phoenix next year, whether I'm a delegate or not," he confides.

Still a notary public, he also manages to find time to fill out 100 forms a year as an income tax practitioner. "I guess if there's any secret (to longevity) it's to keep thinking young. I work crossword puzzles, not because they're profitable, but to keep my mind from getting stiff."

"Slow down?" he asks. "I'll think about it when I'm old." — STEVE MUELLER

Steve Mueller, of Modesto, Calif., recently completed 10 weeks as a summer service worker with MESSENGER. *A senior at the University of La Verne, he is editor of the school's weekly newspaper,* Campus Times.

John Whiteneck: Portland's peacemaker

"I remember my mother teaching me how terrible it would be for me to be a soldier." John Whiteneck was deeply touched by his Church of the Brethren upbringing in Oklahoma. Now at age 77, the Congregationalist minister is founder and executive director of Generations For Peace (GFP), an ecumenical peace organization based in Portland, Ore. The issue for him is nuclear war, "the most important issue facing humanity."

He started GFP three weeks after he retired from teaching at Lewis and Clark College in June 1981, after thinking about it "for years."

Using the facilities of the St. James Lutheran church in Portland, Whiteneck works with others of various faiths in raising money for GFP and its many peace projects. "Unless a business is solvent, it's a dead turkey anyway," he says.

"I'm working harder now than when I got paid a salary. I get no salary, no expense account. I figured it cost me $4,000 to do this last year. It will cost me more this year."

GFP has previously sponsored an essay contest, supported other community events on nuclear freeze and world peace, and published newsletters informing the public about events connected with GFP.

As a boy in Oklahoma, John attended Sunday school with four other Brethren families in a nearby schoolhouse. During the 1920s, Whiteneck studied at McPherson College, where he was profoundly influenced by professor Maurice Hess.

"He was Old Order — Old German Baptist Brethren — with the plain suit and the broad-brimmed hat. He was a conscientious objector in World War I. The students would ask questions about his experiences. He would tell how the soldiers would use psychological warfare on the COs (conscientious objectors)." Whiteneck then added, "Some of that rubbed off on me."

He later attended Bethany Seminary and the Iliff School of Theology and became a Congregationalist minister in 1941. "You could say I became a 'Brethren missionary' to the Congregational church," he adds with a chuckle.

At present, John, through GFP, has a greater goal. "I'm working on getting peace organizations in a group to coordinate their work." The group would be called the World Survival Council. He has written in a GFP newsletter, "Each one of the peace, disarmament, medical, environmental, tax law, and you-name-it organized groups has some contribution to provide in the cause of peace and survival."

"If there is a nuclear war," he says, "and if people survive and are able to think about it afterwards, they would say that it was the greatest crime against humanity." He and the Generations For Peace are working to prevent that "crime" from happening. — MICHAEL KLAHRE

Michael Klahre, of Everett, Pa., served the past year as editorial assistant on the MESSENGER *staff.*

NCC considers design for council's future

At its November meeting, the Governing Board of the National Council of Churches will act on major recommendations for its future. That subject occupied nearly eight hours during its last meeting, held in May.

Continuing to explore what it means for the National Council of Churches to be a "community of communions," the NCC's Presidential Panel on Future Mission and Resources presented a draft "design" in May and is now working on final recommendations. The panel is chaired by Robert W. Neff, general secretary of the Church of the Brethren.

The draft considered by board members in May is organized into seven sections: vision, covenantal marks, expressions of our life and work, governance and administration, program, and funding. The panel's task, said Neff, has been to "envision" what being a "community of communions" means, then to look at the present council and examine "how do we get there?"

Proposed changes in the council are outlined in subsequent sections of the document and include:

—Establishment of a quadrennial "Gathering of Christians" for worship, education, and inspiration—and no business.

—Defining the role of the general secretary to include pastoral as well as management skills.

—An annual gathering of all NCC program unit committees to assure a comprehensive overview of the council's ministry.

—Strengthening the role of the Governing Board in setting program priorities.

—Designating representatives from all program units to the Governing Board to ensure effective oversight.

There is an emphasis on fellowship—"which leads to mission," said Neff, and the document urges that "the spiritual work of Bible study, reflection, prayer, and worship" be reemphasized and expanded in the council's life.

At the May meeting, the Governing Board also welcomed 19 visiting Soviet religious leaders, who were nearing the end of their 18-city tour of the US.

In other business, the board gave initial consideration to proposed policy statements on racial justice and child care, and agreed to press for public policy that will assure "continuation of the family farm system." After extended discussion, the board declined to vote on whether or not to join a boycott of Campbell Soup Company products, asking for further study. Farmworkers in northern Ohio and Michigan are striking and boycotting the company in an effort to improve wages and working conditions.

The Heifer Project International Livestock Center in Arkansas is the base for livestock shipping and quarantine operations, hosts workcamp groups and hands-on training programs, and is home to foundation herds of Brangus cattle and Katahdin (wool-less) sheep.

Heifer Project builds on 40th anniversary

As 700 people from 5 countries and 20 states looked on, ground was broken May 5 for a new training center at the Heifer Project International Livestock Center, near Perryville, Ark. The groundbreaking was one of the celebrations marking the 40th anniversary of HPI's first shipment of 18 heifers to Puerto Rico in 1944. Since then, the organization has provided more than 74,000 animals and nearly 2 million units of poultry, plus equipment, supplies, and training to people in 107 countries and 33 states.

The new center will feature hands-on training for project participants, leaders, and college interns. The first building is scheduled to be completed in the fall. When not booked for training events, the center will provide accommodations for adult workcamps and retreat facilities for church and other groups.

Presidents step down at three institutions

Half the Brethren-related colleges are looking for new presidents, following announcements of planned retirements at Elizabethtown College, Juniata College, and the University of La Verne.

Mark C. Ebersole will retire from Elizabethtown College in Pennsylvania upon the selection of a successor. Elected the 11th president of Elizabethtown in 1977, he has been named chancellor and will continue to work for the college in the area of development.

Armen Sarafian, president of the University of La Verne in California, has announced his retirement effective June 30, 1985. Naming Sarafian president-emeritus, the board of trustees granted his request for a sabbatical leave this year to assist the university in the area of development.

Temporarily serving as chief administrator until a new president can be found is Richard G. Landis, who has been named chancellor. A graduate of the University of La Verne and the Claremont Graduate School, Landis retired last year as a top executive with R. J. Reynolds Industries, Inc.

At Juniata College, Huntingdon, Pa., Frederick M. Binder, president since 1975, will retire in two years, on June 30, 1986. At that time he will have served 26 years as a college president and 40 years in college and university teaching and administration.

Churches examine role in educational mission

Fourteen Brethren were among 300 Christians who met in July at Texas Christian University to examine the church and education. The conferencegoers sought to bring together the various educational interests of the church and to shape new directions for future work.

Billed as the first national ecumenical convocation on this topic, the event was sponsored by United Ministries in Education, the channel through which the Church of the Brethren and six other denominations accomplish their work in public and higher education.

Those from the Church of the Brethren were district and national staff members and people from local congregations, campus ministry, and public schools. In denominational planning sessions, the group formulated four objectives, which will be discussed with the Parish Ministries Commission at its October meeting.

UME
UNITED MINISTRIES IN EDUCATION

Shirley Heckman, who has carried staff responsibility for public and higher education, led a workshop on peace education. While 16 adults watched the all-afternoon laboratory demonstration, she led seven children in talking about their fears in today's world.

The convocation was enriched, noted Heckman, by the participation of about a dozen leaders and conferencegoers from the Philippines, Korea, and Hong Kong.

US effect on S. Africa under college scrutiny

Fifteen leading colleges and universities have formed a group to investigate the impact on South African blacks of American companies operating there.

Members of the new university coalition include Roman Catholic Notre Dame University, and Quaker-affiliated Haverford and Swarthmore colleges, as well as Columbia, Cornell, Harvard, Rutgers, Yale, and Wesleyan universities, and Amherst, Bryn Mawr, Oberlin, Smith, Dartmouth, and Williams colleges.

Participating institutions don't necessarily follow the same policy regarding investments in South Africa. Harvard has already sold $50,000 worth of Citibank securities in protest, while Notre Dame follows the US government's "constructive engagement" posture.

But Notre Dame's investment officer, Richard Zang, said, "As responsible stockholders and people who abhor human rights abuses, it is our obligation to get as much information as we can on this issue."

The 15 universities and colleges are paying $30,000 to the Investor Responsibility Research Center (IRRC), which has monitored corporate activities for campuses across the country since the mid-1970s. The additional funding represents a shift from monitoring individual companies to examining an issue in depth.

The IRRC will look into South African laws that may require an American company operating there to supply certain goods to the military or police, and will also examine South Africa's "influx control laws," which govern the movement of blacks.

worldwide

A Children of War Tour, November 12-23, will bring together 33 young people, who will take a message of peace to public schools and religious and community centers. The children, ages 12-17, come from war zones around the world: Northern Ireland, the Middle East, South Africa, Central America, Southeast Asia, the Marshall Islands, East and West Germany, and the USSR. They and a dozen US children will visit classrooms, churches, synagogues, and community leaders, telling their experiences and sharing their insights about peace and conflict. The exchange in public schools will be accompanied by a curriculum that explores the relationships between regional conflict and the nuclear threat. The Religious Task Force of the New York-based organization Mobilization for Survival, which is sponsoring the nationwide tour, hopes the event will be a witness of hope that can cut across partisan lines. For more information, write to the Task Force at 85 S. Oxford St., Brooklyn, NY 11217. Tel. 212-858-6882.

A grant of $3,000 from the Emergency Disaster Fund has been channeled through Church World Service to respond to extensive damage from fires in India. In a number of villages, as many as 250 homes have been destroyed. In Seemapuri, where 2,000 huts were completely destroyed, CWS provided food for 3,000 people for three days and cared for the injured.

In a historic three days, five regional meetings of the United Methodist Church have selected two women, five blacks, a Hispanic, and a Japanese-American among 19 new bishops. The marathon election, which happens quadrennially in July, produced ethnic minorities in numbers that far exceed their percentage in church membership.

Will the world end next month? A key point in Jehovah's Witness doctrine is that at least some of those who were alive in 1914 will live to see the end times. Lately their principal publishing house, the Watch Tower Society, has been more cautious about pinning itself to what was previously held to be a firm October 2, 1984, deadline. Still, membership rolls have swollen in the past year.

Rodney Click named director of finances

Rodney Click began July 15 as director of financial operations for the General Board. Under the supervision of the treasurer, he is responsible for the administration of the General Board's funds and assets.

Click has been interim director since William Church resigned in May. An employee in the treasurer's office since September 1981, he has a bachelor's degree in economics from Pomona College. He lives in Oak Brook, Ill., with his wife, Emily, who is a senior at Bethany Seminary.

Tensions flare between Sandinistas, Catholics

The relationship between Nicaragua's Catholic Church and the Sandinista government is steadily worsening, with both sides issuing repeated accusations and rebuttals.

While the relationship has been tense ever since the Pope's visit in March 1983, a new round of confrontation was sparked this past April when the Catholic bishops issued a pastoral letter that sharply criticized the government, urging it to open dialog with US-backed rebels.

In response, top Nicaraguan officials assailed the letter as "criminal" and said they would "never negotiate" with the right-wing rebels whose attacks have resulted in the deaths of hundreds of people in the northern part of the country. The rebel forces, financed by the CIA, include former officials of the ousted Somoza regime's National Guard, the only group outlawed after the popular 1979 uprising.

According to the Sandinista government, that spring marked the strongest offensive ever launched by the contras, with hundreds of people being raped, tortured, murdered, and abducted.

The Nicaraguan Jesuit community charged that the bishops' message "ignores the fact" that the guerrillas were being financed by the United States. The Jesuits also accused the bishops of being one-sided for criticizing the government but not the guerrillas.

In a series of church-state confrontations in June, the government accused a Catholic priest of collaborating with rebels, and Sandinistas broke up a number of religious services. After several hundred people marched to protest the priest's arrest, the government expelled 10 foreign Catholic priests, accusing them of working against the government and planning "to produce a confrontation between the church and the state."

Later, the government justified its action, noting that street demonstrations and political rallies have been banned in Nicaragua since March 1982. The government also considers it illegal for foreigners to become involved in political affairs.

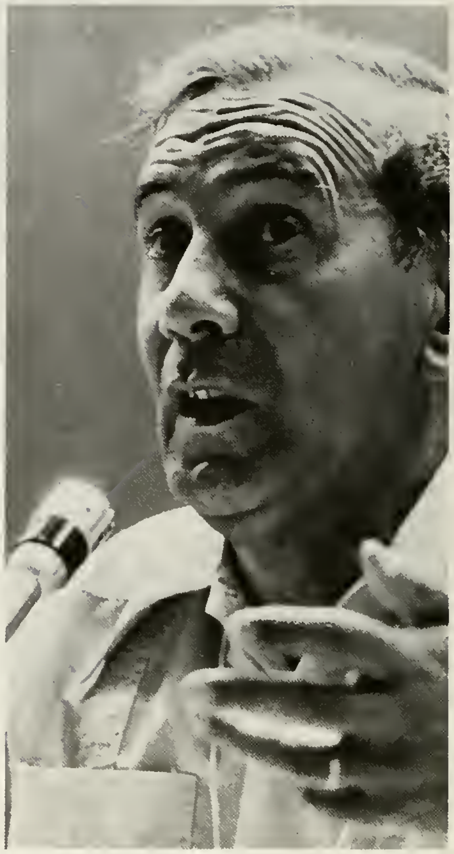
That expulsion drew statements of disapproval from the Pope and from two leading American Catholic prelates. In remarks to the US State Department, Chicago's Joseph Cardinal Bernardin said Nicaraguan authorities "should understand that confrontation with ecclesiastical leaders is a mistaken and unproductive course to pursue."

However, he and the other bishop stood by their position against US support for rebels trying to overthrow the government. Cardinal Bernardin repeated the US Catholic Church's call for economic aid to Nicaragua.

In July, Nicaragua's embassy to the Holy See issued a harsh, four-page statement that criticized the Vatican and Nicaragua's Catholic leaders. "The government of Nicaragua is not against the church, but it is against anyone who places in doubt the . . . bases on which the new state is being constructed," said the embassy. "Therefore, it is also against all uses made of religion aimed at creating an artificial conflict between the church and the revolution."

The embassy called for "dialog and reconciliation among all Nicaraguans," which the Vatican welcomed. But the papal see's unofficial newspaper said that reconciliation with the Catholic Church would not come until the deported foreign priests were allowed back into the country. The Vatican daily did agree with the embassy that "faith and revolution are not in themselves in contrast to one another."

The Vatican paper's editorial declared that Nicaragua's government would never have come to power five years ago without the help of the Roman Catholic Church, and now the church demands respect for religious rights.



Emilio Castro

New WCC head unites evangelism and justice

Emilio Castro, a Uruguayan Methodist noted for his ardent commitment to both evangelism and social-justice ministries, has been chosen to lead the World Council of Churches.

The 57-year-old Latin American pastor was elected to a five-year term as general secretary by the council's Central Committee, which includes Robert W. Neff of the Church of the Brethren. He will succeed Philip Potter, a West Indian Methodist pastor, who retires at the end of the year.

Castro headed the WCC's Commission on World Mission and Evangelism for 11 years. Sources in US member churches say he can be expected to give the WCC a needed sense of stability and to build bridges to two key church constituencies outside the council—evangelicals and Roman Catholics.

A knowledgeable council insider, Castro also has close ties to the progressive evangelical network that grew out of the 1974 Lausanne conference on evangelism, as well as good contacts in Roman Catholic and Orthodox circles.

update

Visions of Peace. The Juniata College Peace and Conflict Studies program was represented at the Democratic National Convention, as part of an exhibit called "A Vision of America at Peace." Sponsored by a coalition of Bay Area peace and environmental groups, the exhibit was designed to be a display of images from around the country of how America could appear if the resources that are used for weapons could instead be invested in the renewing and rebuilding of the nation. The Juniata booth was staffed by Andy Murray, director of the peace studies program, and Clay Pheasant, vice president for college advancement.

Coming up. With a goal of promoting unity and fellowship within the district, Western Pennsylvania is holding a Brethren Heritage Festival on September 22 at Camp Harmony, Hooversville. Participants are encouraged to dress in historical costume, and they will have ample opportunity to learn such things as candle-dipping, whittling, quilting, log-splitting, and making apple butter. In addition to providing an opportunity for families to learn, play, and worship together in a camp setting, the festival is meant to strengthen the vision of the future of the denomination by remembering the church's unique heritage. The day will end with worship services. Income will be divided between the district's camp and home. . . . James F. Myer and Robert W. Neff are primary resource people for the Manchester College Church Leaders' Conference, to be held October 1-3. The annual event attempts to bring together lay and pastoral leaders from a five-state region to discuss current church issues. This year's topic is "The Church in the '80s and Beyond."

On the run. The second annual "Run for Peace" in Lititz, Pa., took on an international flavor, as Witold Plocharski and Andrzej Laudan of the Brethren/Polish Agricultural Exchange program attended as special guests. Sponsored by the Lititz church, the event's primary purpose is to emphasize Christian peacemaking, and the proceeds this year went to the exchange program. The two Polish guests and former Brethren Volunteer Service workers John Graybill and John Bieber spoke at the awards ceremony. Home favorite Jeff Bradley of the Lititz church blazed to victory in the 6.2-mile race with a record time of 30:37. The combined races drew more than 400 runners, twice as many as last year, from 3 states and 15 Pennsylvania counties.

Names in the news. Phil Kreig of Warsaw, Ind., was named National Multiple Sclerosis Father of the Year by the National MS Society, and was honored in a White House ceremony hosted by President Reagan. . . . The American Home Economics Association has recognized Opal D. Stech of Deland, Fla., for 50 years of service as a member. She has also served the Brethren for 25 years—4 years at Juniata College, 2 years in Brethren Service, and 19 years at Manchester College. . . . Marion Boots of the Glendora church received a special citation from the City of Covina for outstanding service and significant contributions to the city. . . . Vera R. Hackman of Elizabethtown, Pa., was honored as a winner of the Jefferson Award for public service at a regional event in Hershey and now qualifies as one of 16 semi-finalists for competition at the national level. For the past nine years, she has been friend and teacher to 53 refugees. . . . Margaret Faulkner Horn of the Elk Run (Harrisonburg, Va.) church was a scorer for the archery competition at the Summer Olympics in Los Angeles. She is the archery coach at James Madison University, where she has coached two national champions and the 1982 Women's US Intercollegiate championship team. . . . Kristin E. Whitehurst has been named director of public information at Bridgewater College, replacing Judith S. Ruby. A 1981 Bridgewater graduate, she worked previously at James Madison University. . . . More than one hardy soul cycled to Annual Conference to benefit others. Art Hunn of Polo, Ill., biked 400 miles and received donations for CROP. . . . Amy Langdon of the Trinity (Sidney, Ohio) church has begun a three-year mission assignment in Bolivia with the Mennonite Central Committee. . . . Glee Yoder of Wichita, Kan., has edited *March Wind* (Mennonite Press), the story of Will and Susan Heaston of McPherson. Glee spent a year finishing the book, which was begun, but never completed, by Susan Heaston.

Milestones. Former pastor Gale Crumrine was the speaker for the Troy (Ohio) congregation's 75th anniversary celebration on August 5. . . . Mortgage-burnings were held at Osceola (Ind.) on June 10, Ankeny (Iowa) on May 20, and Cherry Grove (Grantsville, Md.) on May 6.

Write on. A "Pens Into Plowshares" Peacemaking Award contest has been announced by the Peacemaking Action Group of the Presbytery of Shenandoah. Submissions may include dramas, parables, fables, prayers, litanies, poems, dialogs, monologs, and other works for public presentation. Award winners will receive a certificate, and their entries will be considered for possible publication in a collection of peacemaking writings. Send entries by October 15 to Pens Into Plowshares Awards, Trinity Presbyterian Church, 725 S. High St., Harrisonburg, VA 22801. Include self-addressed, stamped envelope for return of entry.

Remembered. Mattie V. Glick, 97, died July 9 in Bridgewater, Va. Known to generations of Bridgewater College students as "Miss Mattie," she served several of the college's presidents as secretary, retiring in 1957. . . . Graybill Hershey, 88, died June 4 in Manheim, Pa. He was a well-known ordained free minister in the White Oak congregation.

special report

Brethren in partnership around th

by Ruby Rhoades

Far beyond our city, state, and national borders we are in ecumenical partnership—at work in languages few of us speak, in places with names we can barely pronounce.

A graceful little church of indigenous design witnesses to Christianity in Sudan, where the Church of the Brethren is in partnership with the Sudan Council of Churches.

In June, Kenneth and Elsie Holderread were commissioned in the Martinsburg (Pa.) Memorial Church of the Brethren to go to Sudan to train local pastors and evangelists.

The Martinsburg congregation was losing a pastor they loved. Many had found Elsie and Kenneth to be good, supportive, and loving friends. They felt a keen sense of loss, even rejection, and little reason for joy as they entered into the service of consecration, of sending out.

As Roger Schrock, the General Board's Africa representative, preached a sermon based on Ephesians 2:13-22, those feelings of loss turned into feelings of partnership between the Martinsburg church and the Christians in Sudan.

Roger called on the members of the local church and friends from the district to transcend the strong impulse to be only American Brethren, and to find their identity in Christ by becoming fellow citizens with Sudanese Christians, with brothers and sisters in the Presbyterian Church in Sudan. His call was to move from sad feelings of dear ones being taken away, focusing on self, to partnership with Sudanese Christians, focusing on Christ.

It changed the mood of the meeting and, even more important, brought a wonderful sense of sharing and challenge to the people present. They will move into the future as partners with Sudanese Christians in building God's church in Sudan.

That is just one way members of our church are in partnership with other Christians in this country and around the world, bonded together through Christ and our obedience to his call. Let's take a look at our world partners, remembering all the while that each church, each individual member, is a part of a chain of faithfulness that binds Brethren to ecumenical partners in hundreds of places.

- In Nigeria, our partnership with Ekklesiyar 'Yanuwa a Nigeria supports a rapidly growing church in training leaders and arranging exchanges between our churches. Basel Mission, Switzerland, is also a partner.

We work with 13 different denominations to maintain Hillcrest School and with 8 religious groups to make reasonably priced medicines available through Central Christian Pharmacy.

- In Sudan, 13 church groups share with us through their membership in the Sudan Council of Churches, which is our partner in the Primary Health Care project in Mayom.

In the project that the Holderreads serve in, four of us are in partnership with the Presbyterian Church in Sudan: the Presbyterian Church USA, the Reformed Church in America, Basel Mission, and the Church of the Brethren.

- In a more general way in Africa, we contribute to the support of the All Africa Council of Churches, which helped us in our early contacts in Sudan and continues to lead us to more mission opportunities in that continent.

- We work with the Church of North India, as the Christian church struggles to continue its mission in a land where Christians are a small minority. We continue to support, along with other denominations, the Rural Service Center in Anklesvar, which helps poor farmers find ways to make their land more productive.

- We work with the Latin American Council of Churches (CLAI), as this newest council of churches is finding its mission and calling in Latin America.

We also have a partnership with the churches in Puerto Rico to begin new work in the Dominican Republic—not ex-

world

actly ecumenical, but certainly mutual.

We work with Sojourners and the Resource Center for Nonviolence to support staff persons who challenge us to provide a Christian presence on the tense border between Honduras and Nicaragua.

We have a special relationship with the Christian Pentecostal Church in Cuba, as we search for ways to share our faith and love in the hostile political environment between our governments.

- With many churches, our international partnership through Church World Service enables us to be present in times of tragic national disasters. Clothing and medical supplies, packed and shipped from the New Windsor Service Center, give immediate relief to the suffering.

We are partners with many others as we help homeless refugee families reestablish themselves and pull their lives together. In this country, we find partnership with other churches as we minister in times of floods, tornadoes, and earthquakes.

Our volunteers in Honduras, placed through Church World Service, work with a local ecumenical development agency to provide service in the areas of agriculture and nutrition education.

- We work with other religious groups in Europe, Ireland, the Middle East, and Latin America, as we place Brethren Volunteer Service workers in places of tension and conflict.
- Through the orientation and placement of volunteers, we are in partnership with many Christian groups here in the US that help those in need through daycare centers, crisis centers, peace centers, soup kitchens, and other ministries.
- Our ecumenical partnership stretches to innumerable other areas in the world, as we lend financial support to such World Council organizations as the Christian Medical Commission and the Commission on World Mission and Evangelism. We are there, as partners, where Christ's love is being shared in areas of the world where the Church of the Brethren could not possibly be, were it not for this ecumenical partnership.

We are present when a family receives a milk goat through Heifer Project International, and when precious land is being reclaimed through the support of Agricultural Missions.

With more than 40 religious groups, we are in partnership to support NISBCO, the National Interreligious Service Board for Conscientious Objectors, a national cooperative agency for counseling young men on draft issues.

Our advocacy work in Washington becomes more effective and far-reaching because we join with a team from other denominations to advocate for peace and justice in our government's financial, social, military, and foreign policy decisions.

- With the Mennonites we have a special partnership: an annual peace seminar in Washington, the Mennonite Your Way Travel Directory, media campaigns and spot messages, curriculum and Bible resources, shared volunteer placement, NISBCO, a new hymnal, and mental health work.

And if all members of our church could add a paragraph of personal experience with the ecumenical community in their local scenes—Church Women United, joint Bible school, cooperative special services—this report would go on without end.

Whether in the Martinsburg church, or Mansfield, or Modesto, we are partners in work far beyond our city and state limits, or our national borders. We are at work in languages that few of us speak, in remote rural areas and in bustling capital cities with names we can barely pronounce.

We are witnessing in word and deed, as we stand by the side of our ecumenical partners, without whom we probably could not be there. We transcend any feelings of an American Church of the Brethren as we focus our identity on Christ and see others as "fellow citizens . . . members of the household of God." Then our partnership becomes one of trust, challenge, and joy, as together we help build God's church in the world. ☐

Ruby Rhoades is executive of the World Ministries Commission of the General Board.

Unorthodox arithmetic

The theme for the October World Mission Offering Emphasis is "The Global Christian Community in Mission."

The Church of the Brethren participates in many ways with the global community to carry out our call to Christ's mission. We do it through the placement of personnel, through Brethren participation in organizations where policy and program decisions are made, through financial support, and through a common commitment to peace and justice and to sharing God's love through actions and words.

We have discovered that such sharing produces a very unorthodox arithmetic: that two and two together may not necessarily be four, but could turn into hundreds; that for our $50,000, we may see a $500,000 program; and that the load that would break the shoulders of any one church can easily be carried by three, or five, or twenty.

We have discovered, too, that such sharing provides an information bank—information about practices and theology of the other groups with whom we work; trustworthy information about areas and peoples of the world; information about special needs, such as disasters and refugee movement and places where personnel might be needed.

We have discovered that we have a dream in common with many of our brothers and sisters in the ecumenical community—a dream of a caring world, of a world that has learned to settle its disputes at a conference table and not with weapons and death; and a dream that we might all sit together at the Lord's table to celebrate Christ's life and death and resurrection.

Is this not what Christ was praying for when he so earnestly asked, "That they may all be one . . . that they may become perfectly one, so that the world may know that thou hast sent me. . ." (John 17:21, 23)?—RUBY RHOADES

Kites and conflict

by Michael Klahre

"This may look like an ordinary, low-budget kite to you, but there's more to it than meets the eye," said coordinator Kathy Ludwick, at the opening of the Study/Action Conference.

"This kite is like our love. There is a cross in the back, which symbolizes the love of God in Jesus on the cross. And for a kite to fly, it needs a hand to anchor and guide it, as our love is anchored and guided by God."

Kathy continued. "The kite is free to move with the wind, as we are free to move in the Spirit. A kite also needs a tail, something a little heavy to add stability. There may be burdens in our lives when people we love weigh us down, but they are really adding stability."

And then, zeroing in on the main focus of the weekend, Kathy added, "A kite, can also get tangled in trees, just as our love gets tangled in conflict."

The quadrennial youth conference was held at Manchester College, North Manchester, Ind., just before Annual Conference. The theme, "Love Never Ends," came from 1 Corinthians 13, Paul's famous "love chapter," and provided a base from which to take a look at conflict.

Through workshops, discussions, singing, and clowning, about 225 youth studied conflict on three levels: conflict within oneself, with others and with God; international relationships; and differences within the church. In doing so, they learned a few lessons about love and kite-flying.

"To anchor and guide it"

The conference was off to a flying start with clowns Kim Mitchell and Terry Brown-Ciszek portraying "typical" youth coming to a conference. Afterwards was a slide retrospect of the last two National Youth Conferences and the 1980 Study/Action Conference, with Andy and Terry Murray singing a medley of all the theme songs. They finished up with this year's theme song, "What We Call Love."

Keynote speaker Anna Mow was greeted with a standing ovation. A popular speaker at past youth conferences, 90-year-old Sister Anna talked about love, with a focus on marriage and family. "Our problem today is that for many people love hasn't started," she said. "The other problem is that some have started, but they don't know how to keep it going."

"There's more than Hollywood to love," she continued. "What are you going to do when you don't feel ecstatic or you feel low? Love is not what you're waiting to get, but what you give!"

"A kite also needs a tail"

Upon arrival, each person had received a kite tail, whose color identified the small group assignment for the weekend. After the keynote presentation, the small groups members had to find each other by waving their kite tails in the air. After some get-acquainted time, the groups formulated questions for a "talk-back" session with Sister Anna.

Her answers about her years as a missionary in India, teen-age love, her most memorable love feast, and rock music elicited laughter and applause from the audience. She finished up with a further definition of love: "Agape love is not a feeling. It is an attitude. What life is. What you are. Agape love is doing something."

Conflict on a personal level was the topic on Saturday, with sessions led by Paul Keller, former professor of communications at Manchester College, and Patricia Kennedy Helman, writer, ordained minister, and spiritual life consultant.

"Our culture hides the nature of love," said Pat in her opening talk. "We must learn to risk the vulnerability of love."

"Conflict resolution is fright reduction," said Paul. "The best way to reduce conflict is to learn to control ourselves. No one can irritate me unless I let them. Only I can irritate me."

As part of the day on interpersonal conflict, the youth spent two sessions in small groups and one in a workshop. The nine workshops dealt with sexuality, conflict and resolution, clowning, family conflict, drug and alcohol abuse, disarmament, the Holy Spirit, dealing with misfortune, and bridging gaps between people.

During the talk-back that evening, Pat and Paul fielded questions such as "How do you win with a person who never lets you win?" and "What's the best way to solve conflict?" One questioner asked what to do "when your parents don't take you seriously."

"In the back, a cross"

"I see Jesus coming to my door every day," said Onaldo Alves Pereira, a Brazilian studying this year at Bethany Seminary, as he spoke during the Sunday session on international conflict. "What we are doing is trying to tell that Jesus is coming to those people who are considered nothing."

Led by René Calderón, General Board staff for urban and Hispanic ministries, and Karen Calderón, Latin America representative, the session focused on conflict in Latin America. The Calderóns also translated for a group of guests—three members of the Christian Pentecostal Church in Cuba and two youth from Nicaragua.

During Sunday worship, the Cubans and Nicaraguans shared their faith through brief testimonies and through music from their churches. The youth could join in too, since one Cuban song was printed in their booklets.

In the afternoon, the guests spoke at greater length about their lives and the work of the church within their countries. Rosa, one of the Cubans, spoke about her country's efforts to improve health and education and maintain religious freedom. "We have a great deal of liberty to worship," she said. "All in Cuba have the right to worship any God they choose."

The two Nicaraguans spoke briefly about the history of their country and the work being done since the 1979 revolution. "We are beginning to rebuild the country and are starting new programs to help people who never had privileges before," said one. "We are working on a national campaign for literacy and a program for continuing education for adults—teaching reading and writing to

Sister Anna Mow was a hit with the youth, who enthusiastically applauded her answer to a question about rock music. "Oh . . . it's okay," she said with an infectious laugh.

those who fought for the revolution."

The youth then questioned the panel on subjects such as the amount of government interaction with the church, whether they felt any threat from the Soviet Union, why so many Cubans are coming to the US, and how those in their countries feel about people in the US.

The focus on international conflict ended Sunday evening with the film "Sanctuary," which documents the lives of five refugee families from different parts of the world. Many applauded at the end of the film, when a congregation challenged immigration officials and offered sanctuary to a Central American refugee.

"I hope we have triggered an interest so that you will go out on your own and learn more," said Karen Calderón at the end of a follow-up discussion. Added René, "The best way you can help yourselves is to become better informed. Get acquainted with the resources available. Ask questions. Talk to people. Push them a little."

"Tangled in trees"

A highlight of the conference proved to be the "SAC MAC," or mini-Annual Conference. As a way of studying conflict within the church, the youth debated the proposed statement on abortion, which was to be debated later in the week at Annual Conference.

"Moderator" Joan Deeter, pastor of the West Manchester (Ind.) church, and "moderator-elect" Guy Wampler Jr., pastor of the Beacon Heights (Fort Wayne, Ind.) church guided the debate. One member of each small group became a member of the "Standing Committee," which made recommendations on the paper and set the rules.

In the Monday morning session there was discussion over such questions as "What if the mother knows the child will be deformed or retarded?" and "What if a woman is made pregnant by rape?" One asked, "What alternatives are there to abortion?"

Some, like Norma Jean Harley of Roanoke, Va., opposed the paper. "I see an inconsistency in the paper," she said. "The paper first says we must oppose abortion, but lines 22 and 23 seem to say that we are to go build a society where abortions are allowed. Why doesn't it say that abortion is sin?"

Top: *Katy Brown of North Manchester, Ind., takes a turn at the mike during the "mini-Annual Conference discussion of the proposed statement on abortion.* **Bottom:** *At the closing circle on Tuesday morning, Chris Morrow of Carlisle, Pa., hangs onto his "kite" string, waiting for the moment when more than 250 balloons will be released.*

There were others like David Steiner from Maryland who said, "We cannot be a judgmental body. Everyone has a right to make their own decisions."

Like actual Annual Conference debates, there was agony and apathy, impatience to speak and impatience to end debate, especially in the afternoon session when many amendments were being suggested. There was even, in typical Conference fashion, a little parliamentary confusion.

But in late afternoon the delegates passed the statement with three amendments. Two youth were chosen to present those amendments to the delegates at Annual Conference. Out of two presented, one was approved and became part of the official Annual Conference Statement on Abortion.

Both Joan and Guy were impressed by the youth. "One could sense the frustration and enthusiasm through the body," said Joan. "I think it was because it was an emotional issue that touches young people more than adults."

Added Guy: "I was surprised at how astute the youth were at parliamentary procedure. And I was really impressed by their ability to speak extemporaneously and to give such thought to the issue."

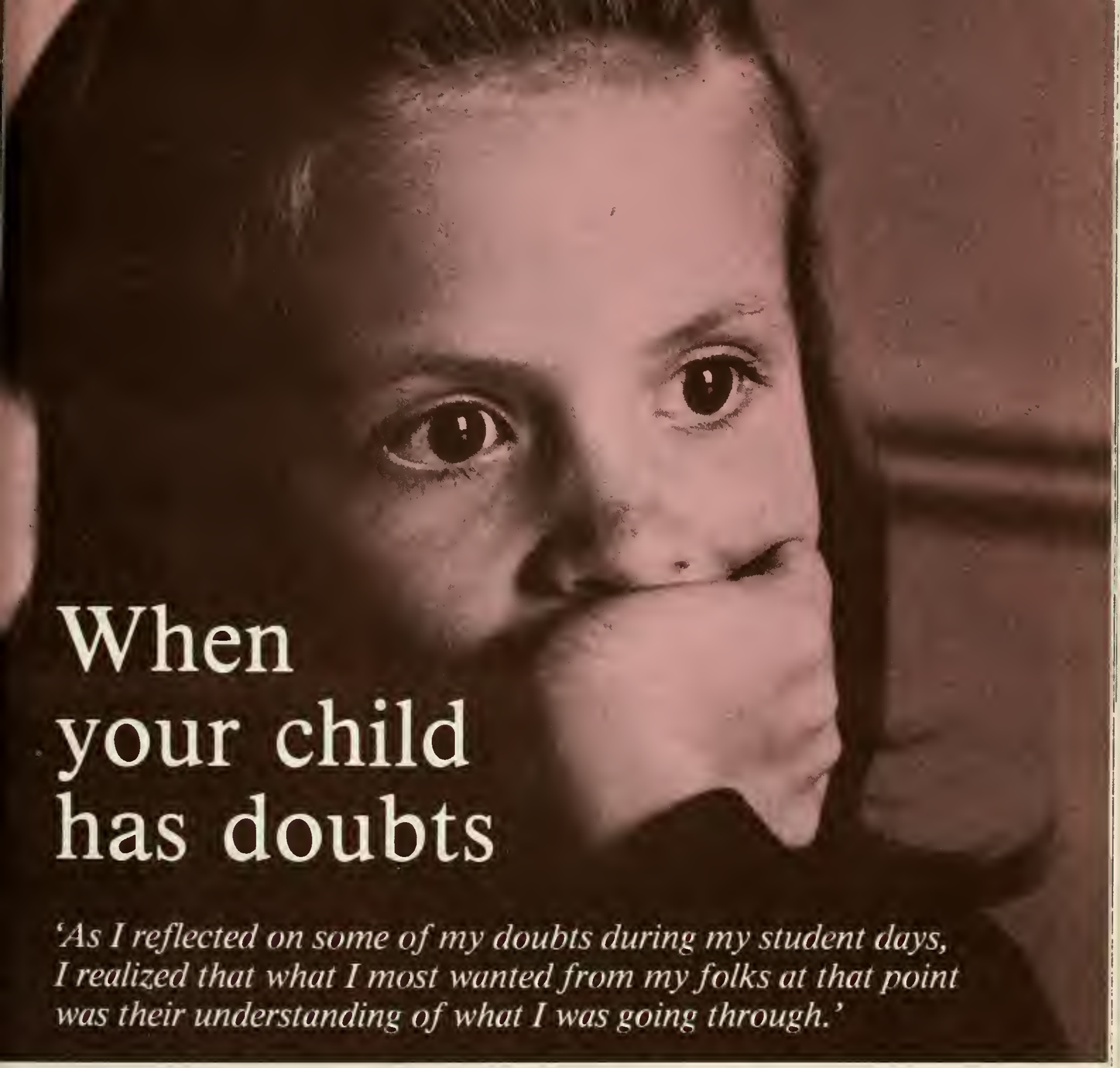
"Move with the wind"

Late that evening, in what some cited as the most moving part of the conference, the group held a final worship service. Clowns led the audience through an almost-silent service, in which they performed two mimed dramas and served love feast (an apple) and communion. Finally, the small groups gathered on stage to wash one another's feet. Many tears were shed and hugs exchanged as the service ended.

The next morning, the participants gathered on the mall to release more than 250 "kites"—helium-filled balloons—to symbolize the releasing of their love to the world. All weekend they had been talking about kites, and now it was time for those kites to fly.

All weekend they had been talking about love. Now it was time to go their individual ways and put that love to the test. ☐

Michael Klahre of Everett, Pa., recently completed a year as editorial assistant with MESSENGER.



When your child has doubts

'As I reflected on some of my doubts during my student days, I realized that what I most wanted from my folks at that point was their understanding of what I was going through.'

by Kenneth L. Gibble

How does it start?

Maybe your seventh-grader seems exceptionally quiet at the supper table one evening. When you ask if there's anything wrong, he mutters, "Nah. I'm okay." But you can tell *something* is bothering him.

Later that evening, maybe while you are doing the dishes, he comes out with it. "Mom, does God really exist?"

Your first inclination is to say, "Why, of course God exists." But you suspect he wants more than a quick answer. So you say instead, "What makes you ask, Tommy?"

"Well, in this course I'm taking at school, we're reading things by these really famous writers. Our teacher says that lots of them believe there is no God, that they say it wasn't God who created us in his image. It was the other way around—we created God in *our* image." He pauses and looks at you with solemn eyes. "And Mom, these writers are awfully intelligent people."

When this happens, you know this situation is different from the kind of questions your child asked when he was smaller. If as a youngster he wondered, "What does God look like?" or "Why was Jesus killed?" you knew that, difficult as those questions were, you could answer them with some confidence. Back then, your child asked such questions out of natural curiosity. And he accepted you as *the* authority on such matters because you were the all-wise, all-knowing adult figure in his life.

But now the situation is different. Your child has begun to realize that some adults know more about certain subjects than

you do. And that troubles him. Who *is* the authority? he has begun to wonder. What an insecure world in which adults don't agree on all the answers. So your son's question to you is motivated not by the innocent curiosity of childhood, but by something entirely new—and frightening to both you and him. His question has been prompted by doubt.

The first time doubt appears, it's only natural for us who are parents to feel upset, disappointed, or threatened. We may be angry at the teacher who has raised questions in our child's mind or at the author of a book that has done the same thing. We may consider the possibility of censoring our child's reading from now on or confronting that teacher at school to demand he stop destroying our child's faith.

But when we calm down a bit, we know that such extreme measures would be neither practical nor wise. Though knowing our child no longer will take everything we say as gospel truth is a bit of a blow to our self-esteem, we've known all along that one day it would come to this. And, in one sense, we welcome it, realizing our child has progressed one more step on the long road to maturity.

All the same, we parents wonder how to handle the expressions of doubt from our children. Should we defend the Bible and Christian doctrine? Should we just ignore the questions by saying, "Don't worry about such things; when you're older, you'll understand it better"? What *is* the right way to deal with children's doubts?

A starting point could be a quiet time in which we as parents think back to our own experiences with doubt. Can we recall the first time we questioned our own parents' judgment on an issue? How did we feel? How did they react? Are there lessons we can learn from those experiences?

As I reflected on some of my doubts during my student days, I realized that what I most wanted from my folks at that point was their understanding of what I was going through. I didn't expect them to change their beliefs to accommodate my changing views of things. In fact, I would have been disappointed if they *had* changed. There was a certain security in knowing that their faith wasn't going to cave in just because I was troubled by doubts about God and the Bible and Christian beliefs.

On the other hand, I didn't want them to discount or deny the disturbing thoughts that were running through my head. It didn't help me to be told that I shouldn't even *ask* certain questions, that some things had to be accepted on faith.

Probably the best thing we parents can do for our children when they express doubts is to listen willingly. It's a compliment when children talk to us about their questions, and we ought to express appreciation for the trust they've expressed in us. Then, if it seems appropriate, we can affirm their trust by telling them that we remember coming to our own parents with similar questions. This affirmation will allow our children to feel that expressing their doubts to us is acceptable, that they aren't committing a sin by having questions in their minds, that doubting is something every Christian does from time to time.

How should we listen? By learning to stop talking, first of all. Our tendency as parents is to offer quick, reassuring answers to our child's questions about faith. So when daughter Lisa asks, "If all those miracles described in the Bible really did happen, how come such miracles never happen now?" we want to jump in to allay her fears with the best possible answer. Part of our anxiety may stem from the fact that she has put into words a doubt that we have never resolved ourselves.

Instead of giving a quick answer to Lisa, we can be more helpful to her by gently probing a bit deeper. This could take the form of questions or comments: "Are there other things about the Bible that are bothering you?" or "I can tell you've been giving some really serious thought to this."

Such responses on our part are an invitation to Lisa to go a step further. Maybe the question about miracles is really all she's struggling with. On the other hand, it may be only one expression of doubt about the church or about whom to trust or about any number of things. By learning to listen, we can help our children give voice to their deepest feelings.

Most of us, however, will not feel comfortable with merely listening. There does come a time, I believe, when parents should express their convictions. But there are at least two ways of doing it:

1) "Now look, Lisa, you've been reared in a fine Christian home and we've always been a church family. You're just going to have to learn to accept that what the Bible says is true."

2) "Well, Lisa, I've gone through times of questioning and doubting too. We all do. But here's where I come out on this issue. I believe that. . . ."

This second way of stating our beliefs can accomplish several things. It assures Lisa that her doubts have not destroyed our faith, even though hers may be badly shaken. It tells her that she's still okay, even though she is questioning her faith. And it allows her freedom to find her own answers rather than demanding that she subscribe to ours.

Many parents, when confronted with their child's doubts, will turn to someone else for counsel—sometimes a church friend, sometimes the minister. This allows others to provide the ministry of Christian support and concern. It can be helpful to hear how other parents have dealt with the problem—and how they weathered the storm.

However, each child is different. What "worked" with our friends' children may not be helpful in our situation. Rather than adopt someone else's way of handling things, it is better to relate to our child as a person in his or her own right.

There may come a point at which we'll want to suggest that our child talk to someone—again perhaps our minister or someone whose Christian maturity both we and our child respect. This step should not be taken as a last, desperate measure: "I give up! Go talk to the pastor!" Rather, it should be an opportunity for our child to confide in someone with whom she or he can talk freely.

The inescapable truth is that, as open as parents are to hearing their child's questions, most children hesitate to be completely candid with Mom and Dad because to express doubt may make them appear to be ungrateful offspring. It can be an immense relief for a child to find a person outside the family whose own faith is strong, someone who can listen to doubts without feeling threatened.

Finally, we must remember that doubts are often the stepping-stones to a mature faith. In order for our children to grow spiritually, they need to study, question, and reflect on the meaning of life and faith. We can help point the way to growth by suggesting helpful books, by having them subscribe to a good Christian youth magazine, by encouraging them to attend Bible studies and youth classes at church. Family discussion sessions about biblical teachings and Christian values can become a weekly activity in our homes.

None of these suggestions will eliminate doubts in our children. But they can be positive influences for helping them find their answers during times of questioning. ☐

Kenneth L. Gibble of Harrisburg, Pa., is promotion consultant for MESSENGER.

Windows in the Word

by Timothy K. Jones

Space

Lately I have been learning about the human rights organization Amnesty International. The group researches worldwide repression and constantly unearths new twists in torture and imprisonment. It found that one government would cram prisoners into cells just large enough for their bodies. The cramped quarters allowed for no stretching, turning, moving.

The effects were devastating. Movement and freedom are too critical for human life. With no room to move, muscles wither and tissues atrophy.

Sometimes people undergo another kind of imprisonment—more mundane, less dramatic, but crippling nevertheless. Often the prisons that confine, the cells that paralyze, have to do with crises of the spirit. A friend once likened a difficult, despairing time to getting stuck in a "deep, narrow, muddy pit." There were days, my friend reflected, "that I chose to just sit in the mud."

I can recall closed-in periods of discouragement, as well. It feels like confinement. Movement becomes weighed down and stifled by recurring feelings of futility. It is even difficult to get out of bed when options appear to collapse.

Our confined and confining existence is not all that we can expect or hope for. This is a central message of Christian belief. The Bible addresses the confinement of our pits and prisons with a window. A window on what it means to be saved.

One Old Testament Hebrew word for salvation, my reference works tell me, translates as "to make wide or spacious." Psalm 31:8, for example, rings with praises to a God who delivers and saves by setting the feet of the psalmist "in a broad place." Salvation is more than a one-time cancelation of bygone sins; it is a liberating of possibilities for life in the present. Salvation is a freeing, an untying. It is God setting our lives in a wider place, a place where we see the horizons of opportunity with greater sharpness and clarity. Salvation opens a way to new movement and growth.

Life's narrow places of despair are not stopping places for the people of God. God pushes out the walls. God opens a way when discouragement encircles and presses in. God lifts our feet and brings us out of the pit.

I need this new glimpse of what it means to be saved. I long to be freed from the prison of discouragement, from the borders and boundaries of measured existence. I want to be opened to a God who enters the dark and confining places of life, and who promises to make room and space for me to become what I can be. ☐

Timothy K. Jones is co-pastor of Christ our Peace Church of the Brethren, The Woodlands, Texas.

Small talk

by Karen B. Kurtz

Flying high

Flying high above the ground,
Seeing that the world is round.
Looking at the earth below,
Having a new feeling—oh!
Soaring down through the air,
Trailing behind me a big, white flare.
Gliding sometimes gracefully,
But sometimes I move hastily.
And then comes the silent night,
And I will take my rest from flight.

Blake Hollis, age 10
South Waterloo Church of the Brethren
Waterloo, Iowa

What is a friend?

A friend is someone who is loving. If nobody would be friendly, as soon as you can wink, there would be World War Three! We would be a big earthful of people waiting to get our hands on each other.
I think we all want and need friends.

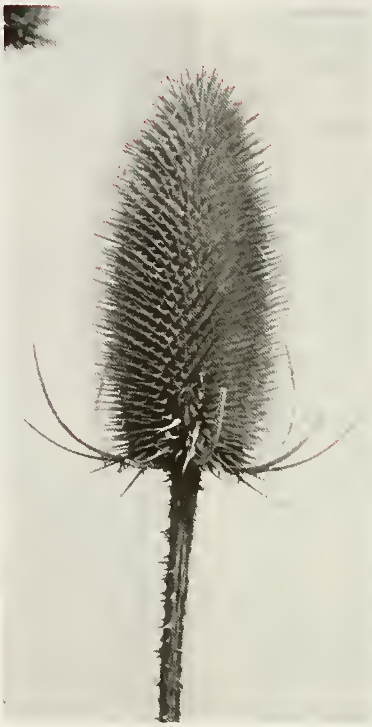
Michelle Smith, age eight
Ridgeway Community Church of the Brethren
Harrisburg, Pa.

Recipe for peace

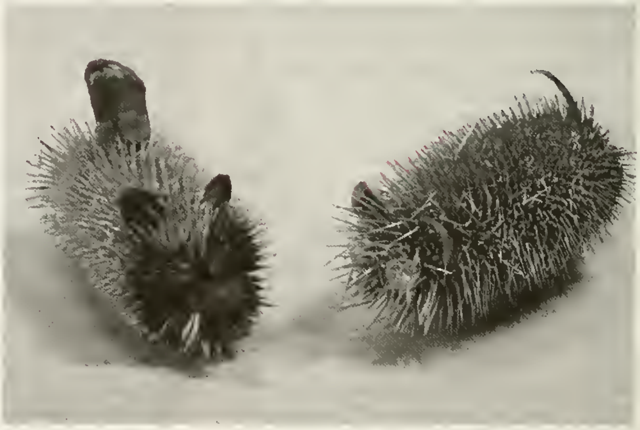
Serves: The World
From the kitchen of: Heaven
1 cup of friendship
5 cups of love
2 cups of sharing
1½ cups of music
1½ cup of caring
0 cups of war
Mix ingredients well until creamy. Cook 5 minutes.
Refrigerate 5 minutes and then eat. Yum!

Combined third and fourth grade classes
Highland Avenue Church of the Brethren
Elgin, Ill.

To do: Tease the teasel



Look along the roadside for this thistle-like plant. Pick the teasel with care because it has prickly stems, bracts, and flower heads. Then make these two animal miniatures. Perhaps you can think of others to make.



You will need a teasel flower head, two sunflower seeds for ears, one pine cone cut into a tail, a dab of black paint for ears and mask, two beads for eyes, and a dot of glue to make the raccoon.

For the mouse you will need another teasel flower head, a pine cone for ears, two beads for eyes, scissors, and a dot of glue. Tease the teasel!

Small Talk is a monthly page for displaying children's art and writing, and for suggesting ideas for fun. All children are welcome to take part. Send your items to Kurtz [illegible] and [illegible], 65523 Washington Road, Goshen, IN 46526

Toward an adult Christianity

Youth, preoccupied with self-expression and self-discovery, is a preparation for adulthood, not the essence of it. Even as we adults must encourage self-realization in youth, we must demonstrate its purpose in serving others as God has served us in Jesus Christ.

by Gordon Dalbey

About a year ago, the *Los Angeles Times* interviewed a cross-section of suburban high school seniors and reached a conclusion that challenges adult Christians in this world that Jesus died to save.

When asked to describe his "interest or involvement" in "social causes," one student replied, "That's irrelevant." Another explained, "The competition is tight and you have to have an edge to get ahead." That is, "It's very difficult today to divine what careers will be profitable in the future," commented another, who hopes to work for a large chemical firm because "they have good benefits and a good pension plan." At least one student said flat out, "I'm motivated by money."

The *Times* story suggests that these responses are altogether representative. It quotes a recent Northern Illinois University national survey of 12,000 teenagers, which revealed that "the top concerns for today's high school students are grades and jobs," and concluded, "Their social consciousness is about zero."

If "social consciousness" includes caring about the needs and hurts of others besides ourselves, it must surely be basic to a faith in Jesus Christ, who cared so much that he gave his life for all other human beings. Indeed, the call to care must exist somewhere in the soul-seed of every human being created by the God-who-cares, who has so loved the world as to sacrifice "his only begotten son" for us. Our job as Christian adults, therefore, is to nurture that seed of caring in our youth, to remind them amid the selfish noises of the world that they are creatures called to serve.

Of course, the selfish, materialistic view apparently growing in our youth today is often simply a response to the adult world around them. "The kids tend to reflect the adult society," as the NIU survey noted; "if they see their parents and other adults worried about jobs, the economy, and the future, that will reflect in their concern."

And surely, if we adults succumb to that worry and ignore the needs and hurts of others, that choice of ours will reflect in our youth. Perhaps the most revealing, if not poignant response to the *Times* interviewer came from "a football star," and was reported this way:

"'I'm getting a lot of pressure from my parents. My mother is always talking about computers and saying you've got to go to college to get a good job.'

"Pausing for a moment, he added, 'I'd really like to work with kids. They're so open, not prejudiced at all. But there's not much money in it, and you've got to think of that, too.'"

Within that truly momentous pause trembles the primal tug-of-war between the voice of the world we have created and that of the God who has created us. The one says, "Go and get for yourself," and the other says, "This, however, is not the way it shall be among you. If one of you wants to be great, (that person) must be the servant of the rest . . . like the Son of Man, who did not come to be served, but to serve and to give his life to redeem many people" (Matt. 20:26,28 TEV).

Certainly, any avowed materialism merits Jesus' warning, "You cannot serve both God and money" (Matt. 6:24 TEV). Yet among youth, it undermines the very nature of the post-Easter church. The coming of the Holy Spirit brought power to do the work of Jesus in this world. A major aspect of that power is God's promise that "your sons and daughters shall prophesy; your young men shall dream dreams." God's picture of the vital, faithful church includes youth bringing God's timely, prophetic word to the community and opening the community to new possibilities never before imagined.

Yet those great prophetic visions that God needs to give the world through our youth are being blocked out by concerns for pension plans—at the age of 18! And a young man's dream of working with children—remember that Jesus said the very kingdom of God is reflected in children—is lost. Somewhere in Los Angeles a class of little boys and girls will never get the manly caring and teaching they long for because he has begun to believe what we adults insist—that the care of these young souls is not as important as the money he could make working with computers.

The distinction between Christian social consciousness and the economic priorities of business was portrayed graphically in a recent conference, sponsored by the Duke University religion department, on "Business Ethics and Social Responsibility." Pointing to the current economic instability, one executive drew amens from his associates by declaring, "A business must survive before it can serve."

Yet for Christians, the *corpor*ation called the *Body* of Christ, one must serve in order to survive, for life apart from serving others is life apart from God.

When even middle-class suburban youth feel the pinch, we are indeed upon hard times. But nothing in Christianity says we must adapt our faith to the times. As the financial pinch threatens closer to home, the more we are tempted to forget the needs of others in favor of our own; "looking out for number one" becomes a bestselling idea and gains increasing credibility among us.

But Christians must never forget that it was precisely in such unstable times and amid such worldly temptations that our faith was born 2,000 years ago. If that faith had simply affirmed the world around it, it would have died as that world changed. Instead, Christians proclaimed a new world ruled by God and not human beings—not a utopian fantasy beyond time, but deeply rooted in creation itself and inextricably bound to caring and service.

"Come," Jesus called his followers, "and possess the kingdom which has been prepared for you ever since the creation of the world. I was hungry and you fed me, thirsty and you gave me a drink; I was a stranger and you received me in your homes, naked and you clothed me; I was sick and you took care of me, in prison and you visited me . . . whenever you did this for one of the least important of these brothers of mine, you did it for me!" (Matt. 25:34-38,40 TEV).

This conflict between the call of the world and the call of God frames nearly every letter in the New Testament, and Paul's exhortation to the earliest church in Rome remains powerful and essential for us today:

"Offer yourselves as a living sacrifice to God, dedicated to God's service and pleasing to (God). This is the true worship you should offer. Do not conform yourselves to the standards of this world, but let God transform you inwardly by a complete change of your mind" (Rom. 12:1-2 TEV).

We Christian adults must guide youth toward that inner transformation. Youth who find social causes "irrelevant" in the face of "tight competition" for jobs and money must be reminded that the heart of this conflict—as named by black writer Eldredge Cleaver in his 1968 classic *Soul on Ice*—lies in the fact that "competition is the law of the jungle; cooperation is the law of civilization."

Creatures who seek in their lives to overcome other creatures in order to further their own gain are called animals. For animals, life is an ongoing competition for territory, mates, food. But only a human being can see another's need and adjust his or her own need in order to cooperate. Cooperation requires sacrifice. Indeed, Christians understand that self-sacrifice—after the model of Jesus on the cross—is the supremely human act that links us to God.

Perhaps no concern consumes the energy of youth so greatly as that for sex and marriage. Yet self-sacrifice is so basic to human life that Christians incorporate it into their marriage vows, the statements that undergird new generations of life in families. Marriage partners do not vow, "I take you as long as I get what I want from you," but rather, "for better or *worse*, for richer or *poorer*, in *sickness* and in health."

In these vows, Christians acknowledge that the true test of commitment comes not when your partner meets all your needs, but when your partner has nothing to offer you but his or her needs. Self-sacrifice after the model of Jesus has always been basic to Christian marriage: "Husbands, love your wives just as Christ loved the church and gave his life for it" (Eph. 5:25 TEV). Prospective marriage partners would do well to take seriously the other's regard for the poor and needy of the world, as a sign of one's ability to care beyond oneself.

A generation diligently ignorant of self-sacrifice is ill-prepared for the demands of marriage and parenting. In a society that upholds competition and self-interest

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above cooperation and self-sacrifice, the marriage/family becomes the only place where you must at last face the essential human task of sacrificing your need to that of another with absolutely no promise of reward. At best, this places an unwieldy burden upon both the marriage and family—which may well be reflected in rising divorce rates and domestic violence. At worst, aspiring young couples may ignore these unique demands of marriage and parenting, and approach the experience with the same naive self-interest that rules their individual/economic life.

Reflecting on interviews with 75 young women who chose abortion, James Burtchaell concludes in dismay, "It is interesting to analyze the women's understanding of 'wanting a child.' It seems a proprietary thing: to possess, to be satisfied with, to have. There is only a faint notion of joining one's life to another human being, of accommodating, being prepared to rearrange one's preferences for the sake of another. This Raggedy Ann attitude toward children emerges often in these stories" ("Justifying Abortion," *The Sign*, February 1982).

One shudders to imagine the outrage and violence after such a parent discovers that a baby brings many demands and great inconvenience to her life.

Youth might well ask here, if cooperation truly is the law of civilization, why is there such terrible competition in our so-called civilized society for money, jobs, sex, and virtually everything worth having? The answer, of course, is that we are not yet civilized. That is, we are still struggling with the competitive animal within us and have not yet fully become the cooperating creatures God has created us to be.

For example, the problem in world hunger is not lack of food in the world, but lack of a will to distribute it justly. We Americans overeat and waste food while others in the world starve. Farmland in countries where starvation rules is preempted by non-nutritious crops such as coffee, tea, sugar, cocoa, and tobacco—all for us and our greedy appetite for pleasure. Surely it is no coincidence that every one of these substances is harmful to the human body and, in that sense,

(Continued on page 21)

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Listening to the Word

Resist the devil

by Chalmer Faw

"Resist the devil and he will flee from you" (Jas. 4:7).

For many people the devil is just a comic figure, a sprightly gentleman with horns and a forked tail. This is not the New Testament picture. There he is the Evil One, diabolically dedicated to destroy us.

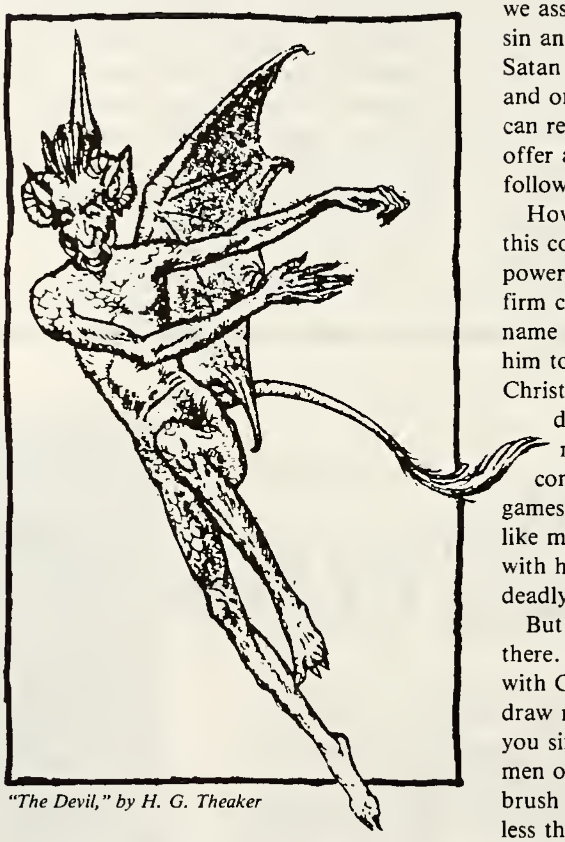
Who is he anyway? As a fallen angel he has been around from earliest times, seducing Adam and Eve in the garden, and, in various disguises and employing a thousand subtle tricks, he is still alive and at work. He is Satan, the Tempter, our Adversary, the "prince of the power of the air" and in Revelation 12:10 is called "the accuser of our brethren."

His power is admitted and respected throughout the Bible, second only to that of God and quite superior to that of unaided humans. Deceitfulness is his hallmark, and one of his best tricks is to make people think he doesn't exist or is something less than Jesus himself knew him to be. If the incarnate Son of God, while on earth, did mortal battle with him before entering his active ministry, who are we to doubt his sinister reality?

Our scripture from James focuses on what Christians are to do about the devil. Let us listen. We are involved, we are told (verse 6), in a titanic spiritual struggle of God against all evil, in which our Lord opposes the proud (the evil) and gives grace to the humble (the good). Our place in the battle is, first of all, to submit ourselves to God. The parallel in 1 Peter 5:6 puts it, "Humble yourselves therefore under the mighty hand of God." It is primarily *God's* war and God's victory, and to be a part of it we need to come completely under the divine will and authority.

Then, and then only, are we to *resist the devil.* Some people make the mistake of trying to do this on their own. Some even go looking for the devil themselves and end up giving him far too much attention. Others of us, of course, have erred on the other side, trying to live as though he doesn't even exist. Scripture says we are to come completely under Christ's lordship and, engaged in his work, when the devil rears his ugly head (and he will), *resist* him!

Jesus himself discovered that, as he went about proclaiming the kingdom, the devil was sure to appear on the scene in one guise or another. Much of Christ's ministry was spent casting out evil spirits, the devil's ever-present henchmen. Other times it was more in the form of temptation and sin of various kinds to be combated. Right up to the end he was engaged in this struggle, being led to his death through the betrayal of one of his own men whose heart had been invaded by Satan (John 13:2).



"The Devil," by H. G. Theaker

Fortified, then, by the presence of God, the Christian is to resist the devil, stand up to him. "Your adversary the devil prowls around like a roaring lion, seeking some one to devour" (1 Pet. 5:8). But don't cringe in fear of him. Fight back. Resist him and "he will flee from you."

He is basically a coward. Beneath all his deceit and show of authority he is at heart a whipped cur, defeated by Jesus in the wilderness, on the cross, and at the empty tomb. Moreover, he is destined to be destroyed at the Endtime. And he knows it. But his twisted soul is determined to bring down with him as many as he can. So talk back to him, not in your own power or wisdom, but in that of God who through Christ has already gained the victory.

We sometimes say, affecting a wry humor, "I can resist everything but temptation." This is, alas, all too true! When real temptation comes along we are often so morally flabby and so compromised with the word that we weakly give in. Or we assume that we can play around with sin and the devil and still follow Christ. Satan is the "father of lies" (John 8:44), and one of his really big ones is that we can reap some of the delights *he* has to offer and at the same time be good followers of the Lord.

How then are we to resist him? First is this coming completely under the will and power of God. Doing so, we need to take firm command, rebuking Satan in the name of Jesus and, like Jesus, ordering him to "begone!" (Matt. 4:10). The early Christians continued to do this all down through the book of Acts. We must not let evil beguile us, or overcome us. This is no time for playing games. There is nothing the devil would like more than to have us fool around with him (right over the top of one of his deadly snares).

But resisting the devil doesn't stop there. We are asked again to get right with God. "Draw near to God and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you men of double mind" (Jas. 4:8). Any brush with the devil is likely to leave us less than whole. We must get back into the full flow of Christ's power through us, and build ourselves up on his Word.

Our struggles with the devil are thus sandwiched in between these two great passages on being right with God. The main business is the *gospel.* Bouts with Satan are but interludes. Strike down the devil and then go on with the central task of building up your own moral fiber and channeling God's grace to a needy world. ☐

A retired Bible teacher and missionary from Quinter, Kan., Chalmer Faw and his wife, Mary, are helping with the expanded ministry at the Antelope Park Community Church of the Brethren, Lincoln, Neb.

ALBEY, from page 19
e-destructive.
To confront the selfish animal within us
quires a painful self-honesty that most
ults would rather avoid. Within
urches, that avoidance often surfaces in
compulsion to "strengthen our youth
ogram" and "get our youth involved in
rvice projects." That is, "We adults can
it—but first we must build up an active
th in our youth. After all, they are the
ure of the church!"
But for the very sake of our youth, we
ults cannot wait. The future of the
urch can proceed only out of the pres-
t, and we adults are the "now" of
rist's body in this world. Our youth
ve a right to expect us adults to set the
ample; a truly strong youth program
n take root and be nurtured only amid
trong, active adult witness to the car-
g, serving power of Jesus Christ.
An adult model of Christian service to
hers is especially needed today not
cause our youth are disclaiming
igion, but because they may be claiming
igion as a shield for their selfishness.
rplexing, if not dismaying, is a recent
ll conducted by the Second World
uth Survey in 11 nations, which con-
ded that "young adults in the US are
und to be far more religious than their
unterparts in many other nations of the
rld" (Princeton Religion and Research
nter, Vol. 1, No.3). Fully 75 percent of
nerican youth interviewed declared that
ey "believe in a specific religion," and
ly 5 percent either had "no interest in
igion" or felt "religion is not necessary
me."
Certainly, this poll would be encourag-
g to Christians if the results of this
despread "belief in religion" were to be
en demonstrated in an attitude of ser-
e and self-sacrifice. Seen amid a grow-
g self-centeredness among American
uth, however, this poll suggests that we
ults have not taught our youth that self-
crifice is the basic and essential root of
ristianity itself.
Could it be that here again our youth
e simply reflecting what they see in us
ults? Could it be that we adults want
e respectability, and hence security, of

(Continued on page 23)

Mature Faith
MARRIAGES THAT WORK
A. Don Augsburger, Editor
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DALBEY, from page 21

being regarded as "religious," but we don't want to pay anything for it? Do we want Easter without the cross, the crown of Christian glory without the self-sacrifice required in Christian service?

As an example of religion without Christian service, much attention has been given recently to the "evil messages" in certain rock music and the efforts of youth to give it up out of their Christian convictions, and at the urgings of many adults. Certainly, songs that call listeners to kill or otherwise hurt others, or to disdain God are not of Jesus Christ and should be recognized as such. We serve neither God nor others by ignoring the genuine evil in this world. To recognize and avoid the evil in certain music may well be a genuine first step for youth toward a mature Christian faith.

But our Christian faith is a lifetime journey that goes far beyond such a first step. Just as God is so much bigger than me, so evil is so much bigger than my record collection. If it is one thing to recognize in certain songs an evil intent counter to God, it is quite another to recognize the evil that lurks in my own selfishness and the suffering that that causes others. Long after the truly evil records have been broken by religious youth, the hungry of the world will continue to die, the oppressed to be imprisoned, the discriminated against wounded, the aged ignored, and the powerless destroyed. And when Christians are called to judgment after the model of Jesus Christ—as by the King in the Matthew 25 passage—and asked, "What did you do to serve me in your broken brothers and sisters of the world?" it will not suffice simply to reply, "I broke my Black Sabbath records."

Youth, by its very nature, is preoccupied with self-expression and self-discovery. This is altogether natural and good; you cannot sacrifice a self if you do not have one. But youth is a preparation for adulthood, not the essence of it. Even as we adults must encourage self-realization in youth, we must demonstrate its purpose in serving others as God has served us in Jesus Christ. May our example be faithful to this our sacred calling. ☐

A United Church of Christ minister, Gordon Dalbey is pastor of the Seaside Community church in Torrance, Calif.

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turning points

Licensing/ Ordination

Baker, James H. Jr., licensed May 27, 1984, Rileyville, Shenandoah
Cameron, Penny L., licensed Mar. 11, 1984, Roaring Spring, Middle Pa.
Davis, James A., ordained June 9, 1984, McFarland, Pacific S.W.
Ellis, L. Allan, ordained May 20, 1984, Beachdale, W. Pa.
Hanley, Richard, ordained May 19, 1984, Monroeville, Western Pa.
Horning, Estella R., ordained Apr. 7, 1984, York Center, Ill./Wis.
Lewis, Warren K., licensed May 19, 1984, Windber, Western Pa.
May, Melanie A., ordained Jan. 5, 1984, Linville Creek, Shenandoah
Norsworthy, Rolan Jr., licensed June 3, 1984, Peace Valley, So. Missouri/Ark.
Parker, Jonathan F., ordained May 27, 1984, Walnut Grove, Southeastern
Thompson, Margaret, licensed Feb. 27, 1983, Messiah, Missouri
Younkins, Gale H., ordained May 27, 1984, Brownsville, Mid.-Atl.

Pastoral Placements

Baker, James H. Jr., to Pleasant View, Shenandoah, interim
Bowser, Tom, from Mt. Zion-Luray, Shenandoah, to Martinsburg Memorial, Middle Pa.
Claassen, Arlin G., from Ivester, No. Plains, to New Paris, No. Ind.
Dell, Phillip C., from Ottawa, W. Plains, to Milledgeville, Ill./Wis.
Kessler, Phillip G., from Akron First, No. Ohio, to Lanark, Ill./Wis.
Ludwig, Ron, to Michigan City, No. Ind., part-time
Lunkley, Charles W., from Tri-District, to Timbercrest Home, So./Central Ind., part-time
Ringler, Harold W., from Union Chapel, Western Pa., to Brothersvalley, Western Pa.
Wampler, Byron J. Jr., from John M. Reed Home, Southeastern, to Jackson Park, Southeastern
Roop, William K., from Roaring Spring, Middle Pa., to Staunton, Shenandoah
Waits, Timothy O., to Sheldon, No. Plains

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Berklite, Daniel A., 77, Baltimore, Md., May 18, 1984
Boardman, John, 61, Flora, Ind., June 9, 1984
Briggs, Lenore A., 85, Flora, Ind., June 1, 1984
Bright, George R., 55, Ashland, Ohio, Mar. 4, 1984
Brown, Richard S., 71, Waynesboro, Pa., June 8, 1984
Crouse, Clifton G., 83, Queen Anne, Md., Mar. 8, 1984
Dunlap, Percival K. Sr., 86, Phoenixville, Pa., April 25, 1984
Famous, David H., 87, Harleysville, Pa., May 7, 1984
Farrington, Kermit B., 82, McGrady, N.C., May 10, 1984
Fetters, Katie, 77, Glen Rock, Pa., Dec. 4, 1983
Flory, Mary, 84, Lititz, Pa., May 19, 1984
Forney, Anna M., 78, Rothsville, Pa., June 6, 1984
Glick, Mattie V., 97, Bridgewater, Va., July 9, 1984
Godfrey, Curtis, 87, Dallastown, Pa., Dec. 20, 1983
Grube, Nora, 78, Neffsville, Pa., June 15, 1984
Gump, Arlo K., 74, Fort Wayne, Ind., June 14, 1984
Hanna, E. Arnold, 89, Flora, Ind., May 19, 1984
Hershey, Graybill, 87, Manheim, Pa., June 4, 1984
Holsinger, Julius, 85, McPherson, Kan., May 24, 1984
Keener, Fred E., 94, Ashland, Ohio, Feb. 16, 1984
Keener, Jason A., 91, Ashland, Ohio, Nov. 18, 1983
Kopenhaver, Emma P., 76, Phoenixville, Pa., May 10, 1984
Lambert, Olen D., 72, Harrisonburg, Va., May 15, 1984
Lease, Norman S., 80, New Market, Md., April 21, 1984
Lemmon, Irene, 62, Gettysburg, Pa., Feb. 4, 1984
Lynn, Jean, 64, Windber, Pa., May 8, 1984
Marker, Olive, 65, Hagerstown, Md., June 2, 1984
McWilliams, George, 79, New Freedom, Pa., May 25, 1984
Metz, Oda V., 86, Union Bridge, Md., June 18, 1984
Miller, Brian L., 1½, York, Pa., Jan. 19, 1984
Norris, M. Evelyn, 59, Fort Wayne, Ind., April 30, 1984

editorial

What to get mad about first

The newspaper story made me mad. A Nigerian, Ebenezer Obomanu, studying in the USA, was earning school money this summer as an ice cream truck driver in West Side Chicago. One hot July afternoon, two men jumped on his truck, shot him, and robbed him of $75. Obomanu jumped from his truck to run and was shot again. He collapsed near his truck as the robbers fled.

That was enough right there to make me mad. Being a former Nigeria missionary, I have a partiality for "my people." And, of course, the very thought of an honest worker being shot and robbed raised righteous ire, no matter who the victim was.

But I really got red-hot as I read on. While Obomanu lay bleeding and calling for help, neighborhood children and young people gleefully looted the ice cream truck. When the police arrived they gave their attention to the wounded man, and did not try immediately to deal with the looting. In fact, said one officer, "There were so many people standing around that we couldn't even see the truck from where we were."

Now, I thought, if *that* was not a fine howdy-do! A man lying bleeding from gun wounds on the sidewalk, and pleading for help, and two hundred people (police estimate) milling around him, stealing his ice cream. The police should have arrested the lot of them and locked them up!

But I read on, even as I fumed. A newspaper reported talked to a woman who lives in a building adjacent to the site of the robbing/shooting/looting. "All this fuss about some ice cream," the woman observed. "There is a lot more wrong with this place than somebody stealing ice cream. Everybody you see asks about the ice cream truck, but nobody asks about the hell it is to live here."

Oh!

My high dudgeon simmered to a low one, as I was brought up short by this insider's opinion. She had a point, all right. That's the problem with trying to solve people's problems: Everybody has a point. If you try to see one person's point sympathetically, you find yourself in conflict with somebody's else's point.

If you try to speak up for prisoners, you hear it from their victims. If you speak against nuclear energy, you hear it from people employed in nuclear power plants. If you speak up for poor people, you hear it from the taxpayers.

The ice cream truck incident has it parallels in every newspaper. A dispute over a shattered windshield in Lawrence, Mass., in early August turned the town into a battleground of ethnic animosities. Behind the anger, hatred, and racism was a long litany of economic woes.

It is easy to despair, for any of us would be hard pressed to cite a single "problem" spot where anybody intervened and "solved the problem," meted out justice, and left everyone satisfied. No wonder we are mesmerized by television programs that always show problems solved with no unpleasant loose ends left over to bother us. Sock! Bam! Pow! And in one hour or less, crimes are solved, family crises resolved, mismanaged hospitals set straight, international intrigue thwarted, and wars won. All this fantasy deludes us into thinking the real world ought to work the same way.

But it doesn't. Ebenezer Obomanu's ice cream truck incident says it doesn't. It never has. Television is just the *latest* way to delude ourselves. As long as people have made up stories and told them, we have delighted in "happy endings," and imagined we could duplicate them in real life.

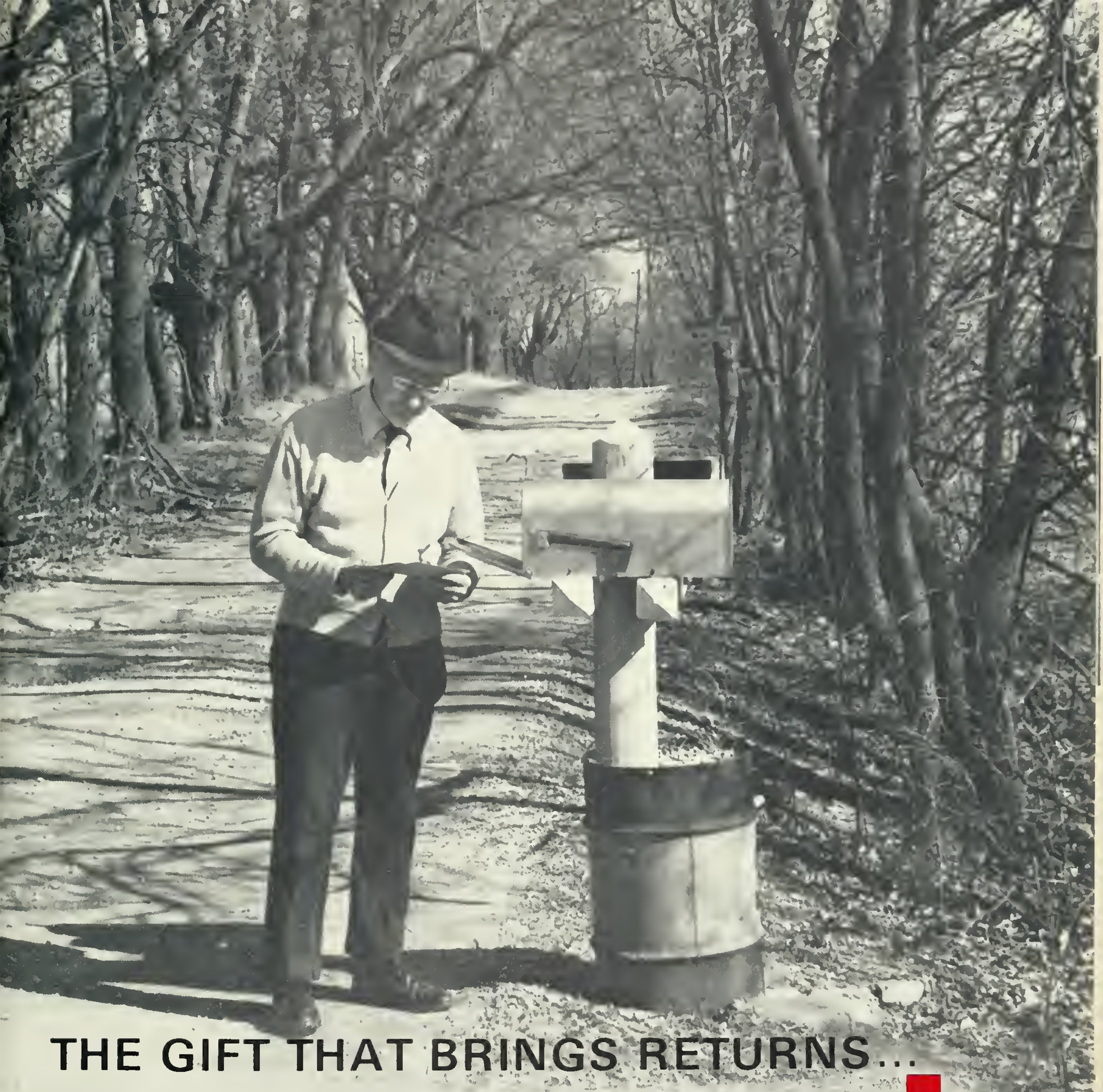
So what do we do? Give up and do nothing? Avert our eyes from injustice and need in our home, neighborhood, country, and international community?

No. First, we should go right ahead obeying Jesus' admonition to minister to "the least of these," without any expectation that it is "solving" a "problem," or related to "solving a problem." If you find Ebenezer Obomanu lying bleeding by his ice cream truck, call the paramedics and the police, without thinking of curbing crime in Chicago or rescuing the city's deteriorating neighborhoods.

Second, keep in mind that God's way is not the world's way. The world's way is that of imagining we are faced with a bunch of knotty problems, which, if we can only solve, we will be able to set everything right. God's way is the way of creation —building something new, following a design too complex for us to comprehend, on a schedule too long for us to measure.

Third, in so far as we can discern God's calling, we should allow him to work through us in that new creation. For some of us, it may not take us much further than acts of kindness to immediate neighbors. For others, it may lead to wider involvements in working for justice or in alleviating need and suffering.

The important thing is not to despair in the face of complex issues and turn away from the world. It isn't a matter of deciding what to get mad about first. "Solving all the world's problems" is not our business. Being part of God's new creation is. —K.T.



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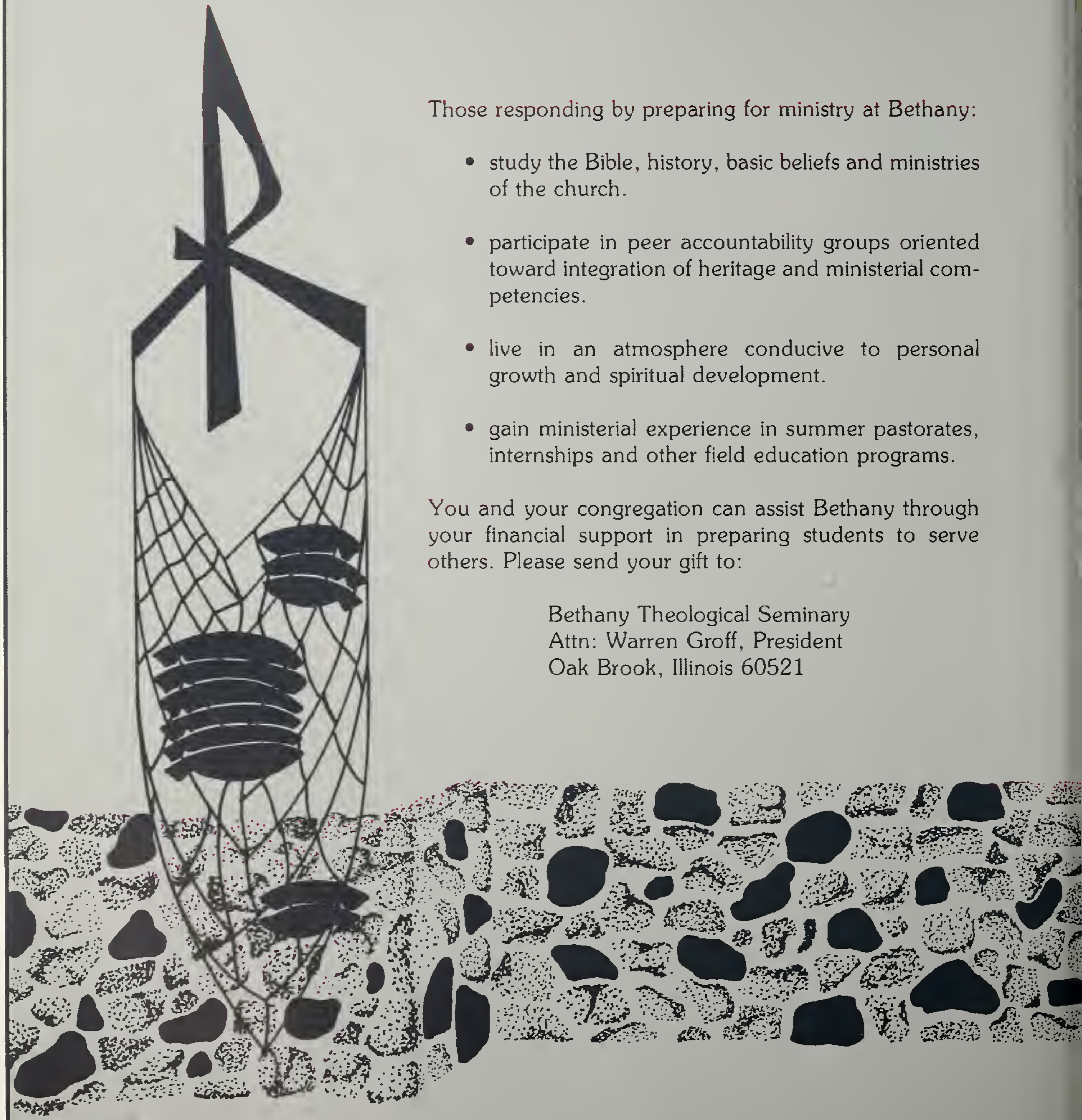

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OCTOBER 1984

DO BRETHREN REALLY RESPECT 'INDIVIDUAL CONSCIENCE' ON WAR?

contents

10 **Veterans for Peace.** Although military veterans are plentiful in many Brethren congregations, denominational position papers seem to offer only lukewarm acceptance to Brethren who choose military service. Wendy McFadden introduces a group that is looking at the problem.

12 **Jim Burt: One-of-a-kind Brethren.** This World War II hero made a careful study of position papers before joining a church that claims "to hold in respect and fellowship those in the church with whom we agree or disagree." A constant concern for people and a pacifist lifestyle make this holder of a Congressional Medal of Honor a unique member of the denomination. Story by Kenneth L. Gibble.

15 **Bill Stovall: Radical Unawares.** This Korean War veteran had problems with some of the "radical" expressions for peace by Brethren young people until he recalled an incident that had triggered his own "radical" act.

16 **Bob Jones: A Veteran Who's for Peace.** A Brethren minister tells of his frustration as a veteran who joined a peace church. Both conscientious objectors and veterans need support, he says, and we all have much to offer in the pursuit of peace, despite our varied backgrounds.

18 **Water from a Thousand Wells.** There is no way to calculate the lives enriched and the lives saved by helping rural Nigerians find sources of clean water. Owen Shankster tells of the church's response to the physical and spiritual needs of people in northeastern Nigeria.

24 **Teacher, What Do You Say?** "When we Brethren debate moral behavior," says Lauree Hersch Meyer, "we rarely invest as much energy in seeking to understand other persons as we do in defending 'our' position on the matter." We are not called to judge one another or ourselves, says Meyer. Rather, we are invited to give and receive Jesus' judgment, which is both freeing and redeeming.

In Touch profiles Paulyne Harmon, Bradford, Ohio; Carlton and Julia Reinhard, Hamilton, Ind.; and Otho and Helen Watts, Nampa, Idaho (2) . . . **Outlook** reports on Church Women United assembly. Mass media survey. New fellowships. Lutheran suspension of members. New radio series. Tax ruling. Brethren-Mennonite evangelism event. Vyara anniversary. EYN chairman. Olympic games study. Sudan's Sharia law. Mennonite Your Way. Annual Conference committees. BVS Unit 166. WCC (start on 4) . . . **Update** (7) . . . **Worldwide** (9) . . . **Bible Study,** "Not Hearers Only," by Harold S. Martin (22) . . . **Windows in the Word** (26) . . . **Column,** "A Call We Can't Ignore," by Jay Gibble (27) . . . **Small Talk** (28) . . . **Opinions** of Inez Long, Jan Eller, and Sam Detwiler (start on 30) . . . **Turning Points** (35) . . . **Editorial** (36).

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messenger

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letters

EYES ON LOOMING DANGER

In the winter of 1932-33 Helmut Gollwitze passed out leaflets with the title, "Hitler ist gleic Krieg," meaning, in part, "Hitler Equals War. Though that war did not come until 193 anyone with good insight could see in 1932 wha direction Germany would go if Hitler came t power. But the German multitudes ran after tha Pied Piper.

A comparable warning before the US pres dential election of 1984 could be summarized "Reagan Equals War." There is grave danger tha the Reagan administration will invade Nicaragu after the election, or even before, and plung much of Central America into a bloody war. Th danger is very great that the human family wi not get through four more years of Ronal Reagan's type of leadership without the worl blowing up. In any case four more years c deluded amassing of nuclear weaponry woul bring the superpowers so close to nuclear ar nihilation that a turn back would be much harde even than now.

Reagan is no Hitler. Each world leader ha been a distinctive personality. But the leaders c this country and their counterparts in the Sovie Union are taking the world toward immensel greater disaster than that which Hitler and thos around him brought on Germany and Europe.

It is crucial that Brethren have eyes to see th looming danger and, so far as is possible throug voting, choose "the things that make for peace rather than the arrogance and folly that are tak ing us into regional war and nuclear cataclysm

DALE AUKERMAN
Union Bridge, Md.

APPRECIATION FOR MESSENGER

Thank you and praise to God for the good ar ticles and words of truth readers are finding i MESSENGER. I only wish that more folks woul read it. Here are some things I appreciated in re cent MESSENGERS:

—the June editorial, "Bothered by the Bible.

—the July article, "When Sickness Comes," b Harold S. Martin, based on that great little boo of James, which can truly bring us to the abun dant life of joy and peace.

—the July article on troubled Brethre farmers. We need to be aware of the problems o those in our own land as well as the problems o farmers in other countries.

—the July article, "Sanity Insurance," b Lauree Hersch Meyer. We understand her lov of God's creation and her desire to pass on to he sons the love and greatness of God.

IRA D. MALOTT
Wabash, Ind.

REMEDY FOR THE FARM CRISIS

I have sent a copy of the July MESSENGER t my Ohio senators and representative. The letter enclosed with each copy read, in part:

"The farm problem is not one of one com munity in Kansas, but of the entire nation Agriculture is *the* basic industry of any culture If food is not raised, people don't eat. If farmer ı't survive, food cannot be raised. Further, re must be satisfactory distribution so people ı get food when it is available.

'If the family farm disappears and agriculture aken over by corporate agriculture operating 8-hour days with time and a half for overtime, l automotive production wages, America l see hunger in the proportion of famine.

Needed is refinancing of family farms at low erest, even a moratorium on interest or princi- , where weather disaster strikes, to prevent ms going bankrupt on a wholesale basis. Also need to maintain agriculture prices at a level ere the farmer can make more than $6 an ır, or 30 cents an acre."

R. F. McKibben

yton, Ohio

LIGHTENING AND ENRICHING

n the July Messenger we found much to ghten our minds, enrich our souls, and make appreciative of our church. We realize that d is using our church to do his will. The issue all so good that I hesitate to pick out any one t. But the section on hunger ministries by ward E. Royer answered many questions for and gave me a deeper love and respect for church. Thanks for making it graphic. I ommend it and the rest of the magazine for thren reading.

Edna R. Frye

dgewater, Va.

SES FOR ETERNAL PUNISHMENT

'ontrary to William W. McDermet's "A Way of Hell" (August), I do find biblical bases eternal punishment. Support that allows a son to follow a course to hell without warning teaching before that course is followed is ely trying to gain love, not loving that other son.

is the type of love that says, "I don't want to reject me, so I will support whatever you a need to do."

/here is the pain-bearing love of Christ that , "I love you, but you must make your own sion about following me"? Where is the love enables us to speak in truth God's com- ıds and support the difficulties that come as a lt, rather than to support an idea that sounds d and logical?

is just a type of human social "love" that gnizes all people's freedom to use their in- dual conscience as the guide for right and ng, without recognizing the guidelines of the True Author of Life.

Susan E. Hartwell

nmelstown, Pa.

THWAYS THROUGH THE WILDERNESS

am deeply grieved that Messenger does not more direction for adults, youth, and dren in chartering their individual pathway ugh the wilderness of choices each has to e in life to find the way pleasing to God.

lessenger needs to teach how to enjoy a ghtful afternoon or evening with music and activities to challenge the intellect and the spirit, not merely the physical body. It needs to teach how to gracefully say, "No thank you, I do not drink strong drinks." For 250 years the church has shunned those who kept the bottle in a secret place. Now social drinking has become quite acceptable. Instead of teaching total abstinence, the theme seems to be, "Learn to control your intake of liquor." But this has proved to be an impossibility. After a drink or two, the person is not able to make a safe decision.

What are we waiting for? Who do we expect will teach our children or be an example of upright honest Christian conduct?

Sara Sheaffer

Leola, Pa.

AGREEMENT AND DISCORD WELCOME

We, the church, may be more "of one mind" on certain issues than we think.

Many times in our own individual minds we have conflicting senses, feelings, intuitions, and opinions. Total agreement and harsh discord are simply two states of the church's mind. Both agreement and conflict in the church's mind are welcome to an extent, but to have too much of one or the other is poor mental health.

George Edward Clark

Fairfax, Va.

GRACE CAN'T BE DESERVED

Grace is not (contrary to Fran Clemens Nyce—August Letters) leniency, or broadmindedness, or mere "love and acceptance toward a person who hurts or offends me personally." Nor is grace (contrary to Mary Jeanette Ebenhack—August Opinions) just one of several biblical doctrines, roughly equal to, but entirely separate from, God's Judgment and demand for righteousness. Most of all (again, contrary to Ebenhack), grace is not something anyone can be "deserving of."

"Deserving grace" is a contradiction in terms, and leads me to believe that both Nyce and Ebenhack have the same misunderstanding of grace. You can deserve leniency, if you are basically a good kid and it's your first offense. You can deserve broadmindedness, if you are just a little odd or out of the mainstream. And you can, quite definitely, deserve justice if you have been "sinned against." But you cannot *deserve* grace.

Grace is powerful and transforming. It is, in fact, *saving* grace, capable of bringing about salvation not only from eternal punishment, but also from all of humanity's sinful ways.

Even though I think I understand grace differently from Nyce, her question is still a profound one: How can grace be appropriately offered to a big entity such as a corporation or a government? Certainly not through strong-arm tactics of boycotts or protests. But perhaps through person-to-person witnessing about the transformational love of God in the lives of individuals and communities.

Jim Benedict

Royersford, Pa.

page one

"Kathy Acorn" is the way she got listed on the minutes of her first Communication Team meeting, after the note-taker heard her name wrong. That was Kathy Achor's first day as editorial assistant for Messenger, a Brethren Volunteer Service position.

At her second Communication Team meeting, in September, I couldn't resist indulging in a bad joke, and muttered that now Kathy had grown into a mighty oak.

Kathy Achor

Well, she *has* turned out to be a sturdy, reliable member of the Messenger staff. She's also energetic, insightful, and inquisitive. Already becoming proficient at news stories, In Touch articles, and paste-up, Kathy will see her first feature story appear in the December issue. All of her work is marked by a deep interest in what is happening in the church and the world.

A 1984 graduate of Juniata College, Huntingdon, Pa., Kathy majored in peace and conflict studies and was awarded the Baker Peace Prize. During college, she spent three months at the New Windsor Service Center, near her hometown of Westminster, Md., doing an independent study with the On Earth Peace Assembly.

Though she can appear quiet at first, she's "very honest and outspoken," says Debbie Eisenbise, one of the leaders at Kathy's BVS orientation. Debbie describes her as a "holistic person" whose spirituality is an integral part of herself. "She works out of her conscience."

Kathy is "still exploring" and isn't sure what direction her future will go, though she's eager to put her writing to use. This one-year BVS assignment with Messenger is part of her exploring, as was her course of study in peace and conflict. And she openly admits that she has more questions now than when she began college.

There's certainly nothing wrong with that, if the questions are as important and probing as Kathy's. She has a creative restlessness that will keep her from settling for too-easy answers. Messenger is pleased and grateful to have yet another talented volunteer offer her gifts to the church. —W.C.M.

in touch

Paulyne Harmon: When she talks, people listen

Being shy might keep her from becoming church moderator, but it hasn't stopped her from becoming one of the most listened to people in the Bradford (Ohio) Church of the Brethren. Because when Paulyne Harmon talks, people listen.

Every day for the past 12 years Paulyne has provided people in the community with her words of comfort through a "Dial-A-Devotion" (D-A-D) program. Initiated some 13 years ago by Bradford's former pastor, Wilbur Fether, who got the idea from a similar "Dial-A-Prayer" service, the program "temporarily" was handed to Paulyne when the pastor went on vacation.

"He asked me if I could possibly find something to say each day for two weeks," remembers Paulyne. "When he came back he said, 'Why don't you just continue with it?' I guess he knew that it was something I could do. It helps me feel more like a part of the church."

Anyone who can reach a telephone has access to the Dial-A-Devotion service. By dialing 448-2210, day or night, callers can listen to a three-minute recording.

"I have had calls from teenagers and especially from widows. It seems to be a particularly good service for widows; they can't sleep, and this way they can hear a familiar voice at night."

The majority of the feedback she has received has been favorable.

"Unfortunately, I have no way of knowing how far the service reaches," notes Paulyne. "I do know that Dial-A-Devotion is a part of a lot of people's personal devotions. I have some people who listen faithfully every day. Then there are others who listen now and again when they think about it."

"When long-time members in the church pass away, I do a special message and dedicate it to them. I try to put something personal in it that I know about those folks—a personalized poem or scripture or something of that sort."

The program is changed daily. Every morning Paulyne goes through familiar preparation steps, searching through various sources for the appropriate words.

She may not be as well known as E. F. Hutton, but for the people who do listen to her, Paulyne Harmon's words are as good as gold. —STEVE MUELLER

Steve Mueller, of the Modesto (Calif.) Church of the Brethren, is a senior at the University of La Verne, where he is editor of Campus Times, *the school's weekly newspaper. He served this past summer as an intern with* MESSENGER.

Carlton & Julia Reinha

A few years ago the words INPUT, GOTO, IF . . . THEN, and LET had meaning for few people. But with the advent of home computers, these computer programing terms are becoming familiar to people of all ages.

To Carlton and Julia Reinhard, members of the Cedar Lake Church of the Brethren, near Hamilton, Ind., these terms are the key to a new card game they created, called REM. (REM is a BASIC computer programing term that means "Remark.")

The game was conceived by Carlton one sleepless Christmas Eve night. With Julia's help, he developed a prototype of the game, using pieces of cardboard for the deck. The Reinhards believe that one of the major hurdles of computer programing is the new terms you must learn. REM helps anyone "age 7 to 97" to clear this hurdle in a fun and educational way.

There are hundreds of computer books on the market and hundreds of computer programs as well. But REM is "the first card game for the computer age," according to its creators. They hope their game

Otha & Helen Watts: S

Otha and Helen Watts of the Nampa (Idaho) Church of the Brethren don't think of themselves as unusual folks. "We're very ordinary people. Very square," says Helen. Otha is a farmer and a member of a local barbershop chorus. Helen has been PTA president and served on Annual Conference Standing Committee.

But last February, these parents of five and grandparents of seven broke the law. Their crime? They, along with seven other people, tried to stop a train carrying nuclear warheads.

Otha and Helen are members of the Canyon County Citizens For Peace, a group dedicated to peaceful protest against the increase of nuclear arms. Says Helen, "It's part of a larger network called the Agape Community, which stretches from South Carolina to Washington State and includes people of all expressions of faith."

The Agape Community network keeps

REM-arkable new game

will prove to be a valuable contribution to that age.

Carlton explains that REM fills a void between studying a textbook and working directly on a computer. "It is a fun way to learn computer terms, and no computer is used. A $4.98 card game is an inexpensive way to get involved with computers."

He insists that the game can be exciting even for those who have no interest in learning computer terms. "Learning is not forced on the players. The repetition automatically results in familiarity. Points are given for completed programs and deducted for unplayed cards. The player with the most points is declared the best programer of the game."

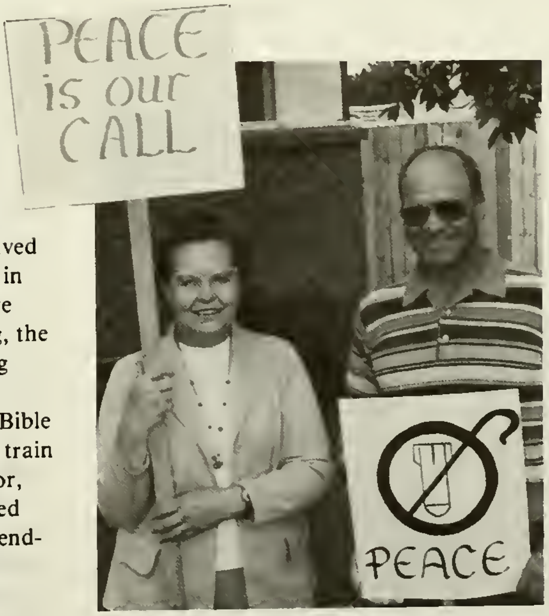
Julia is an elementary school teacher and Carlton teaches in high school. They stress the fact that REM is educational as well as fun. So they added definitions and "challenge" questions and answers to the information on the cards. These have no effect on playing the game, but are an added feature for the player who would like to know more about the terms.

Julia and Carlton, former Peace Corps workers on the West Indies island of St. Vincent, have been active members at Cedar Lake, serving as youth advisors, and witnessing through their musical talents. Currently they serve as deacons. On top of teaching and church work, add "marketing" to their activities, now that they are busy introducing the public to REM. — K.T.

Help us get in touch. Do you know someone who ought to be in In Touch? *Remember, In Touch sketches are about people who are doing interesting things, are giving a significant witness, or have had a unique experience. Please don't think of them as "tributes." Send us your suggestions, along with a brief statement about them. Write:* MESSENGER , *1451 Dundee Ave., Elgin, IL 60120.*

hat train!

track of the trains that haul nuclear weaponry from a factory in Texas to submarine bases in South Carolina and Washington. Each train carries the destructive equivalent of *at least* 500 Hiroshimas.



The Watts couple first became involved with the Canyon County organization in August 1983. Says Otha, "The more we heard about the way things were going, the more we felt we ought to do something about it."

After several months of prayer and Bible study, the group chose to try to stop a train traveling to a submarine base in Bangor, Wash., late last February. They notified the local papers and police of their intended civil disobedience.

Just after midnight on February 24, Otha, Helen, and others waited for the train along with a hundred supporters.

When the train came near, eight members of the group crossed over a barricade set up by the police. Helen and six others were immediately arrested.

Although they were allowed during their trial in May to present evidence about the immediate dangers of nuclear war, four were later found guilty of criminal trespassing and fined $100 plus court costs. Helen and two others decided to serve a one-day sentence instead of paying the fine.

The three were in jail for less than 24 hours. "It wasn't fun and I wouldn't want to have to do it again," says Helen. They did cause a stir, however.

Since then, Otha and Helen have attended vigils along the tracks with hundreds of others. "We may not know what will happen next, but we're committed," says Helen. "It's when the middle-aged, middle-class people get involved that we will turn everything around." — MICHAEL KLAHRE

Michael Klahre, of Everett (Pa) Church of the Brethren, returned home in August after serving this past year as an intern with MESSENGER.

CWU national assembly draws Brethren women

About 30 Brethren women took part in the Ecumenical Assembly of Church Women United, held at Purdue University in July. The 2,800 participants included 250 international guests, which added richness to the assembly theme, "Come Build a New Earth: Pieces to Peace."

Jane C. Shepard of Peace (Portland, Ore.) Church of the Brethren played an important role as a CWU regional vice president and member of the steering committee. Martha Yamasaki, Beth Glick-Rieman, Melva Jimerson, Mary Cline Detrick, and Geraldine Glick led "Focus" sessions, and Ingrid Rogers shared peace music as part of the program.

The assembly's peace theme was graphically represented at the opening ceremony by colorful pieces of material brought to be stitched together as part of "The Ribbon," a nationwide peace project that CWU is enthusiastically supporting. The three-foot segments illustrated those things the women could not bear to see destroyed by nuclear war.

The plan is to join segments of the ribbon from all over the US and tie the final product—a mile or more in length—around the Pentagon next August as part of a national peace observance on the 40th anniversary of the Hiroshima and Nagasaki bombings.

That action will emphasize "that we would like the world to go from pieces to peace," said Roma Jo Thompson, Brethren participant from Union Bridge, Md., and director of the disaster child care program for the denomination. "We women are convinced that we can make a difference."

Reflecting on the entire conference, Thompson said, "I felt the issues that were lifted up were right down my alley of social action and service as a Brethren. I felt right in step with it all."

In one of the keynote speeches, Julia Esquivel spoke from her perspective as an exiled Guatemalan poet and activist. "The poor of Central America are uniting," she said. "That is why they present a danger, not because they are communists or Leninists or leftists, but because they ask for justice and demand that their right of personhood be respected." Esquivel emphasized the need to study and be informed.

Melva Jimerson of Washington, D. C., was one of the Brethren women who gave leaership at the Church Women United assembly. About 30 Brethren attended the quadrennial event.

Evangelism, ecumenism, mission, and relationships were cited as major organizational thrusts for the coming year by CWU's two highest-ranking women, newly elected president Sylvia Talbot and general director Doris Younger. Talbot is an African Methodist Episcopal laywoman and vice moderator of the World Council of Churches. Her tenure will run through 1988, when the next assembly will take place.

Church Women United is a national, ecumenical organization that brings together Protestant, Roman Catholic, and Orthodox women.

Mass media is limited as vehicle of change

Mass media may be of "limited usefulness as vehicles of change," according to the largest research study ever made by the World Association for Christian Communication (WACC), headquartered in London.

Though researched in India, the findings may be of international significance. Researchers studied 12,000 households in five villages in three of India's rural areas between 1977 and 1983.

Among the findings:

The major determinants of social change are "interpersonal communication, community activism, and political agitation." Radio, books, and newspapers were not the major determinants they were presumed to be.

Those who benefit most from mass media are those who are already well off and enjoy literacy, education, housing, and employment. "Through mass media," the researchers noted, "the rich get rich faster and the powerful more powerful."

The medium with the greatest penetration was radio, reaching some 40 to 60 percent of the population daily. "But its capacity to induce change is limited by the inability of the vast mass of the people to benefit from it."

Next in importance were newspapers, which reached 12 percent of the people.

Religion is hardly a noticeable factor in mass media, said the researchers. Where it is significant, it occurs only through radio, but not to the extent that it brings about noticeable change.

The summary of findings concludes: "In Christian evangelism, mass media do not supplant and cannot exceed pastoral work at the village level."

Three fellowships join denomination

Three new fellowships have been received into the Church of the Brethren: Valley Peace church, Boise, Idaho; Christ Our Peace church, The Woodlands, Texas; and Communion Fellowship, Goshen, Ind.

Valley Peace, which began meeting in March, is made up of 12 Brethren from the Nampa church who, with the blessing and support of their former congregation, made a covenant to start a new church. They meet in an elementary school near Boise and are looking for a pastor.

Christ Our Peace church was received as a fellowship July 19 at the Southern Plains district conference. A project of Southern Plains District and the Brotherhood for three years, the church completed its first year in September. Tim and Jill Zook-Jones co-pastor this small congregation located in The Woodlands, a new urban development near Houston.

Communion Fellowship began as a Goshen College Bible study group led by Doug Fike, who still holds a primary leadership role. Actual membership in the community numbers about 65, but midweek meetings draw as many as 120 participants. Affiliated also with the Mennonite Church, Communion Fellowship was received August 17 at Northern Indiana district conference.

Lutherans suspend two white members

Two white southern African churches have been suspended from membership in the Lutheran World Federation for failure to give a clear witness against apartheid or to work sufficiently for unity with black Lutherans. Delegates approved the suspensions in a secret ballot, by a vote of 222 to 23, with 29 abstentions.

Earlier in the assembly, held in Budapest in July, the two churches, the 6,600-member Evangelical Church in Southern Africa (Cape Church) and the 15,000-member German Evangelical Lutheran Church in South-West Africa (Namibia), had presented letters asking that their memberships in the federation remain "dormant" until the controversy was resolved.

At its last assembly in 1977, the LWF had called on member churches to reject apartheid as a "matter of faith" ("status confessionis"). It said that a church that failed to renounce apartheid as a heresy would exclude itself from the Lutheran world community.

The resolution approved by this year's assembly says that the two suspended churches are not entitled to send voting delegates to an LWF assembly or official meeting, nor to have any of their members on an LWF governing organ. The federation offered to send delegates "to counsel with and encourage the Lutheran churches of Southern Africa" and appealed to member churches around the world "to support all Lutheran churches and all churches in Southern Africa in prayer."

In later action, the assembly approved several recommendations in a document on "Racism in Church and Society." If there is not positive movement by the suspended white churches by January 1987, says one recommendation, then all financial and personnal support to the suspended churches is to be terminated by assisting churches.

Member churches were asked to support boycotts of South Africa at several levels and to withdraw investments in corporations doing business in South Africa. Members also were urged to oppose all forms of racism in their institutions and nations. They are to report to the LWF executive committee by January 1988 the actions they have taken "to remove all forms of institutional racism from their structures."

New radio series focuses on 'fair fighting'

A ninth series of *Choice* radio spots will soon be available to congregations. The series is sponsored by the Mennonite Church, the General Conference Mennonite Church, Mennonite Radio and Television of Canada, and the Church of the Brethren.

Written and narrated by David Augsburger, professor of pastoral care at Associated Mennonite Biblical Seminaries in Elkhart, Ind., *Choice IX* continues in the award-winning style of previous series, posing situations requiring an ethical choice and suggesting possible Christian responses.

In the 65 60-second spots, Augsburger examines the destructive ways of fighting in relationships and gives suggestions for fighting more fairly. He believes "the skills for fair fighting—for ending self-defeating patterns and beginning alternate ways of working jointly at problem-solving—can lead to mutually satisfying solutions."

Brethren congregations will receive a letter describing the radio spots and inviting participation in placement.

David Augsburger works with recording engineer Abe Rittenhouse to record the messages for Choice IX, *a radio series on resolving conflict in interpersonal relationships.*

Lebanon church loses in county tax ruling

A request by the Lebanon (Pa.) Church of the Brethren that its picnic grove be exempted from real estate taxes has prompted Lebanon County tax officials to examine other cases in which churches have tax-exempt property that is leased to other groups.

The request was denied on the basis that the property was not used exclusively for worship but occasionally was rented to other groups. The church applied for exemption, although its property has been on tax rolls for 30 years. The value of the picnic grove is $5,800.

In a letter to chief assessor Norma Stickler, the county solicitor said, "One of the principles set forth by our Superior Court is that 'actual use' means exclusive use, and that a concurrent or alternate occupation of the real estate will defeat the exemption."

The county solicitor also cited several other cases, including the Pennsylvania supreme court's decision that denied an exemption on the grounds that only the place of worship, i.e., the church, was exempt.

Brethren, Mennonites plan evangelism event

Brethren and Mennonites are planning a major anabaptist evangelism event designed to "celebrate the good news of the gospel." The theme for the convention, scheduled for April 11-14, 1985, in Denver, is "Alive . . . 85! Evangelism and Church Growth in Action."

John Tomlonson, executive of Western Plains District, is a member of the planning committee.

The plenary sessions will be times of worship, celebration, inspiration, and sharing stories from congregations. Friday and Saturday afternoons will feature 30 workshops each on a wide variety of topics.

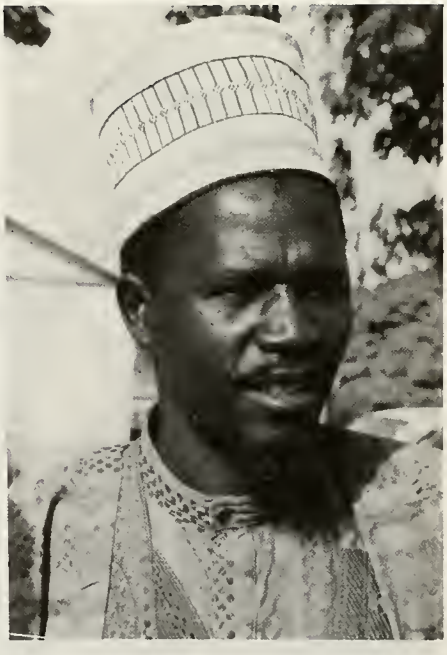
The planning committee, chaired by Arthur Climenhaga of the Brethren in Christ, expects a great deal of interest and large attendance. "We need to underscore the evangelistic mission of the church, to inspire and call to renewed commitment to Jesus Christ, and to instruct and equip believers for the ministry of evangelism," said Climenhaga.

CNI's Vyara church marks 75th anniversary

The large Vyara congregation of the Church of North India celebrates its 75th anniversary this month, with festivities scheduled for eight days, from October 25 to November 4.

Noting the "love, affection and dedication and laudable ministry that was rendered by all the former missionaries in building the church for God's glory and service in Vyara," pastor N. R. Rajvadi says the celebration will be "in sweet commemoration of the dedicated lives of all the missionaries and their labor in this very needy part of our country for the expansion of the Kingdom of God and service to the poor and needy."

Several of the eight days will be spent in visits to witness the growth and progress of Vyara's daughter churches: Champavadi, Agaswan, Kikakui, Lakhali, and Gadat.



EYN chairmanship now 4-year, full-time post

This past year, Ekklesiyar 'Yanuwa a Nigeria (the Church of the Brethren in Nigeria) made the position of chairman a four-year, full-time position. Chairman John Kudzar, pictured at left, lives and has his office at EYN headquarters at Kulp Bible School.

A graduate of KBS and the Theological College of Northern Nigeria, Kudzar served as the Christian Religious Knowledge supervisor for the Gombi local government. He has also served as pastor at the Garkida leprosarium.

Kudzar's wife is the Christian Religious Knowledge teacher at a primary school near Kulp Bible School. They have eight children.

Olympic games linked to frequency of war

The frequency with which a nation goes to war is related to the number of athletes that the country sends to the Olympics, according to a study by researchers at Temple University in Philadelphia.

Led by Jeffrey H. Goldstein, professor of psychology, the study analyzed the participation of countries in the Olympic Games from their inception in 1896 through 1965. The study shows that the connection is even stronger with participation in contact sports (such as boxing, hockey, judo, and wrestling), which have been found to increase tendencies toward anger and violence in both participants and viewers, according to studies cited by Goldstein.

Although the Olympic Games were founded to promote world peace through international respect and good will, the researchers concluded that the games, as presently conducted, do not reduce international conflict, but instead foster an "us against them" mentality.

"If sports competition is presented to athletes and fans in such a way as to emphasize ideological, hostile, or combative sports, then they tend to foster a harmful nationalism and even to fuel militarism," said Goldstein. "If instead the cooperative and prosocial aspects of sports were emphasized, the Olympics could, indeed, foster greater international cooperation."

Thomas Radecki, chairman of the National Coalition on Television Violence, has joined Goldstein in calling on the International Olympic Committee to reform the games to deemphasize their nationalistic nature, concentrating instead on individual achievement.

update

Summer school. As a congregational project, the Hempfield (East Petersburg, Pa.) church provided 14 elementary-age children with summer tutoring in math, reading, spelling, and writing. Following requests by parents, coordinator Kathie Nogle helped start the program with retired teachers and teachers with small children. Youth babysat for the tutors and coordinated the recreation period, while an adult Sunday school class provided a snack. The only cost was $10 to cover supplies, compared with $10 to $15 an hour for private tutors. The effort has been so successful that Hempfield is already making plans to continue the tutoring next summer. Hempfield has another summer program that's likely to reappear next year. The "Special Friends" program for mentally and physically handicapped adults offered Bible study, prayer time, music, recreation, and field trips on Wednesday afternoons. Most of the 13 participants came from the nearby community.

Coming home. The Children's Aid Society of Southern Pennsylvania District is holding a reunion for alumni—both residents and staff—of the Carlisle Children's Home between 1922 and 1960. In addition to being a time to renew acquaintances, the October 20-21 weekend at the Carlisle church will highlight a new fund, the "Source of Last Resort Fund," to make available such services as counseling, medical, or emergency aid for children.

Coming up. The Atlantic Northeast Peace Education Committee and the On Earth Peace Assembly are sponsoring a World Peace Festival at the Ephrata (Pa.) church, November 4 at 7 p.m. The featured speaker is Moderator James F. Myer. . . . Twenty-six workshops will be offered at the Enrichment and Training Conference to be held November 11 at Elizabethtown (Pa.) church and Elizabethtown College. The keynote speaker is A. Don Augsburger, professor of work of the church at Eastern Mennonite Seminary, Harrisonburg, Va.

Names in the news. John R. E. Hoover of Philadelphia (Pa.) First congregation received the 1984 Church-College Relations Service award from Juniata College. . . . Jay R. Buffenmyer of the Palmyra (Pa.) church received the 1984 Excellence in Teaching award from Elizabethtown College. He is an associate professor in business and chairman of the department. . . . The Central Chapter of the National Society of Fund Raising Executives gave its Outstanding Volunteer of the Year award to Henry H. Gibbel of the Lititz (Pa.) church. . . . Gary N. Clouser, president of Brethren Village, Lancaster, Pa., was named president-elect of the Pennsylvania Association of Non-Profit Homes for the Aging. . . . Fumitaka Matsuoka, chairman of the World Ministries Commission, has left the pastorate at the Fremont (Calif.) church to accept the position of visiting assistant professor of theology at Pacific School of Religion in Berkeley. . . . David Hollinger has been appointed director of admissions at Elizabethtown College. . . . Robert C. and Ruthann Knechel Johansen were co-recipients of the highest alumni honors presented this year at Manchester College. Robert is a senior fellow at the World Policy Institute and editor-in-chief of World Policy Journal. Ruthann is an instructor in English at Rutgers University. . . . Juniata College's ninth J. Omar Good Professor of Evangelical Christianity is Corbin S. Carnell, professor of English at the University of Florida. He holds degrees from Wheaton College, Columbia University, and the University of Florida.

Milestones. The Waka Secondary School in Nigeria turns 25 this year. Former students, former personnel, and other people are gathering October 26-28 for a celebration and for special recognitions and merit awards.

Sudan church leaders object to Sharia law

Eight Christian leaders in Sudan have issued a formal statement declaring their opposition to the enforcement of Islamic Sharia law. One of the signers is Clement Janda, general secretary of the Sudan Council of Churches, with whom the Church of the Brethren works in that country.

The church leaders express their loyalty to Sudan and their respect for Muslim people, but they object to the enforcement of Sharia law on all the citizens, one-third of whom are non-Muslims. Christians and other non-Muslims have become the target of these laws "in order to demonstrate the power of Islam," say the leaders.

The statement reports that the Christian faith is abused publicly and that national conflicts have been attributed to Christianity, with Christians accordingly being treated as foreigners in their own country.

No room in the inn? Mennonite Your Way

The latest *Mennonite Your Way Directory* contains more than 2,300 hosts in North America—and more than 200 of those are Church of the Brethren households.

This fourth edition has several hundred international listings, as well as international recipes, feature articles on lesser-known branches of the anabaptist family, and children's activities.

Published by Leon and Nancy Stauffer since 1976, the directory lists people who are willing to provide lodging for travelers. *Mennonite Your Way Directory IV* is available from The Brethren Press.

BVS Unit 166 includes Kentucky work camp

Eastern Kentucky was the starting place for the 166th Brethren Volunteer Service orientation unit. Ten other work campers joined the BVSers there under the auspices of Kentucky Mountain Housing, a nonprofit organization that provides materials, labor, and loans to meet the housing needs of local, low-income people.

For two weeks, six work crews hung drywall, installed insulation, installed siding, raised roofs, cleaned, and painted. The group also learned about the Appalachian economy and culture from guest speakers, a tour of a strip mine, and visits to local Churches of the Brethren.

In the second half of the orientation, held at Camp Woodland Altars (Peebles, Ohio), the volunteers discussed global issues such as nuclear war, disability awareness, environmental concerns, biblical basis for peacemaking, and Third World economics.

Those who completed the orientation in mid-August are pictured above. **First row:** Kirsten Rupel, Rae Ann Hollinger, Earl Dibert, Kevin Dibert, Mary Dibert, Teresa Conroy, Debbie Eisenbise (leadership). **Second row:** Jon Harshbarger, Susan Mast, Ronald Stacey, Billi Janet Burkey, Heidi Loomis, Sylvia Wenzel. **Third row:** Kathleen Achor, Harry Gural, Loren Waggy (leadership), Michael Moore, Martin Huleatt, Caroline Soth. **Back row:** Gene Junker, Chuck Wood, Ron Wenzel, Matthew Pierce, Joe Detrick (leadership), Kent Palmer.

Conference committees appointed by Board

By mail ballot, the General Board has made the appointments for which it was responsible as a result of Annual Conference business. The following people have been appointed:

Taxation for War (Annual Conference committee). Philip W. Rieman, Northern Indiana; Arlene E. May, Shenandoah. Annual Conference appointed Richard Buckwalter, Michigan; Vi Cox, Virlina; and Gary Flory, Western Plains.

Conditions of Childhood in the US (Annual Conference committee). Donald R. Booz, Florida/Puerto Rico; John Carlson, Western Plains; Theresa Eshbach, Southern Pennsylvania; Gordon Klopenstein, Northern Indiana; and Olive Wise, Southeastern. Joanne Grossnickle is staff liaison.

Committee to Study Foundations (General Board committee). Phillip C. Stone, Shenandoah; Mark Ebersole, Atlantic Northeast; John Rudy, Mennonite from Goshen, Ind.; Joanne Valentine, Northern Indiana; and Robert W. Wise, Western Plains. Stewart Kauffman and John Metzler Jr. are staff liaisons.

Structural Framework To Deal with Strongly Controversial Issues (General Board committee). Robert W. Neff, H. Lamar Gibble, Ralph McFadden, Joyce Nolen, Bonnie Kline Smeltzer, all from Elgin, Ill.; and James Poling, Oak Brook, Ill. Administrative Council recommended that this committee be chosen from the Elgin area because it must report this month.

WCC governing body completes business

The World Council of Churches enters the latter half of the decade with a new chief staff officer and guidelines for its work in the wake of the Sixth Assembly last year in Vancouver.

In addition to electing Emilio Castro (see September, page 6) as the fourth WCC general secretary, the central committee outlined ways to implement assembly priorities on justice, peace, and the integrity of creation; women; spirituality; and gospel and culture.

Robert W. Neff, general secretary of the Church of the Brethren, is one of the 158 members of the central committee, which met in Geneva in July.

Two denominations—Moravian Church of Nicaragua and United Presbyterian Church of Brazil—were approved for WCC membership, bringing the membership total to 303. The Sudan

Council of Churches, with whom the Church of the Brethren works in Sudan, was accepted as a WCC associate council.

The central committee approved two world conferences to be held in the late 1980s—on faith and order, probably in 1988, and on justice, peace, and the integrity of creation (JPIC), possibly in 1989.

The faith and order gathering would be the fifth such. In part, the upcoming conference would deal with reaction in various parts of the church to the 1982 WCC theological convergence text on baptism, eucharist, and ministry (BEM).

A statement on Namibia and a study document on recent developments in southern Africa also emerged from the central committee meeting. The first, passed unanimously, "deplores and condemns" South African harrassment of church people and property and adds "deep appreciation for the courageous witness" of the leadership of the council of churches there.

The 22-page document on southern Africa was commended to member churches for study and action. The central committee drew particular attention to five areas: South Africa's accords with Mozambique and Angola that have created the "misleading and dangerous impression" that South Africa is embarked on a policy of peace; the "fraudulent and racist" South African constitutional changes that exclude black people; continuing "oppression" suffered by blacks under apartheid; forced removals of blacks; and criticism by South African churches of these developments.

In other business, the central committee approved:

—432 members of 16 commissions and working groups to oversee various aspects of WCC work;

—recommendations meant to increase women's participation in church and council activities;

—WCC participation in two United Nations-designated periods, International Youth Year (1985) and the conclusion of the Women's Decade (next July); and

—a 1985 budget of $36.8 million Swiss francs.

worldwide

An unprecedented interfaith television network is being planned by virtually every religious group in Canada, pending the approval of the Canadian Radio-Television and Telecommunications Commission (CRTC). The Canadian Interfaith Network (CIN) involves some 16 religious bodies, including Protestants, Greek Orthodox, Unitarians, Buddhists, Hindus, Moslems, Sikhs, and Zoroastrians. The only major religious group not involved is the largest one in Canada, the Roman Catholic Church, but this month the Canadian Conference of Catholic Bishops will decide whether to join. Canadian regulations do not allow privately owned religious television and radio networks. Last year the CRTC decided to license one channel on cable for nationwide satellite religious programing. But it insisted that all the recognized faiths must share the facilities "equitably." The CRTC is expected to give its decision on the network next month.

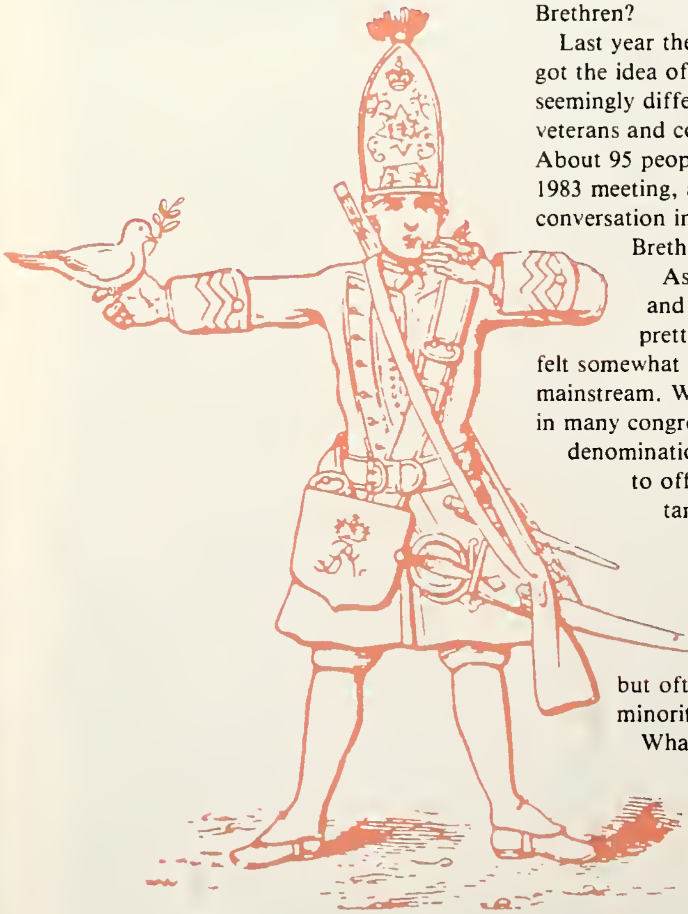
West German Baptists have issued a "Declaration of Guilt" for their behavior during the Nazi period—the first time the small Protestant body has taken such an action. Their statement, which was read at the August congress of the European Baptist Federation, acknowledged, "We did not publicly join the strife nor the sufferings of the Confessing Church, and failed to withstand more consciously the violations of divine commandments and injunctions." Protestants in Germany and the US have been observing 1984 as the 50th anniversary of the Barmen Declaration, a statement issued by some 139 pastors and theologians denouncing the "false doctrine" espoused by church leaders who followed the Nazis. The statement led to formation of the so-called Confessing Church, including such theologians as Dietrich Bonhoeffer, Karl Barth, and Martin Niemoller.

An unusual assortment of Christian, Jewish, peace, and human rights groups has urged the Soviet Union to reverse the conviction of a Jewish youth on charges of "draft evasion." Among the 34 groups are the Church of the Brethren and the National Interreligious Service Board for Conscientious Objectors. The telegram to Soviet officials expressed "deep dismay over the arrest, trial and conviction" of Aleksandr Yakir 28, who was arrested for refusing induction into the army after trying for seven years to emigrate to Israel. Jewish leaders said draft evasion has been commonly used against young Jews seeking to leave the Soviet Union. The interreligious appeal "reflected a sense of urgency among a growing coalition of public interest groups regarding the intensified persecution of Jewish refuseniks," according to one Jewish leader.

A guide to world hunger organizations has been published by Seeds, a magazine about world hunger, and Alternatives, a not-for-profit organization that provides resources for more responsible living. Written by Louis L. Knowles, the 104-page paperback provides an in-depth description of major hunger organizations: Who is in charge? How are funds raised? What kinds of projects does the organization typically support? Where does the money go? How effective is their work? To order the $5 book, write to Alternatives, P.O. Box 429, Ellenwood, GA 30049.

Although military veterans are plentiful in many Brethren congregations, official denominational position papers seem to offer only lukewarm acceptance to Brethren who go to war. Do we have something to talk about?

Veterans for peace



What does it mean to say that the Church of the Brethren is a "peace church"? That all members are pacifists? That we all agree on issues of war and peace and personal conscience?

Certainly not.

But we have a stack of Annual Conference papers that reaffirm our traditional opposition to war and our support for conscientious objectors. How does all this translate into the everyday lives of Brethren?

Last year the On Earth Peace Assembly got the idea of bringing together two seemingly different groups of people — veterans and conscientious objectors. About 95 people attended the December 1983 meeting, a first-of-its-kind sort of conversation in the Church of the Brethren.

As it turned out, the veterans and the COs had something pretty basic in common. Both felt somewhat outside the Brethren mainstream. While veterans are plentiful in many congregations, the official denominational position papers seem to offer only lukewarm acceptance to those who choose to participate in the military. Conscientious objectors, on the other hand, find wholehearted support on the national level, but often find themselves in the minority in their congregations.

What became obvious in that December meeting was that the two groups have much to talk about, and that the church as a whole has some reconciliation to do within its own peace movement.

Since the OEPA meeting, the Veterans for Peace group has met twice and hopes to launch similar programs in other geographical areas. There is even talk of a national symposium on veterans for peace.

The issue seems to be attracting interest in groups other than the Church of the Brethren. The Friends Committee on National Legislation, for example, is trying to develop a national network of peace veterans.

On the next six pages, MESSENGER presents several articles related to veterans for peace. Ken Gibble interviews Jim Burt, the only Brethren to have won a Congressional Medal of Honor. Jim's pastor observes that the war hero's lifestyle is more pacifist than that of many pacifists.

Bob Jones, district executive for nurture and witness in Virlina District, shares some of the comments he made at last December's OEPA meeting, comments that give his personal perspective on being both veteran and pacifist.

And Bill Stovall offers some reflections made after his participation in a Veterans for Peace program at Annual Conference.

The key word in the whole effort seems to be "dialog." "God's reconciliation in Jesus Christ is the ground for our common hope," says a statement of purpose drafted by the Veterans for Peace ad-hoc committee. The group seeks "understanding and healing" as members of the Church of the Brethren.

Surely that is a good place to start, if our goal is to sow seeds of reconciliation throughout an entire world. — W.C.M.

Veterans for Peace
Statement of purpose

Theological preface

As those identified with Veterans for Peace, we believe that God has created the peoples of the earth to be one universal family. We especially affirm this position as members of the Church of the Brethren, believing that God in Christ overcomes the barriers between brothers and sisters and breaks down every form of division, real or imaginary.

We confess our sins of division. As veterans and non-veterans alike, too often we have failed to live up to the truth we have been taught by family and church. While we cannot change the past, it is our belief that God, for the sake of Jesus Christ, has forgiven us of past sin and now gives us the prospect of living our lives in light of the truth we now confess.

We recognize that evil in the world today is both personal and systemic, that is, sin affects individuals and systems of governments, economics, and leisure.

In each historical period and time there are particular problems that confront the church. Today we believe that it is the will of God for there to be healing among all people, beginning with the body of Christ. For this reason, Veterans for Peace seek to receive and uphold one another—veteran, non-veteran, conscientious objector—in all relationships in life, trusting God who is making all things new.

God's reconciliation in Jesus Christ is the ground for our common hope. As children of God, we receive forgiveness through Jesus Christ, believing that regardless of one's past, service in the military or civilian service, each individual is being redeemed in a positive and ongoing way to the glory of God and the upbuilding of Christ's church.

Official church position on war

Veterans for Peace affirm and subscribe to the official position of the Church of the Brethren that all war is sin, and we support those who are in peace leadership within the church.

Dialog as a means of education and reconciliation

Our purpose is to engage the membership of the church in dialog about the issues of war and peace, military and nonmilitary service, all in light of the church's historical position, both official and unofficial.

There are many questions we feel need to be addressed. Why did most young men serve in the military during World War II? Why, after two centuries of nonmilitary service, was there such a shift in thinking and practice among Brethren families? Have congregations in the 20th century failed to believe and teach their youth the church's official position on war? How can military veterans who are converts from nonpacifist churches best be assimilated into the life of the Church of the Brethren?

How can the church recognize, support, and help persons who are struggling through deep personal experiences of the past and who feel rejected by their families, communities, congregations, or by the denomination because of their military or conscientious objector positions? Can the peace position of the church be shared also in a way that reflects respect for persons, regardless of their position, with the hope of persuading them to consider optional ways to peace, in contrast to confrontation that often results in polarization and separation?

Can we as a denomination demonstrate our ability to dialog, understand, and respect different positions among us as an example to governments we wish to influence? Can we as a church love persons equally whether they are soldiers or COs? How can Christian citizenship best be taught within the church, especially to youth?

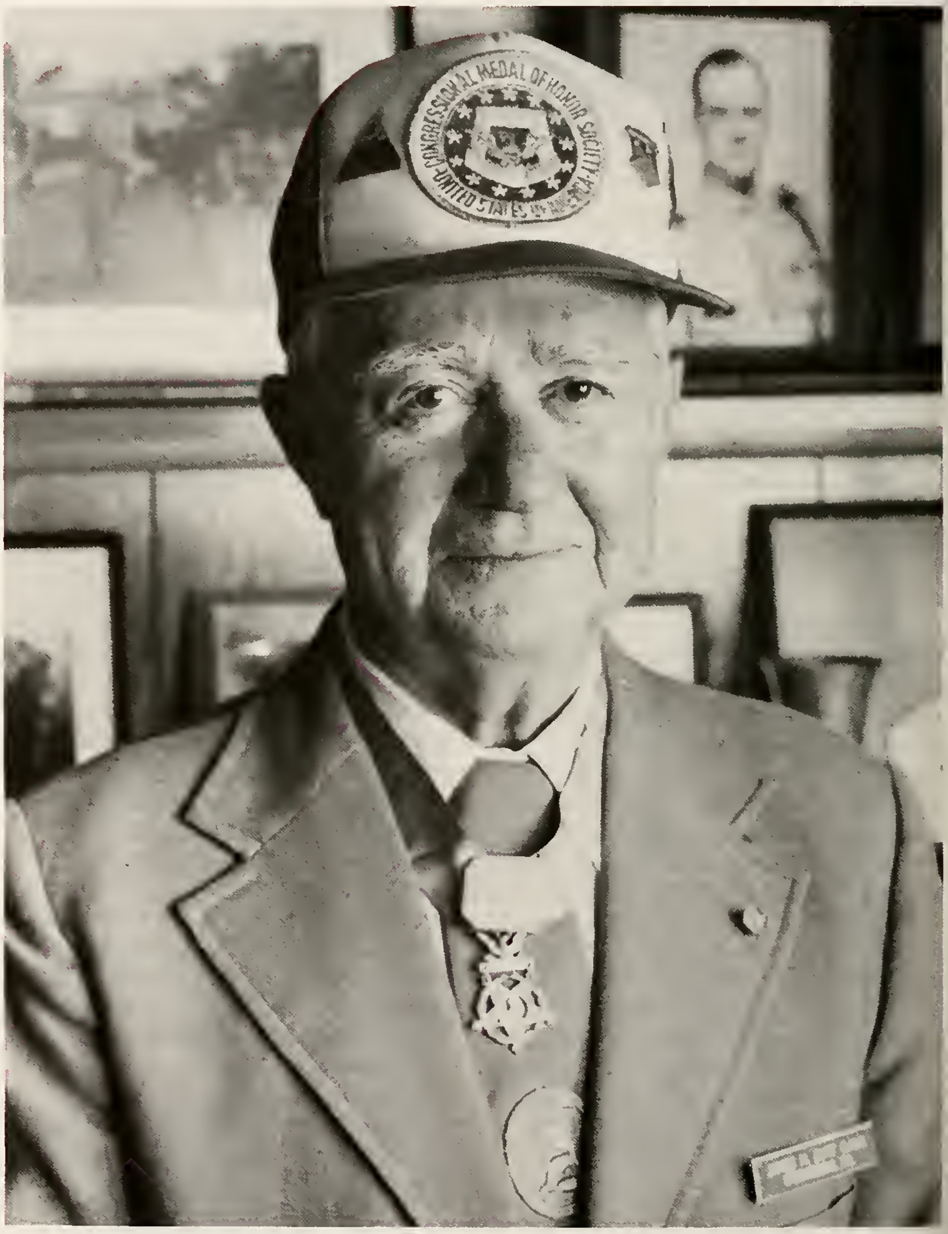
Veterans for Peace are seeking understanding and healing as members of the Church of the Brethren. We believe that this can best be accomplished as we dialog with each other about our past, present, and future. We further believe that persons take precedence over issues and that in accepting one another we are affirming the gospel, that is, God for the sake of Jesus Christ has forgiven each of us and requires of us that we do likewise.

Hope for the future

Our hope for the future is in being faithful to the gospel of peace, reconciliation, and healing modeled in Jesus Christ, our Lord. We recognize that a failure to both call one another to that gospel and to live out the gospel of love may cause us to be destructive to one another. In and through talking with one another, we believe we can define and face together the issues of personal and systemic evil. Through these conversations, we believe we can help build a creative, healing, and peaceful community in the world. Because we hold each other in love, we can build together for a future without war. Our goal is shalom in Jesus Christ. ☐

This statement is a slightly edited version of a working document of the Veterans for Peace, adopted in June. Veterans for Peace is part of the On Earth Peace Assembly, a program of the World Ministries Commission of the General Board.

Jim Burt: One-of-a-kind


CONGRESSIONAL MEDAL OF HONOR SOCIETY
UNITED STATES OF AMERICA

He has a battalion named after him. He wears a Congressional Medal of Honor. He's a very active member of the Church of the Brethren. Granted, he's not your typical *Brethren.*

Brethren

by Kenneth L. Gibble

"I had climbed out of my tank to see if I could find out where the bazooka and rifle fire was coming from. When I stood up to go back to the tank, I was hit in my right side, knocked down, and badly wounded."

Jim Burt paused and looked at me with a mischievous smile. "That happened at Krefeld. Do you know about the Brethren and Krefeld?"

The irony in Jim's question was not lost on me. This was a strange conversation taking place in Jim Burt's study, with its shelves filled with citations, awards, and pictures of his military service during World War II. How was it that Jim, who had spent most of his life an Episcopalian, who can accurately be called a "war hero," and who unreservedly advocates universal national service (and wrote his master's thesis on the subject), knew more about the early Brethren and their 1715 sojourn in Krefeld, Germany, than most of us who were rocked in the Brethren cradle?

The more I listened to this man, the more obvious the answer to my silent question became: Jim Burt is a unique individual.

Unique in at least two specific ways. As far as he knows, he is the only living person ever to have a battalion named after him—specifically, the Third Battalion of the 66th Armored Regiment, 2nd Armored Division. And, as far as *I* know, Jim is the only recipient of the Congressional Medal of Honor ever to hold membership in the Church of the Brethren.

The citation that accompanied the medal sketches the events of heated combat for eight days in October 1944, days in which "Captain Burt's intrepidity and disregard for personal safety were so complete that his own men and the infantry who attached themselves to him were inspired to overcome the wretched and extremely hazardous conditions which accompanied one of the most bitter local actions of the war."

During our conversation, Jim talked with candor and with amazing recall about those events of 40 years ago. Despite the glowing language of the citation and unquestionable physical bravery he demonstrated in combat, he chooses not to use the word "heroic" about himself. "In combat I had one cardinal rule," he says, again with that disarming smile. "Don't volunteer."

He had no personal love of fighting; he was not, in fact, a career soldier, but was called up from reserve status in February 1941, 10 months before Pearl Harbor. "I looked on combat as an unpleasant job that had to be done. You prepared yourself as best you could, minimized risk, and did what you needed to do.

"Trust was important. In our division, mutual trust existed between officers and enlisted men, and we had trust in our comrades too. You know, in all my time in combat, I knew of only one GI who took actual pleasure in destruction, and he was probably deranged."

Jim disputes the depiction of soldiers as lustful for blood. "Such men are a very small percentage in an army, and they make terrible soldiers. They are untrustworthy, unskillful. If one is in your outfit, you get rid of him."

Jim cites Menno Simons as one who tried to pin the blood lust label on soldiers. It's the same quote that Mennonites and Brethren often cite with pride. Wrote Menno: "Iron and spears and swords we leave to those who, alas, regard human blood and swine's blood alike."

"I simply didn't know any soldiers who felt that way," Jim says in rebuttal. "The greatest sin is suicide. Failure to defend human life is suicidal." He recognizes the validity of a conscientious objector position, but says, "I don't believe it's 'conscience' so much as it is genetic disposition that makes some people unable to fight. I would never try to convince a CO to change his position. And I believe COs should also not try to make others change their positions on military defense."

Jim agrees with pacifists that war is a horrible thing. He lost both a brother and a cousin during the invasion of Germany. Especially traumatic was his discovery on the battlefield of what remained of his cousin's charred body.

But such personal experiences did not embitter Jim towards German soldiers. He felt a grudging respect for their precision in battle, their sense of duty, and their fighting ability in the face of certain defeat. He even tells the amusing story of facing two indignant German soldiers who had been taken prisoner by his men. "They told me they were captured unfairly because they had been assisting the wounded. 'We had laid our rifles down,' one of them protested. Well, according to the rules of warfare laid down by the Geneva Convention, they were right! So I let them go. I took some heat from my men about that."

Among Jim's mementos of his military service are photos taken of him being greeted by Presidents Harry Truman and John F. Kennedy. There are no Nazi flags, pistols, or other trophies of battles in his display. The only "pride" in evidence is that of the recognition he received from serving his country.

But Jim couldn't resist pulling out a pocket-sized leather photo folder he had carried in combat. "These holes were made by shell fragments," he told me. "Do you know what stopped the fragments?" He chuckled when I shook my head. "The Old Testament," he said. "I was carrying a pocket Bible too."

After the war ended, Jim returned to a

Above: *Jim loves the out-of-doors, and enjoys working with vegetables and flowers.* **Below:** *The Burt home is filled with mementos of Jim's military career, including photographs of him with two US Presidents.*

successful career as a chemist for a paper company. When travel demands kept him away from his family too frequently, he became a teacher, first in high school, then at Franklin Pierce College in New Hampshire.

Now retired, Jim remains active as a speaker and honored guest at military affairs. He showed me a picture of the memorial honoring the 2nd Armored Division. He chaired the site committee of the memorial called "Altar of Battles."

I winced at the name. Altar of Battles sounded to me like a shrine to a god of war. I had to ask. "Jim, what does 'Altar of Battles' mean to you?"

"It means that Christ is present on the battlefield," he said. And he told me of times he had felt that Presence.

Most Brethren, after hearing Jim's stories and learning of his views might well wonder: What is someone like this doing in a "peace church"?

Jim's answer to this question reveals a great deal about his personality and his religious belief. After Jim's first wife died, he married the widow of that same brother he had lost in the war. An Episcopalian herself, she had moved to Reading, Pa., to pursue her career as an occupational therapist. She visited churches of her own denomination, then began attending the Reading Church of the Brethren. She liked the pastor and the people, and soon found a new church home. When she and Jim married, they both wanted to be part of the same church. But Jim wondered if he would be welcome in a peace church.

He and Pastor Don Robinson spent hours discussing the matter. Jim wrote to the denomination's General Offices for copies of Annual Conference position papers on such issues as conscientious objection, selective non-payment of taxes, and support for those imprisoned for conscience sake. Don Robinson says, "Jim was far more serious and intentional about church membership than most people. He brings the same thoughtful, earnest inquiry to every project. In our discussions, he helps me clarify my own pacifist stance and has helped me change my views on some issues. We disagree at points, but we respect the integrity of each other's views."

Don pauses. "But the thing that most amazes me about Jim is that he has more of a pacifist lifestyle than almost any 'pacifist' I know. I've met lots of peace advocates who are aggressive, unloving people. Jim has constant concern for people. He volunteers to drive folks who need transportation to hospitals, he has worked to raise funds for people who need help with winter fuel bills. He is a gentle, loving man."

My time spent with Jim confirmed Don's testimony. A soft-spoken man, Jim offers his opinions with quiet sincerity and a grace that includes a willingness to poke gentle fun at himself. True to his rural New England heritage, he loves the out-of-doors. His feeder attracts dozens of birds. A wood stove Jim designed himself reflects his concern for renewable energy sources.

Jim loves his church too. He has served several terms on the board as its vice chairman, and speaks with obvious satisfaction of the Reading church's ministry to the community.

But still the question was unanswered: What convinced Jim to join the Brethren? In answer, he reached for a copy of MESSENGER and turned to the "Opinions" section. With a colored pencil, he underlined the editorial note that appears each month: "To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren."

"That's it," he said. "There's my permission ticket to come in."

As I got up to leave, it struck me that Jim had put his finger on one of the best things Brethren have to offer. We've sometimes called it our principle of "no force in religion." It's our belief that every person has gifts to offer for the good of the whole body.

Jim Burt, Medal of Honor recipient and active Brethren. An unusual combination, to be sure. But a good one. ☐

Freelance writer Kenneth L. Gibble, of Harrisburg, Pa., is promotion consultant for MESSENGER.

Bill Stovall: Radical unawares

'My friend got up and started to the back of the bus, insisting that it was all right. So I got up and we both moved to the back seat.'

by William C. Stovall

At the On Earth Peace Assembly breakfast in Carbondale, I was part of a dialog between Veterans for Peace and conscientious objectors. When it was my turn, I stated that I have problems with some of the radical expressions endorsed by the denomination, such as burning draft cards or demonstrating at the White House and the Pentagon.

After the breakfast, Bethany Seminary professor Dale Brown approached me and explained it this way: Brethren, Mennonite, and Quaker students were automatically granted CO status, without question, because of their peace church affiliation. But their friends and fellow students were denied CO status. Some held a "just war" position but opposed the Vietnam War; some had no church affiliation but were morally opposed to killing; and still others were affiliated with denominations not recognized as "peace churches."

Deeply frustrated by these denials, many Brethren, Mennonite, and Quaker students used public demonstrations to declare their open support of their fellow students.

At that point I found a new appreciation for the motives of those who chose such radical expressions of their convictions. Later, as we were on our way home from Annual Conference, my wife, Bridget, reminded me of an incident in my earlier years. She prodded me to recall my return in early 1953 from the battlefields of Korea.

I was traveling by bus with a friend, with whom I had spent many nights in a sandbag bunker and several under the stars. We traveled together toward our homes, his in Southern Pines, N. C., and mine in Roanoke, Va.

We had sat together all the way from Fort Lewis Washington, but as we changed buses in Atlanta, the bus driver said to my friend, "All the way back, boy." I took the seat just behind the driver, and my friend sat down beside me. The driver stepped up into the bus, looked at my friend, and said, "Niggers set in the back on this bus!"

Needless to say, I became angry. I argued that we had traveled all the way across country together and no one else had interfered. We were both wearing uniforms and we made known that we had served together. But the driver was deaf to our arguments. Unless my friend moved to the back of the bus there would be trouble.

My friend quietly got up and started to the back, insisting that it was all right. He wanted no trouble. I got up with him, and we *both* moved to the back of the bus. Side by side on the back seat, we rode all the way to Raleigh, N. C., where we parted company.

As Bridget reminded me, that may not be too different from the more recent expressions of support shown by some of our young people for their college friends.

This is just further evidence that we really need to sit down and talk with each other. If we learn to understand each other, we may realize that we aren't so far apart after all. ☐

William C. Stovall is pastor of the Hollins Road Church of the Brethren, Roanoke, Va.

Bob Jones: A veteran who'

'After I joined the church, I became painfully aware that the church I had selected appeared to constantly remind me of where I had been, rather than to be supportive. . . .'

for peace

by Robert R. Jones

I am a military veteran and a minister in the Church of the Brethren.

I wasn't drafted. I enlisted at age 17. Three years earlier, my 22-year-old brother, whom I greatly admired, and whose dream of becoming a pilot came true, was returned home in a flag-draped casket. World War II caused my mother great pain, which she endured until she died.

I became a guard and jailer at Sugamo Prison, a few miles from downtown Tokyo. In this setting I was exposed to many extremes. I was jailer and guard for Hideki Tojo, "Pearl Harbor Premier of Japan"; Foreign Minister Shigenori Togo; and the 23 others who were sentenced by an international military tribunal after the war—plus many other Japanese prisoners.

I was confronted daily by our former enemy. On the streets of Tokyo I was exposed to children who had no relief from cold or hunger. As a guard on the main prison gate, I was ordered to dump food out of the Japanese laborers' lunchboxes—food that had been salvaged from our garbage cans for their hungry children. I talked with several prisoners whose families were in Hiroshima and Nagasaki when "the bomb" was dropped. From time to time, I had responsibilities behind gate number 13, which led from the main prison to the gallows.

I cannot erase these indelible experiences. They made me intensely aware that there must be a better way to settle differences and live together in peace.

Several years later I was invited to observe a love feast and feetwashing service in a Dunker church. This experience convinced me that the basin and the towel—not war and the gallows—is the answer to the world's differences. I committed my life to Jesus Christ and his ministries through the Church of the Brethren.

But early in my faith pilgrimage, I became painfully aware that the church I had selected appeared to constantly remind me of where I had been rather than to try to understand my situation. I felt this was inconsistent with the teachings of love and respect for persons.

The statements outlining our official stance on peace say that the church respects individual conscience. The papers also clearly state that while we respect those who render full or noncombatant military service, we pledge our support to those who choose open noncooperation with the system of conscription.

I further discovered that many who also followed their conscience and took the CO position, with "official" support from the denomination, were only "tolerated" in their congregations. They too had reentry problems.

In some of our publicity, and our official statements, and through our financial support, objection to war appears to be interpreted within our church as a confrontation with both public and private officials in an effort to make our peace stance known. A dramatic display of strength for peace is encouraged.

On the other hand, there appears to be a cloudy notion that all veterans are militarists and, therefore, incompatible with the Church of the Brethren. A large segment of our members are veterans, without being militarists, and some are conscientious objectors. There are many veterans within our church who sincerely seek peace and brotherhood in the name of Christ. There are also a large number of COs within our church who cannot subscribe to the expressions for peace that are confrontive or tend to polarize people.

Last December an exciting thing happened at New Windsor in a Veterans for Peace meeting. A segment of Brethren, who in the past had been separated by mistaken concepts of veterans versus COs, came to realize that we all shared a mutual mission for peace. In that short time of dialog, many of us felt, for the first time among Brethren, that we had shared who we really were. And we felt accepted, loved, and supported.

We were both lay and clergy, veterans and COs. We didn't fit into the stereotypes of "extremes." Emotions ran high when we discovered that we were no longer separated by an imaginary line, but were simply people who had a mutual commitment to peace in Jesus Christ.

Some Brethren may be militarists. Some may be dramatic or confrontive in their expression for peace. They should be free to make their own witness. But we must recognize that many do not fit into either camp. The Church of the Brethren witness for peace can mushroom if we are willing to share our heads and hearts together, to listen, to cry, to laugh with each other.

We come from varied backgrounds. Each one has so much to offer in the pursuit for peace, and the need is great enough that everyone can contribute significantly to the cause, regardless of past involvement. We need to work together—veterans and COs within the total church. We need to dialog and try to understand each other. We need to remove labels and false assumptions that separate us. We need to discover our mutual ministries—our strong ties of Christian love—and then move forward together, as Brethren for peace. ☐

Robert R. Jones is district executive for nurture and witness in Virlina District.

Water from a thousand wells

There is no way to calculate the lives enriched and the lives saved by helping rural Nigerians find sources of clean water.

by Owen Shankster

"It's not enough!" said the doctor with emphasis. "Training health workers to treat basic illnesses and teach disease prevention is just not enough!" Dr. David Hilton, then heading up the Rural Health Program (RHP) of the Church of the Brethren Mission in Nigeria, had discovered a flaw in our strategy. "It's not enough because we are not attacking the basic problem of impure water."

Long hours had been spent by the Rural Health Program personnel helping villages form committees that looked at village needs and promoted unity in working to meet those needs. Usually the committees came up with projects such as a culvert, a bridge, a road, a well, or a dispensary. Occasionally the local government, through its community development organizer, would assist the community on such projects. Additionally, the state government, through its Rural Water Supply, had many crews digging wells for villages.

But one area with four government crews digging had requests for 400 wells. Each crew would finish at best only two or three wells in a year.

When the sale of Nigerian oil was dramatically cut back, big projects such as television, housing estates, secretariats, and main roads sapped all the available funds, leaving nothing to continue the smaller projects such as Rural Water Supply. In an attempt to increase agricultural output, the government promoted sugar, tomato, tea, coffee, rubber, and palm oil plantations, some of which required irrigation. Huge dams were constructed, big machinery was purchased, fertilizer was imported, and villages sprang up, but no money was left for providing wells.

I asked myself one day, "Why should one expect a thirsty man to accept Jesus, the Living Water, while offering no help to him in his physical suffering? Why should one teach a woman about a heaven where there is no pain and illness, while allowing her children to die of waterborne diseases that could be controlled if there were a clean water supply?" The Church of the Brethren Mission Self-Help Well-Digging Project was envisioned as a means of working with villagers to help them meet their need for a good water supply.

The project was begun in those communities where there was a rural health post that had instilled in the people the desire for better drinking water. An RHP staff person was instrumental in contacting the health posts and village health committees to explain the program. One of our supervisors would then go to the village and explain in detail what we needed them to do.

Each village had to agree to provide people to do the actual digging, to haul up the dirt and rocks from the well, to provide sand and small rocks for the cement, to mix the cement, and to provide food and lodging for the two project men who would supervise their work. The supervisor would also help the village leaders locate the well site and give instructions on the size of the hole to be dug.

At first, villagers were reluctant to commit themselves, because digging a well is hard work. Before we would send project workers, the villagers had to demonstrate their interest by starting digging on their own. Subsequent trips would be made by the supervisor to encourage the digging.

It did not take us long to realize the need for all the village men to be involved in the decision-making process and to have a full understanding of the requirements of the village. There needed to be an agreement by the majority as to the well location, when they would be ready to dig, and how the work would be apportioned. These understandings were fundamental to success. In villages where the village head insisted that the first well be near his compound, arguments arose later, and at the first sign of rock or hard digging the work ceased.

Before long, news of our program began to bring in inquiries from other villages. Many of these inquiries led to ventures more successful than earlier ones because people were more eager. On their own initiative they had decided to cooperate to dig a well.

One village head traveled a long distance to request help from one of our supervisors. When he was told that there could be no help for his village because of

Far left: *Nothing combines so handily the concepts of meeting physical needs and spiritual needs as a well flowing with clean water.* **Left and below:** *Find a woman who has to walk miles every day to carry her family's water supply from a distant mudhole, and you will find a very enthusiastic volunteer well-digger.*

the distance required for supervision, transportation of materials and workers, and the lack of other requests for new wells in his area, he said nothing and returned to his village. In less than two weeks he was back again with a list of 10 villages nearby that he had contacted individually. They had decided to cooperate in the well-digging program! As a result of the efforts of this respected village head, we were able to complete more than 30 wells in that area during that year.

The program has enjoyed the help of some of the local government community development officers. Their acquaintance with the villages in which they have been working to improve living conditions has been good background help. Also, health officers have taught villagers that health and sanitation can be improved through the use of wells and the use of latrines.

In addition, the forestry department has been working toward the preservation of trees and teaching against unnecessary land clearing. Such land clearing increases water run-off while taking with it the good top soil. The fast run-off also decreases the level of ground water, causing wells to go dry. A competent community development officer can accomplish a lot in coordinating these teaching programs, including teaching nutrition and food value.

Some officers provided us with names of villages that were prepared to cooperate in our program, and some encouraged village participation once digging was underway. Local governments have supplied materials, limited transport of those materials, and equipment to assist in the program. We have been most grateful for this participation.

One goal of the program is to help the villages work together to find better drinking water and, in most cases, a supply of water nearer their compounds. We make a point of going to the whole village, regardless of its religion, just as Jesus himself came to bring new life for all. To work together in such a project is a new experience for many villages. We expect our supervisors to be sensitive to the needs of each village as they experience problems in cooperating. We work at helping villagers smooth over their differences and encourage them to continue working together.

As the program has continued, we have made some changes based on our experiences. At first we would send a crew to help as soon as a village had dug down two to four meters. But we found that this encouraged the attitude, "We started, so you finish it." Now we ask a village to dig all the way to water before we send in a crew.

Likewise, we used to supply rope, a bucket, a pick, and a shovel to each prospective village. But it was difficult to retrieve the equipment at the end. Since prices of new equipment continues to rise, we now ask villages to supply their own digging equipment. In cases where the well is very deep, we may supply a headframe to help diggers get in and out of the well and pull up the dirt.

The depth of wells in our area averages 10 to 13 meters. After reaching the water level, the villagers continue to supply

Villagers provide labor and help pay for materials to complete their wells. After the well is dug, metal casings are used to pour successive cement rings up the shaft.

workers to help mix the cement and lower it to the project man in the well for making the cement casing. Where sand is available, the village women carry it in. Otherwise, the village assesses each compound a certain amount to hire a motor to carry the sand. In rocky areas children may be asked to pick up the small stones required for the cement.

The program supplies the reinforcing rods that strengthen the cement rings and bind them together. Wells are four feet in diameter. The project supplies two men, a headman and a brakeman, for casing the wells. These men are guests of the village, and are given food and lodging.

On my first visit to the rural health post at Jara Dali, the RHP health worker showed me the swamp where cattle, sheep, goats, and donkeys were wading in to drink. "This is our only drinking water supply," she said. I was shocked to think that anyone could exist under such conditions. That village of Jara Dali started digging four wells, but in all four the workers hit rock before reaching much water. Fortunately, we had two blasting crews made up of a licensed explosives blaster, a driver, and two drillers. One of these crews, with a Landrover pulling an air compressor set up in the village, was able to get through the rock in three of the four wells. These were then cemented up, ready to produce pure water. But there are many villages similar to Jara Dali that have nothing but swamp water to drink.

On the Biu Plateau in the village of Zuwa there once was a lovely spring-fed stream with pools of clear, cold water running more than knee-deep throughout the seven months of dry season. But during the Sahel drought of the 1970s, this stream dried up. Several of the Zuwa people's attempts to dig wells failed, as they kept striking an overlay of impenetrable basalt rock. When a delegation came to request our help, we went and helped choose three possible sites. Later we took in a blasting crew when the villagers had dug as far as possible. In less than two weeks they were able to get through the rock and reach a good water supply in all three wells. Even a nearby village that has its own borehole depends on Zuwa's wells whenever it has a breakdown. And a third village comes for water in the height of the dry season.

By the end of this past June, our program had completed more than a thousand new wells in northeastern Nigeria. This is essentially the area of Ekklesiyar 'Yanuwa a Nigeria (EYN—the Church of the Brethren in Nigeria) with Yola to the south, Maiduguri to the north, the

Celia and Owen Shankster went to Nigeria in 1950, and most of their 34 years there have been spent in building program. Owen was in charge of most of the construction of the huge Waka Schools complex. In the early 1970s he supervised the building projects related to the Lafiya program. The last few years he has been busy with the well-digging program.

Celia has given much of her time to bookkeeping, teaching, and treasurer's work. Currently she teaches English at a Garkida Secondary school.

Owen Shankster spends most of his days driving from one well site to another, delivering supplies and moving workers and equipment. Often he is invited to share workers' meals.

Cameroun Mountains on the east, and the Gongola River on the west. Recently we have gone to a new area at the request of EYN, which is starting new evangelistic work in the area. (See "North Margi Gets the Gospel," November 1983.) A new road from Biu through Damboa to Maiduguri has opened up a previously remote group of villages, and there is a great need for wells. This could be the means of bringing new life to the hearts of these people through hope in Jesus Christ as well as a good supply of clean water.

During the decades of the 1950s and '60s, the Church of the Brethren Mission, as did many other missions, put priorities on the building of schools, hospitals, and Bible schools, and on literature, rural development, and adult literacy classes. There was neither enough money nor enough personnel to extend into digging wells and pursuing preventive medicine, although those needs were recognized. It brought great joy, therefore, when the Evangelische Zentralstelle Für Entwicklungshilfe (EZE) of Bonn, West Germany, approved our proposal for a self-help well-digging program. EZE agreed to provide funds to implement the scheme, which had been presented through the recommendation of the Christian Medical Commission of the World Council of Churches.

Jesus, the Water of Life, was the person most interested in the wholeness of the individual. We are happy to be a part of a program that attempts to meet physical needs—bringing water to thirsty people—as well as meeting their spiritual needs.

The average cost for a new well is approximately $1,000, with the program covering $650 and the village help valued at $350. A well that requires extensive blasting, of course, costs considerably more. We feel a sense of accomplishment in having involved the communities to the extent of 35 percent of the value of the well.

Now in the third phase of our project, which has spanned more than six years, we have 30 two-man crews cementing casings in as many villages. Also, we have two blasting crews, and we recently purchased a third air compressor and rock drill to equip a third blasting crew. We have two supervisors, whose work is to locate new villages that want to cooperate, explain to them the program in detail, move the well crews to new sites, and keep them supplied with reinforcing rods and cement.

The present Phase III will end in the fall of 1985. But EYN has appointed a committee to look into the possibility of continuing the well-digging program.

Water from a thousand wells. There is no way we can count the lives enriched and the lives saved because of these sources of clean water. Neither can we calculate the number of lives touched and souls saved by this gesture of love and caring. But the Church of the Brethren can take satisfaction in this extension of its ministry of spreading the gospel in Nigeria. They were thirsty, and we gave them drink. ☐

Owen Shankster and his wife, Celia, have been missionaries in Nigeria since 1950.

Not hearers only

Read James 1:19-27.

In the last half of chapter 1, the Apostle James discusses the place of the Word of God in the life of the Christian. The "word of truth" is the instrument by which the new birth is effected (Jas. 1:18), and the same "word of truth" must be the instrument for guiding, disciplining, and maturing the life which it originates. We have been made new creatures by the Word of God (1 Pet. 1:23), and now each of us is called upon to embrace it and give it our utmost attention.

God's Word requires acceptance in the heart (Jas. 1:19-21). We are instructed in James 1:20 to be "quick to hear, slow to speak, and slow to anger." The primary application of the phrase "quick to hear" is that *we should hear God's Word eagerly*. And we should be "slow to speak"—that is, we must not talk back to God. When God speaks we are to listen.

The wider application of these commands, however, is that all of us would do well to listen more and to talk less! It is better to remain silent and be thought a fool, than to speak and remove all doubt! The words of the ancient proverb, "Never speak without thinking, and don't say nine-tenths of what you think," are good advice.

The words "slow to anger" should remind us that even when discussing God's truth (the Scriptures), we need to be careful not to let tempers rise higher and higher, until mean and hard things have been said. The Lord's servant "must not be quarrelsome but kindly to every one . . . correcting his opponents with gentleness" (2 Tim. 2:24). James 1:20 says that "anger" never furthers the cause of right and does not bring about the righteous life that God desires. Those who are unrighteously angry say and do things that they would never do in a quiet and thoughtful moment. Every one of us should be quick to hear, slow to speak, and slow to anger. We need a quick ear, a cautious tongue, and a calm temper.

James 1:21 says we are to "put away all filthiness and rank growth of wickedness, and receive with meekness the implanted word." The Word of God is to root itself inwardly. We must open our inner selves to the influence of God's Word so that its truth becomes transfused into our hearts. The words "filthiness" and "wickedness" refer to any vice that soils. This includes filthy speech, nasty attitudes, and careless actions.

The word meekness (Jas. 1:21) refers to a teachable spirit. We must accept God's Word without any disputing or resisting. The Bible judges us. We hear some pretty straight things said to us from the Word of God. We must receive its instructions with a teachable spirit. In fact, when God's Word is welcomed and rooted in our hearts, it is used by the Spirit to save our souls and to promote holiness in daily living.

God's Word requires practice in daily life (Jas. 1:22-27). The final verses of James 1 practically repeat the words of Jesus when he said, "Blessed are those who hear the word of God and keep it!" (Luke 11:28).

James 1:22 says, "But be doers of the word, and not hearers only, deceiving yourselves." To be a "doer of the word" is to submit to its authority and to comply with its requirements. If we just hear and don't practice, we are not fooling God; we are deceiving ourselves. Naaman (2 Kings 5:13-14) heard about how he could be cleansed, but it was not until he went and dipped seven times in the Jordan that he benefited.

James illustrates the necessity of "doing the word" (in Jas. 1:23-25) by contrasting two persons who look into a mirror. The person who hears the truth, but does not accept it and shape his life by it, is like one who carelessly looks in a mirror but soon forgets what was seen. Have you ever looked at your watch immediately before someone asked you what time it was, and you had to look at your watch again before you could answer? One who merely *hears* the Word is like that, and soon forgets what was heard, and thus the Word has no abiding influence on him.

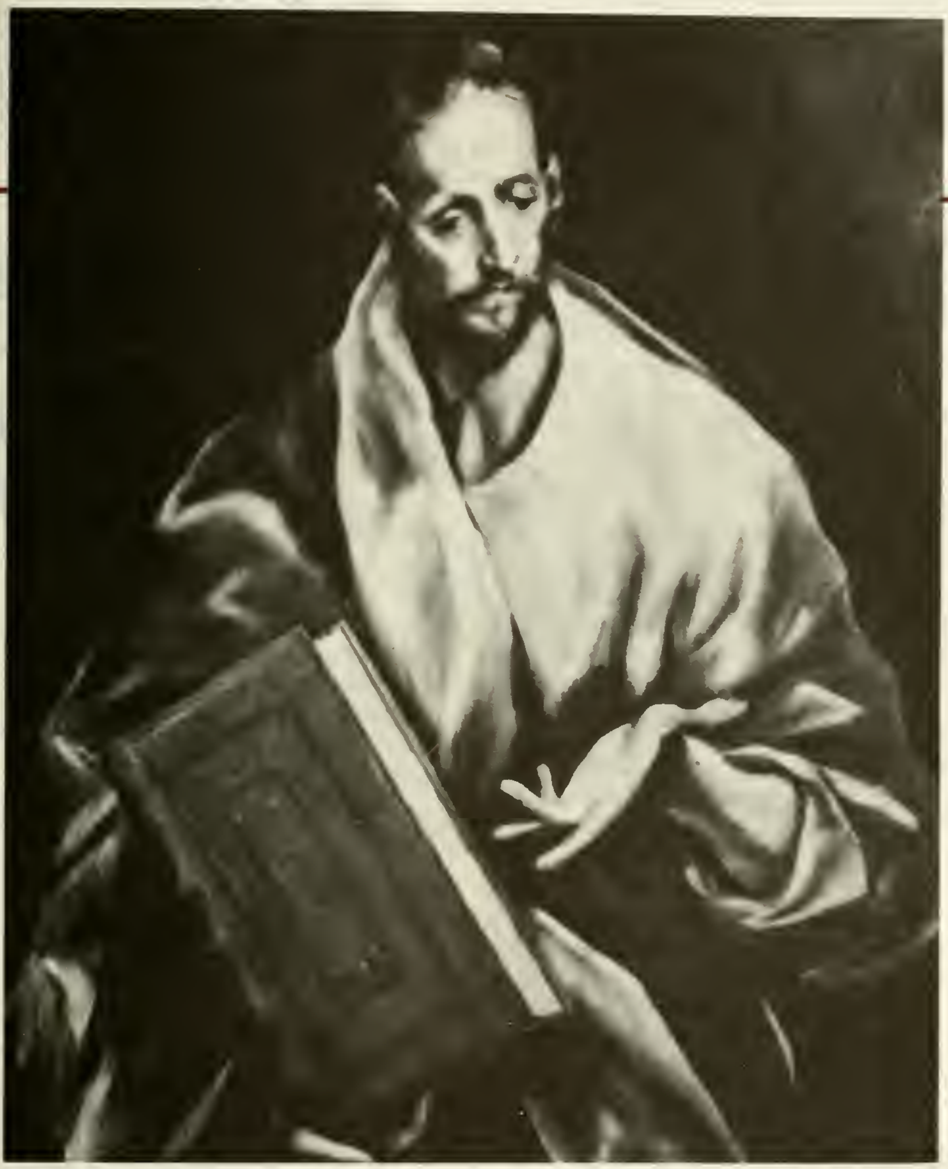
The Word of God is like a mirror. It presents a correct and complete description of the face of the soul. It reveals what we are by nature, and it tells what we can become by the grace of God. Because the Bible tells us our true condition, we must not take a mere quick glance, but a close look at what it says. (The word "observes" in verse 23 means "a quick glance." The word "looks" in verse 25 means "to look closely.") Because the Bible tells us our true condition, we must not take a mere quick glance, but a close look at what it says.

James 1:26-27 describes three characteristics of a "religion that is pure." These qualities are not the whole essence of faithful Christian practice, but they are essential factors in the life of one who is a new creature in Christ.

a) True religion is restrained in speech.

One who practices the Word of God, bridles his tongue (verse 26). The word "bridle" means to "discipline, restrain, keep under control." The doer of the Word is careful with his everyday speech. The true test of a person's religion is not the ability to speak his mind, but the ability to bridle his tongue! One who does not bridle the tongue gives evidence of a religion that is vain and empty. And so all of us must guard against the urge to be constantly chattering. One proverb says

Practice the Word's precepts in dail



"James the Less," by El Greco

"I more than half think that many a kink, would be smoother in life's tangled thread, if half that we say in a single day, were left forever unsaid."

b) True religion has compassion for the needy.

Sometimes the "orphans and widows" (verse 27) were made the victims of oppression. The Pharisees devoured widows' houses (Mat. 23:14). But the fatherless and widows are objects of God's special care and compassion. See Psalm 68:5. Those who are "doers of the word" visit the orphans and the widows. But note that the word "visit" means more than "to stop by and pay a cheery call." It means "to care for" and "to look after." We are to help those who are down and out by supplying their material needs, comforting them in their sorrows, and giving any other assistance they require. The word "visit" refers to the kind of thing that the Good Samaritan did when he ministered aid to the man who had been beaten and robbed (Luke 10:30-37).

c) True religion is separate from the world's defilement.

One who practices the Word of God strives to live an "unstained" life. The phrase "unstained from the world" denotes "moral purity" and "personal integrity." God has provided a clean path over which we should walk, but the muddy ditch of the world is on either side—and we must not fall into it.

The practices and attitudes of the world include the love of money and a covetous spirit; the practice of gossiping and evil speaking; the tendency to shrink from suffering; the exposure of the nakedness of the body; the continual attempt to get glory for oneself. The "world" is the entire system about us that is regulated by principles contrary to God's will, and is devoted to purposes other than the promotion of God's glory.

Those who walk with God are bound to be out of step with the world. This does not mean that we should stand aloof from our fellow human beings, or that we should abandon the ordinary concerns of life here. We are not to retire to a desert and shut ourselves up in a monastery. God's plea is simply that while we are in the world we should *not be ruled by* the aims and the ideals of the world system. We can never convince the world that we are citizens of another country as long as we speak the language of the world and follow the world's customs.

In the last part of the first chapter of James, then, we are exhorted to be doers of the Word. We are born again by the Word of God. Now we must let it become implanted in our hearts. We are to practice its precepts in daily life. ☐

Harold S. Martin serves the free ministry in the Pleasant Hill Church of the Brethren near Spring Grove, Pa., works as a staff person for the Brethren Revival Fellowship, and is a member of the Church of the Brethren General Board.

life.

by Harold S. Martin

Teacher, what do you say?

by Lauree Hersch Meyer

"They said to him, 'Teacher . . . what do you say?'" (John 8:4).

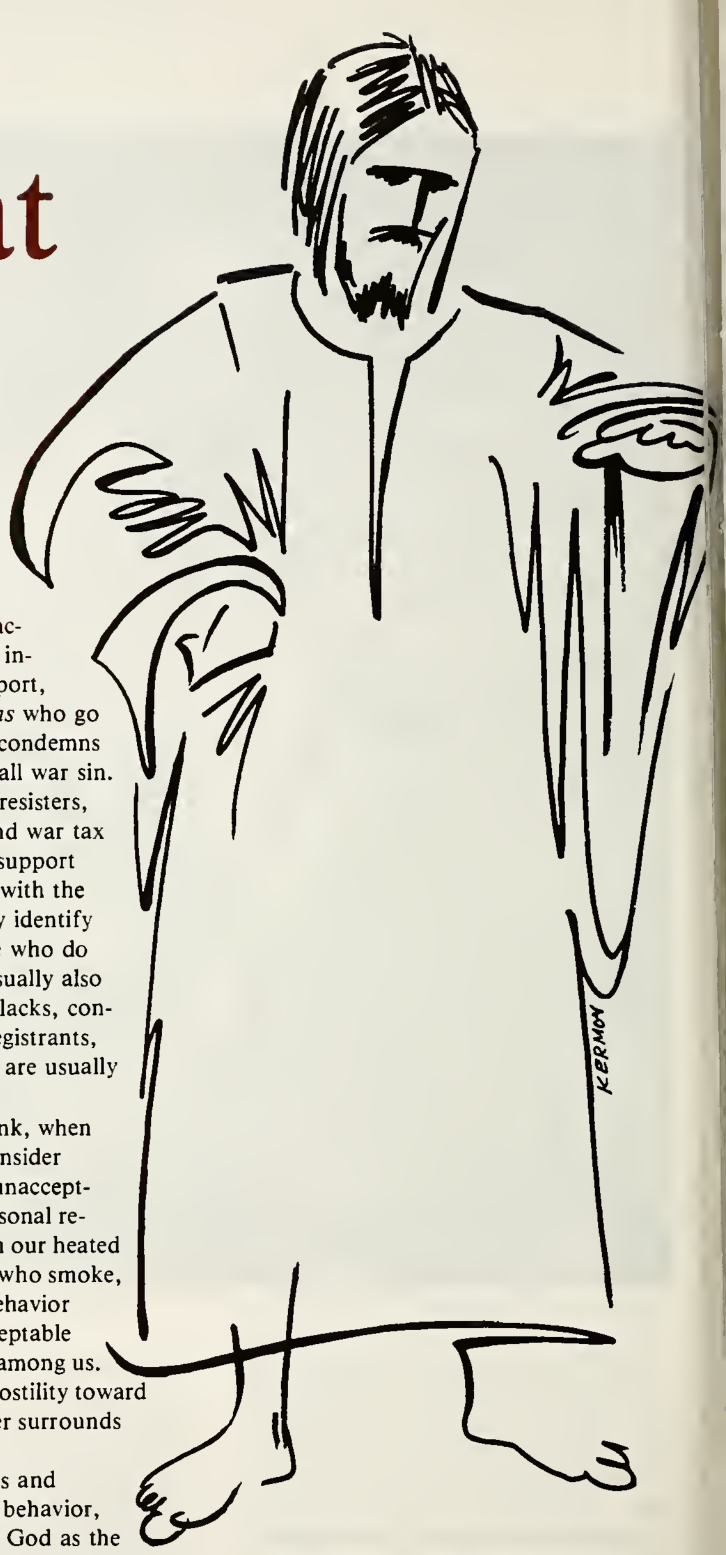
Brethren have always had deep concern about ethical behavior. Issues such as dress codes, military service, sexual behavior, smoking, drinking, dancing, and card playing have been important for Brethren.

In recent years, Annual Conference has received many queries calling for explicit guidelines about moral behavior. Conference is even asked to provide platforms for Brethren to advocate positions regarding national policy.

Ethical issues and Brethren responses. Brethren have had especially heated debates in recent years over the role of women, abortion, and homosexuality. We have argued, and still argue, about what the faithful response is. We rarely invest as much energy in seeking to understand other persons as we do in defending *our* position on the matter. We frequently shun, or bury under silence, persons already isolated by broken relationships, abortion, homosexuality, rape, and depression. We do not easily speak to one another about crisis. Are we less discomforted when people lose hope than when we are confronted by attitudes or actions that are offensive to us?

It seems easier to advocate or condemn than to *relate* to those in crisis. When we are scandalized by painful issues, we often hide what deeply troubles us. We are not healed as persons or community by merely altering our behavior. Pressure to comply with or accept others' behavior often increases our inner turmoil. When we are torn apart, we need God's presence, returning us to one another as God's compassionate community.

When persons feel that, to be accepted, they must pay the price of adopting other people's idea of proper behavior, they see no course but to hide their unaccepted behavior. Public discussion about such hidden moral action is usually heated. For instance, Brethren love, support, and remain close to *persons* who go to war, although our *talk* condemns participation in war. We call war sin. Yet pacifist pastors, draft resisters, conscientious objectors, and war tax resisters often receive less support than those who cooperate with the military. When we publicly identify and personally know those who do what offends us, we are usually also compassionate. Women, blacks, conscientious objectors, nonregistrants, the disabled, and the aged are usually known among us.



Similarly, one would think, when we call abortion sin and consider homosexual relationships unacceptable, a compassionate, personal response would contrast with our heated arguments. Not so. Those who smoke, drink, or practice sexual behavior generally considered unacceptable are rarely *publicly* known among us. Our compassion turns to hostility toward others when shame or anger surrounds what they (or we) do.

When we value ourselves and others according to moral behavior, we unintentionally dismiss God as the center of our life. Indeed, we scorn Christ by judging for ourselves who is a member of his body. Our very fervor betrays us.

Liberals advocating social justice and human rights often judge those who appear to merely maintain the church's traditions. Yet such liberals often neglect the uninspiring tasks that help form a community strong enough to work for social justice.

Conservatives advocating social decency and radical discipleship often judge those who appear to deviate from the church's central values. Such conservatives seem to forget that love transforms human hearts more rapidly than does judgment.

Both liberals and conservatives forget that in scripture, in the life of the church, in Brethren experience, God comes to people in diverse and even in contradictory forms.

'When we value ourselves and others according to moral behavior, we unintentionally dismiss God as the center of our life. Indeed, we scorn Christ by judging for ourselves who is a member of his body.'

Our dilemma. Quite unintentionally, in our overpassionate zeal for *obedience*, liberals and conservatives alike scorn *faith*. Each seeks to do good, and to bring good into the world. Of course, liberals and conservatives disagree as to *what* constitutes the good. So, on the abortion issue, liberals tend to call for pro-choice and conservatives for pro-life responses. But we all seem to believe the church's mission is to change the social fabric. We view Jesus (and ourselves) as sent to "make" life better, whether by liberation or legislation. Christians have always believed that faith is expressed and tested in action. But equating faith and salvation with believing or behaving a certain way is idolatrous. Popular, but idolatrous.

The passion to accomplish good by altering social structures is secular. To call our passion "secular" does not mean it is evil, unfaithful, or even misguided. It does mean we are captives of the times we live in. Our *social* structures, questions, assumptions, perspectives, values, and antipathies form *how* we see. Because we live in these perceptions, we cannot so much assess as confess them. Thus, social reality, as well as our faith, shapes the questions we bring to concerns of our time.

That we care about our shared social conditions is good. But when we measure commitment to Christ by objectives allowing us to measure human faithfulness, we play God.

Liberals and conservatives alike tend to use scripture and Christ's life to illustrate what we believe must be done in the world. We call others to change, while risking very little ourselves, thus implying that *our* hearts are pure. That kind of behavior puts Christ lower than our "obvious" truths.

Our truths themselves *are* good. Recall some of our confessions: All killing is murder; life is sacred; the poor and oppressed are God's most favored people; freedom of choice is the sacred choice of all people. Who would deny that these truths are good? But they are not *the* Truth; they are not the living God.

Jesus' response to ethical dilemma. Jesus also was called to respond to moral issues. My favorite story showing his response is the one about the woman "caught in adultery." I am initially astonished that she could be caught, and only she be caught. More puzzling is that Jesus does not resolve the moral dilemma of this story.

The lawyers press Jesus for a religiously clear judgment. All they want is a yes or no. They take the initiative. They cite religious and national law that clearly condemns the woman. She is passive, asking neither Jesus nor the lawyers for mercy. She is doubly subjected—by her own behavior, and to the wrath of the religiously righteous.

Jesus neither justifies nor condemns anyone in this story. Instead, he presses the teachers to consider personally the source and implication of the laws they use in judging. The good religious teachers are called to recognize that to "sin" is to fracture rather than build relations with others before God. Jesus presses the religious teachers to be as serious about their own sins as they are about the woman's moral transgression.

Jesus does not condemn the woman. He charges her to go her way and to sin no more. Released from subjection, she is called to choose a new way. *She* must now choose whether she will work to reconcile and build up relations with members of her faith community. She can, of course, continue to see herself as a victim of this community, or actively join another community.

In his responses to the woman and the teachers, Jesus never directly discussed issues of moral transgression. Rather, he challenged the lawyers to consider their part in sin and judgment. He called the woman to choose and then act responsibly rather than as a victim. Jesus did not "judge" behavior, in itself. Rather, he called Jews at odds over moral issues to take seriously their mutual call to be related as God's people.

All of us, when we seek to conserve religious values, "are" religious teachers. Zealous for the truth we guard, we are prone to condemn any who trespass. But from the beginning, God's response to disobedience (Gen. 3) and even murder (Gen. 4) is to enter, partake of, and redeem human life—to save those who are lost. God went "out of the garden" with Adam and Eve. God entered into human history in Jesus Christ.

As "members" of Jesus Christ, we participate in the living, yet broken, body of Christ today. We are called to respond as God in Christ responds to human chaos and brokenness. We see in Israel's exile and Jesus' crucifixion that God suffers when God's people suffer. We also see that God's power and compassion are not overcome by human brokenness. Therefore, human brokenness and transgression is our invitation to remember, to receive, and to partake with one another of Jesus' promise: "This is my body, broken for you."

Each of us is also the one "caught in adultery." Angry when we feel subjected by those with greater power, we often seek our own good. Yet when we reject what our faith community acknowledges as good, the deep alienation and pain among those who belong together is intensified. God does not simply excuse us when we are rejected and alienated. Rather, God frees us from subjection to others' attitudes and condemnation, and calls us to be responsible when we reject those whose attitudes, values, or behaviors condemn us.

Every generation struggles anew to discern God's saving gospel amid the painful moral dilemmas of its time. We often measure the faith of our companions in ethical struggles according to their behavior. As righteous teachers and condemned sinners, we say "no" to one another by arguing over moral behavior. But Jesus did not take sides on issues of moral behavior. He responded to people who act as teachers or victims, pointing each to deeper dimensions of their own choice, values, and action as God's people.

Confession and choice; what do we say? We all want to control life. We want to make things good "in the image" of what we believe is good. We share the secular longing of our day to "create" a society molded after what we believe is good.

Jesus didn't respond to dilemma that way. Jesus freed people to build community in God, to be responsible and bonded together, rather than to use—or reject—the law as a measure of God's presence in our life.

God restores and redeems us neither through nor apart from the established social systems of our day. We are only saved through participation in Christ's broken body. The terms of God's kingdom differ from and sometimes stand in direct opposition to what we believe is most important. If we translate the terms of God's kingdom to manageable religious beliefs and moral behavior, it is our kingdom, our rules and laws, our society. And we fight passionately to establish it. The "letter" of the law kills indeed as it justifies conservative or liberal efforts to establish our kingdoms and abolish others' kingdoms in God's name.

When we view the law as sacred and look to the law to find justice in the face of crisis, Jesus asks us, as he did the lawyers, "Can any but sinless persons *justly* punish sinners?" The lawyers, though not sinless, were just. They turned from the vengeance granted them by law. What did they then do? We aren't told. What do we, who also cherish our laws, do? What is our choice, our response to Jesus, when we see we have used the law to condemn?

When we, like the woman, disregard the law, Jesus sets limits to our condemnation and subjection. He then frees us, as he freed her, from condemnation. We, as she, are called to choose what is "our way." Inasmuch as we have been condemned and are released, Jesus' "Go" is a commission to minister, to build relations with others in his name.

Painful, passionate, ethical dilemmas are always with us. How we respond in such crisis is important. The contemporary mood in America is to establish laws to protect our values. We all feel like religious teachers, seeking to enact into law the good we know. We also feel and act like those caught in adultery, acting against—yet feeling a victim of—what is imposed upon us from the outside. We incline—teacher and rebel alike—to join the legal fight over who is right or who has rights.

But scripture invites us to a different response. Freed from judging others according to the law, and freed as well from condemnation under the law, we are called to enter with Jesus Christ the brokenness of this world. We desire to, but do not have to agree about what religious practices are important. Even Peter and Paul did not agree. We, like Jesus' first disciples, will surely betray, deny, or flee from Jesus' side when conflict arises. Then Jesus, who is present with us today in every person we reject, is again broken in our midst. In our rejection of one another, Jesus is not taken in, not clothed, not fed, not visited in "prisons" of isolation remote to our lives. Both teacher and victim, we turn from and reject one another, seeking comfort from others like ourselves. Jesus Christ invites us to re-turn: to him, to God, and so to each other.

Amid the moral crises of our day, we are not called to judge one another or ourselves. We are invited to give and receive *Jesus'* judgment. For Jesus' judgment redeems teacher and victim alike from subjection to, rejection of, or trust in the law's authority. Jesus' judgment is an invitation to be broken by partaking of one another in Christ's body already broken for us. Jesus' judgment is invitation to communion in him, even amid the brokenness of our lives and our world. ☐

Lauree Hersch Meyer is assistant professor of biblical theology at Bethany Theological Seminary, Oak Brook, Ill.

Windows in the Word

by Timothy K. Jones

Toil

I cannot completely explain it: I *like* to run. To mystified looks from my friends, I can offer partial reasonings. I mention experiencing the mild euphoria that graces early morning runs. Or I point to cardiovascular benefits, like low blood pressure and more energy.

But all I say explains it only in part. For non-runners like one *Chicago Tribune* columnist, the sport offers only an image of "hordes of runners . . . gasping, sweating, tongues lolling, eyes bulging." I'll admit it: The attraction of 6:30 a.m. trudges on roadside bike paths escapes some people. The reasonableness of nudging a tired body a tenth of a mile farther than yesterday's run begs explaining.

I also know that there is more to life than seeking out shady, restful, sitting-places. Getting the adrenalin flowing sometimes is too invigorating to miss. The movement and challenge of a good, hard run catalyzes more excitement than sleeping in.

That helps me grasp the Apostle Paul's fascination with images from the athletic field. In Colossians, while speaking of his urgent love for Christ's church, he draws on the metaphor of an athlete's training.

The intense concentration, the stretching lungs, the straining calves, all bear a picture for his labor for the churches. The fibers of Paul's being are being enlisted in the struggle. Proclaiming the good news and nurturing spiritual maturity demand Paul's utmost. "For this I toil," he says of his goal of presenting everyone mature in Christ. He is "striving with all the energy which (Christ) mightily inspires within me" (Col. 1:29).

I sense here the edge-of-your-seat excitement of a close, fast-paced race. The pushing of nerve, muscle, and sinew. Even the sweat.

At our Annual Conference this year, Moderator Paul Fike drew on imagery akin to the apostle's to remind the Conference that "we are not of one mind, but we are here as one body." Indeed, people came not just to sit back and listen, or even to stand out and blurt opinions. They came to toil, to labor for the church, to join diverse parts of the body in a run for a goal.

There were moments of joy. Times to get away and breathe. But, thanks be to God, also a lot of struggling. A lot of reaching for the future. A lot of straining forward to make the church what it is not now.

That is a good window on how the church can live and serve. I do not detect in Paul's ministering a boring stroll, or an easy jog. I see hard exercise fueled by vision and energized by the Spirit.

Surely the church of Christ, surely our corner of the body, needs to experience some of the zeal and sweat of a hard run. As we do, we will find ourselves not only moving forward but drawing along a host of people eager to run and join the exciting demands of a race. ☐

Timothy K. Jones is co-pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

by Jay Gibble

A call we can't ignore

Taking Jesus as the model and the New Testament as the guide for faith and practice, the Church of the Brethren historically has taken seriously the words in Luke 4:18: "to preach good news to the poor . . . to proclaim release to the captives and recovering of sight to the blind . . . to set at liberty those who are oppressed. . . ."

From the anointing service to the deacon's benevolence fund, congregations have been involved in the ministry of healing (health) and caring (welfare). From the missionary health clinic to the district-sponsored home for the elderly, the Brethren have extended health and welfare concerns beyond the congregation.

The Brethren conscience is trained early to feel compassion for the sick and the outcast. A family table grace is scarcely complete until it includes "We pray for those who are less fortunate than we." Little wonder that our money-raising efforts are most successful when it comes to a Lafiya health program in Nigeria, a Bethany Hospital in Chicago, an offering to the Emergency Disaster Fund, or a fund drive to build a new retirement/nursing home for older adults. Likewise, we have taken pro-health stands on some lifestyle issues, such as substance abuse. Repeated Annual Conference statements on tobacco and alcohol are now clinically supported as pro-health stands for health.

While we have witnessed well in some areas of health and welfare, still the overall record is a mixed one. There are some conspicuous inconsistencies between our pronouncements and practices.

While we have been generous in financial support for outreach health ministries, we sometimes have done it through "gluttonous" fundraising suppers. While we have been prophetic in our witness against smoking, we sometimes have raised tobacco on our farms. While we have made regular visits to the physically sick in hospitals, our congregations have screened out the emotionally, mentally, and physically disabled persons from full fellowship. Too often our lopsided approach has lacked a wholistic vision of Jesus.

Wholistic health care (focusing on the whole person) is an idea still yearning to be fully realized among us Brethren. Reaching out to include those people now being excluded from our sphere of compassion is a call that can no longer be ignored. Those with emotional, mental, and physical disabilities want to be included as brothers and sisters in the household of faith. Victims of substance abuse need to know we care and accept them. Older persons need assurance that old age is no barrier. And young folks and new members need models of mature Christians who regard the body as "the temple of the living God."

Under the umbrella of the Brethren Health and Welfare Association (BHWA), along with some district and congregational efforts, the denomination is expanding health and welfare ministry areas. An important step was taken last year at the Baltimore Conference, where delegates endorsed the International Religious Year of Persons with Disabilities as an incentive to make congregations more accessible for all people. The resolution originated with the Church and Persons with Disabilities Network, a part of BHWA.

This year there has been a renewed emphasis on older adults, with a Conference on Aging held at Carbondale just before Annual Conference. A Consultation on Aging will be held at New Windsor, Md., November 25-28. Following that consultation, a task force will develop a denominational statement on aging as a way of encouraging congregations and the denomination to create healthy attitudes and creative programs with older adults.

This year's Conference also saw a first effort at providing a formal support for victims of substance abuse. Nearly 30 people joined a support group that met every morning throughout the week. More efforts need to be made to reach out to victimized people and their families.

Another new thrust in health and welfare activities has been made in the area of mental health. Formal conversations between Brethren and Mennonites have resulted in a commitment between BHWA and Mennonite Mental Health Services (MMHS) to work together in future mental health efforts, with the congregation as the primary focus.

To support this venture, the existing Mennonite mental health facilities are being encouraged to link up with Church of the Brethren districts. Beginning this process is Brooklane Psychiatric Institute near Hagerstown, Md., which has initiated formal ties with both Mid-Atlantic and Southern Pennsylvania Districts. It is hoped that this will become a model for other districts near Mennonite mental health facilities.

Finally, a Task Force on Wholistic Health will be launched soon. Through this endeavor, BHWA will develop a biblical theology of wholistic health and will make lifestyle suggestions for individuals, families, and congregations. ☐

Jay Gibble is Parish Ministries Commission staff for health and welfare and executive for the Brethren Health and Welfare Association, the Brethren Homes and Hospitals Association, and the Brethren Health Education Foundation.

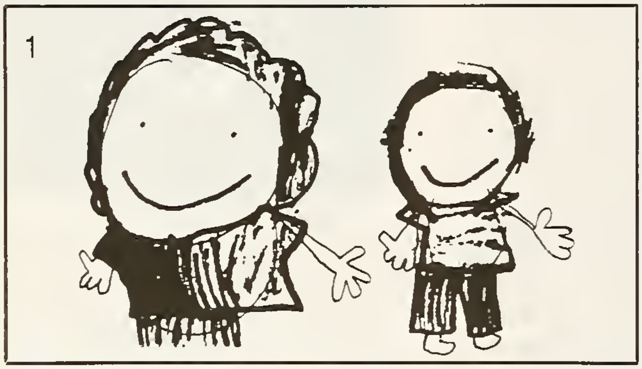
Small talk

by Karen B. Kurtz

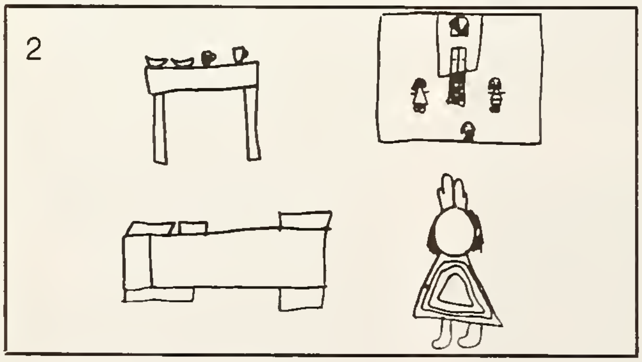
The story of Daniel

The story of Daniel and the lions' den can be found in the sixth chapter of the book of Daniel in the Old Testament.

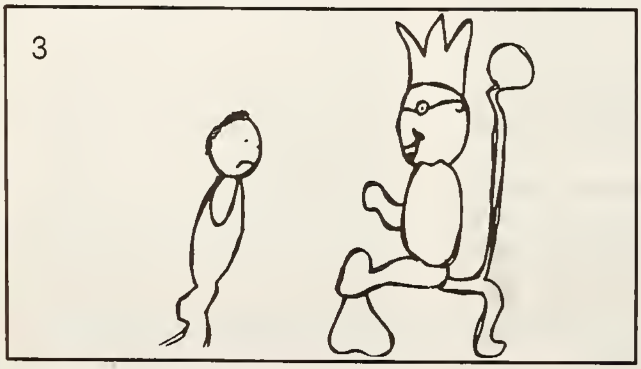
The pictures on this page were drawn by Linda Baum, Maria Chastain, Peter Brown, Jonathan Raser, Sean Kopp, Susan Kenderdine, and Suanne Snavely. They are all first graders from the Elizabethtown Church of the Brethren in Elizabethtown, Pa.



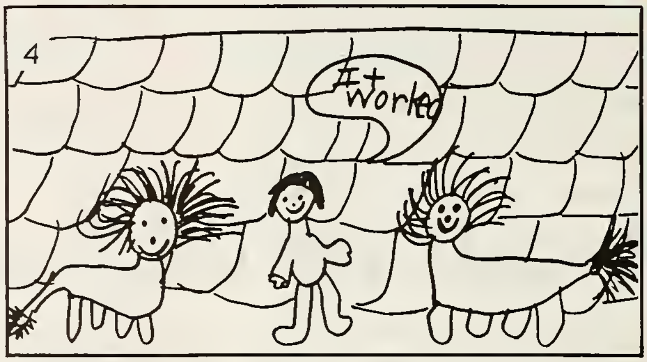
Daniel and King Darius



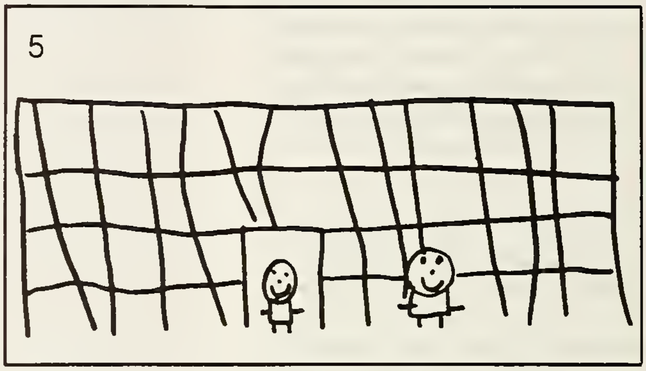
Daniel prays and gets caught



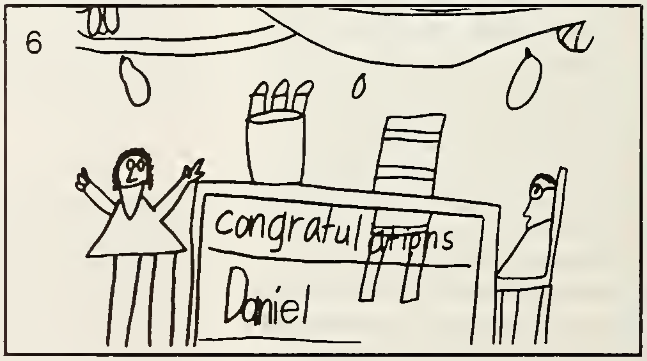
Daniel before King Darius



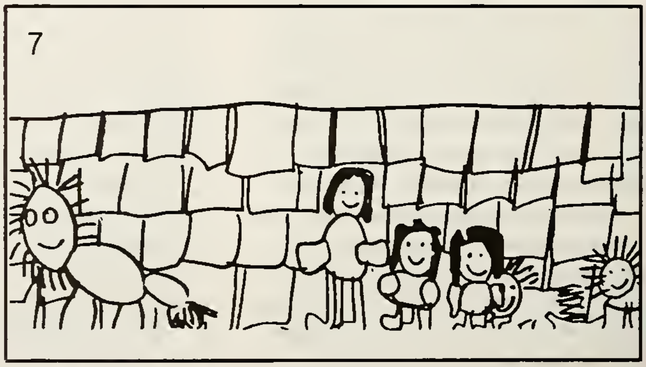
Daniel in the lions' den



Daniel out of the lions' den



Daniel is safe



The evil ones are put in the lions' den

Small Talk is a monthly page for displaying children's art and writing, and for suggesting ideas for fun. All children are welcome to take part. Send your items to: Kurtz Lens and Pen, 65523 Washington Road, Goshen, IN 46526

Shirley Heckman: Public and higher education

I came to my job with Parish Ministries Commission of the General Board in late 1971. My responsibilities since then have included work with congregational education. In 1978, some of what I had been doing was given to another staff member, and I was assigned to give 30 percent of my time to the church's ministry in public and higher education.

Now my responsibility has shifted again. Work is needed on new church school material for the 1990s. It makes sense to have me work on that development. So the work in public and higher education has been assigned to Shantilal Bhagat, who will be giving a quarter of his time in this area.

Let's focus on the work the denomination has been doing in public and higher education. To understand that, you need to know about United Ministries in Education (UME), through which most of this work is done. UME is a covenant among agencies like Parish Ministries Commission of seven denominations to do as much of our ministry in education together as we can.

Our Brethren contribution to UME has been 20 percent of my time and $4,000. Until last spring, we were also giving 15 percent of a secretary's time to the Peacemaking Program. Available to the partnership through UME is part or full-time service of a dozen people and an annual budget in recent years of about $350,000.

UME studies public policy, produces relevant resources, and provides services to those engaged in ministry and mission in public and higher education. Among its programs are the Health and Human Values Program, whose resources are used by Parish Ministries staff member Jay Gibble (see page 27) in his work, the Public Education Program, the Career Development Program, and Peacemaking in Education.

On behalf of the UME partnership, I have managed the Peacemaking Program. Now responsibility for that program will be shifted to someone else. This program helps people of the churches include peacemaking in their faith understanding and promote education for peacemaking as an essential part of educational structures. It also helps people of educational institutions recognize educating for peacemaking as part of their responsibility.

The program publishes resources and trains people to teach peace. Central to the program are the International Institutes of Peace Education. In July 1984, the third two-week Institute was held at Teachers College, Columbia University, involving 50 people from several countries working at all levels of education. Planned for 1985 are a one-week event on January 6-11 at the United Nations University for Peace in San Jose, Costa Rica, and summertime one-week events at the University of California—Irvine and the University of Alberta in Canada, as well as the fourth two-week experience in New York City.

With that as a background, let me identify some kinds of work that I have done in recent months:

1) Planning five meetings with the UME staff and two with the Advisory Committee of the Peacemaking Program.

2) Leading workshops on educating for peace—1983 Institute in New York City; annual meeting of the National Campus Ministers Association in San Antonio; "Peacemaking: An Open Inquiry," sponsored by American Baptists at St. Davids College in Pennsylvania; training session for regional leaders of United Methodist Women mission education schools, using my book published by Friendship Press in 1984 called *Visions of Peace;* Illinois Conference on the Church and the University.

3) Speaking at Morehouse College in Atlanta and in 1983 at the Ohio Pastors' Conference and the Midwest regional meeting of the American Academy of Religion.

4) Meeting with Brethren—a three-day session with those doing campus ministry; an Annual Conference luncheon meeting with three pastors and their spouses from congregations near colleges; working with 14 Brethren at a four-day interdenominational convocation of 300 people.

—Shirley Heckman

Resources for work with public education

- For information about these items, write Shirley Heckman, 1451 Dundee Ave., Elgin, IL 60120, or call (800) 323-8039:

1) February 1979 Parish Ministries Commission statement of commitment to share in the maintenance of the public schools and public education.

2) Monographs and Study-Action Guide on the *Education of the Public and the Public School.*

- Order prepaid (or add $3 for each other to be billed) from Education in the Society, Room 710, NCC, 475 Riverside Dr., New York, NY 10115:

1) Critical Issues in Elementary and Secondary Education. Packets $8.50; additional study guides $2.50 each (or five at $2 each). A group needs one packet and a guide for each department.

- Order from Betty Alden Turecky, United Ministries in Education, Office of Communications, 14214 Edgecrest Dr., Dallas, TX 75240. Tel. (214) 233-2869 or 233-3101.

1) *Militarization, Security and Peace Education: A Guide for Concerned Citizens,* to help people in a community to study about and work on ways in which peace and justice concerns can be included in the ongoing activity in the classroom. $4.50; packet of related materials, $8.50; both $12.

2) Public Education Policy Studies: *Creationism, the Church and Public School,* $2; with study guide, $4; *Education in a Global Age,* $2.50; with study guide in process.

On moderator, gap, spiritual life

Inez Long

Time to honor Brethren women

This coming year is the year when Brethren women will be remembered. For 100 years women have held official positions in the Church of the Brethren.

Church women have always been remembered for their quilts, chicken-frying at church socials, clean foot tubs, carry-in meals for the sick, clothes for the needy, funeral pies, and parsonage clean-up. In these matters, they will be remembered for their forbearance with a smile, not a whimper.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can only print a sampling of what we receive. All "Opinions" are edited for publication.

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Those of younger vintage will be noted as presidents of auxiliaries for colleges, hospitals, retirement homes. Some for aid society and district work. Some will be known for their community service and career accomplishments.

But this coming year, 1985, should be remembered as the year when a Brethren woman was elected moderator of the denomination.

Not that women have not tried. They have tried. Visibly they have tried, and lost. It is their nature to keep on trying. Not content to stay in church kitchens, parsonages, children's Sunday school classrooms, and aid rooms, they have been presiding over PTA meetings, civil rights groups. They have won scholarships and fellowships. They have won recognition as outstanding teachers, doctors, nurses, and mothers. They have said to the church, "Here we are. Is anyone noticing?"

People noticed. People at church conferences praised their women, sympathized with them, coddled them for more volunteer service. Then when people voted, their ballots read, "The church is not ready for you. Not yet."

But the world outside was ready for the women, so that's where they went. They discovered that outside they were respected, even honored with tributes, offices, and positions. Now Brethren women are posing a stance for the church to take notice. They are saying, "We have piled up a good record outside. We have stayed inside the church too. Now it's our turn here; 1985 is the year." It is time, they are saying, for a woman, representing hundreds of qualified Brethren women, to be elected moderator.

Women in the church have paid their dues many times over. No one can say, "They are trying to get something for nothing."

Women have worked and waited. They have sat it out, waiting. They are tired of waiting. Waiting while the factions in the church argue out their petty differences. Waiting while the cliques, no longer a secret, line up their followers. While the hard-liners lead the denomination back two hundred years to a way of life no self-respecting mother would fasten upon her intelligent children. While powerful males line up those indebted to them for job security and public applause.

Women in the church are focusing on a single goal: to honor Brethren women by electing a woman to the chief honorary post in the denomination.

That woman will be forthright, not as rough as iron but as tough as steel. She will know how to compromise between factions. She will know how to "make do" with whatever comes on the agenda, because that's what every wife knows. She will build toward a consensus, because that's what every mother knows around the family supper table. She will work harder than a man, because that's the way it has always been between men and women.

This is not the year for a maverick Brethren woman. It is not the time for a woman who, like a glassy-eyed heifer ignored by the herd, runs to extremes to get attention. Nor for the stubborn half-breed who doesn't know where she belongs. It is not the time for the maverick who chafes at the confinement of the corral.

It is the time for a sensible woman, whose scars from rubbing against the restraints of the institution have sensitized her to the hurts of others. It is the time for a reasonable woman who knows the Brethren. Knows how our men operate. Is comfortable with them, knowing full well that the Brethren world is still a man's world, powerfully male.

She will be smart enough to know not to line up "for" or "against" but "with." This "with-ness" is a woman's genius, the genius born of nurturing without loss. Having practiced behind the scenes in "making do" with whatever comes along, she will be professional with whatever falls into her lap.

Brethren women have sat it out long enough. They are no longer content with the sentimentality of being remembered. They want votes, the recognition from their denomination that they are qualified. God knows that, as faithful "daughters of the church," they have long been worthy.

Many of them have qualifications equal to or above those of past moderators. Ask any woman who has balanced a budget for a pastor-parsonage family. Raised a family while training for a second career. Said "Yes" to multitudinous volunteer programs. Won awards in professional

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FOR SALE—"The Bungalow," a novel with Christian plot by Catherine Wittler, member of Sebring Church of the Brethren. All ages, $7.95 plus $1 postage/handling. Catherine Wittler, 1224 SW Lakeview Dr., Sebring, FL 33870.

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INVITATION—To Louisiana World Exposition travelers. Worship with Roanoke, La., Church of Brethren at 10:00 a.m. Sundays. Exit 59 off Hwy. I-10 to Roanoke, between Jennings and Welsh. South to main street. Church is two blocks south, one block west of RR crossing. Also one block n. of Hwy. US 90. Motels in Jennings on I-10.

SCHOOL—Scattergood School, West Branch, IA 52358. Openings for students grades 9-12. Approved co-educational Quaker college preparatory boarding school; simple lifestyle. Emphasis given to peace issues and social concerns. Students, faculty together clean buildings, do laundry, care for pigs and chickens, work in orchard and garden, bake bread, and cook meals. Small personal caring community that promotes individual growth. Write or call. Tel. (319) 643-5636.

TRAVEL—Juniata College Tours. Bermuda Escape: Nov. 8-11, $439 incl. air, hotel, transfers, MAP. Ski Canada: Feb. 23-Mar. 2, by train to Laurentian Mountains, under $500. Greece and 7-Day Cruise: Apr. 19-May 3, about $2,000. Weimer-Oller Travel Agency, 405 Penn St., Huntingdon, PA 16652. Tel. (814) 643-1468.

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WANTED—Dentist in Quinter community. Our dentist has announced his retirement and has entire practice for sale. Let us tell you more about this strong Brethren community and excellent opportunities. Contact Philip Stover, Quinter, KS 67752. Tel. (913) 754-2342.

WANTED—Full-time director for Plowshare Peace Center, a justice, education, resource, and action center in western Virginia. Deadline: October 31, 1984. Write or phone Margaret Gardner, B. 1623, Roanoke, VA 24008 (703) 985-0808 or (703) 343-3105.

WANTED—Creekside Farms, Inc., north-central Indiana farm, seeks employee for all aspects of diversified farming. 425-acre farm. Crops primarily corn, soybeans, wheat, forage crops. Livestock: growing and finishing beef cattle; farrowing to finishing hogs. Write, call, or send resume to: John Hartsough, R. 3, B. 270, North Manchester, IN 46962. (219) 982-6131.

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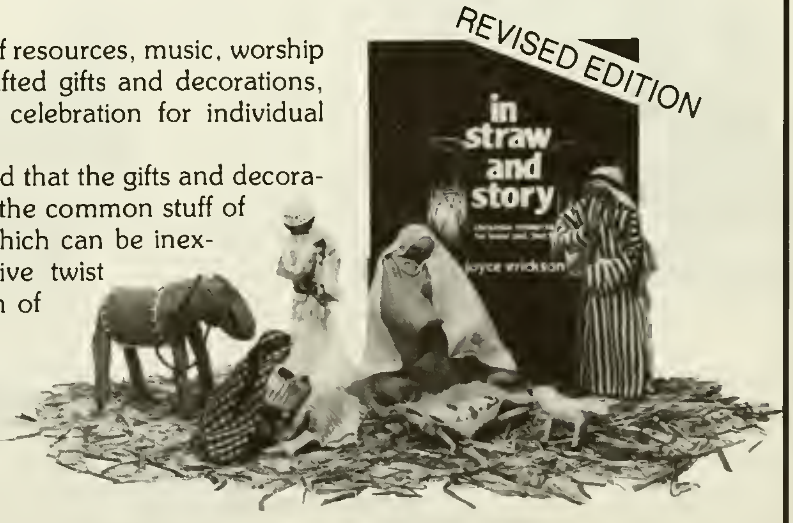

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Creche courtesy SERRV International, Elgin life. Ask any woman who was outstanding in college, worked for her husband to get through grad school, did part-time work to pay off the mortgage, attended night school to make a career, gave speeches, hosted dinners, and kept the light burning for Christ and the church in remote corners as well as in public life.

You don't have to ask the women. Ask the people they have helped. Ask their husbands, who have profited from their expertise. Ask the councils they have influenced, the church they have served. Look into community programs they have supported, the silent people they have helped, the sympathies for the neglected they have shared.

There are dozens, even hundreds, of such women in the Brotherhood. This is the year for Brethren men to respect their sisters in the faith. For the sisters to esteem themselves. Such respect and esteem do not add up to a token election, but to a public witness that the church bars no qualified, loyal person from the highest office of the denomination. ☐

Inez Long is a former high school English teacher living in York, Pa.

Jan Eller

Geography gap wider than ever

A new split is developing in the Church of the Brethren—it may be more accurately described as a widening gap. This gap is not occurring along theological lines, or sexual, or social, or any of the other fractures within the church. The gap to which I am referring is developing along geographical barriers—between east and west.

There has always been a psychological barrier along the Mississippi River between the east and west. This is reflected in national political, social, and religious institutions. This barrier has always been present in the Church of the Brethren also. But it seems to me that the two coasts are becoming farther apart rather than closer. And I, for one, am increasingly concerned about this gap.

Why does it matter? It matters when the national church fails to utilize the talents of all of its members. It matters when the West is stereotyped as having all the "liberals," gays, or other "undesirable" elements in the church. It also matters when westerners continually have to travel hundreds or thousands of miles to attend Brethren events. I just returned from Annual Conference, having driven more than 5,600 miles to get our daughter to SAC at Manchester and then on to Carbondale.

This gap is probably felt most acutely by those of us on the West Coast. Most Brethren are probably unaware of this psychological barrier. How is the gap evidenced?

Whenever another staff member announces a change in office from Elgin to New Windsor, the gap widens. Whenever the Annual Conference representing the "western" region is held in Wichita or St. Louis, the gap widens. Whenever all those elected to the office are from the Midwest

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or East, the gap widens. (Try being a woman from the West Coast and watch your chances of being elected drop to nil.) Whenever an Annual Conference moderator speaks of the dozens of trips he has made to churches and only one or two of those are west of Kansas, the gap widens.

The churches out west are not the far-out fringe of religious life. The diversity that exists in Brethren circles is present out west as well. The difference is that the diversity is often found within a congregation, since there is no other Brethren church just down the road to go to, and that diversity is handled very well in most cases. Our congregations have the same struggles as those back east.

M. R. Zigler was in Portland last summer following the World Council of Churches meeting in British Columbia, and he met with about 35 of us for dialog. When we asked him why none of the On Earth Peace youth events were held out here, his response, was, "The West will go east, but the East will not go west." Maybe it's time to change that mentality.

I've suggested that the General Board open a part-time office on the West Coast as a way of facilitating communications. Maybe we should consider the West as a new "mission field," with more resources expended to develop and strengthen new and old congregations, rather than opening new churches in the Brethren heartland. There are a lot of Brethren out here who have severed ties because of dissatisfaction with their home congregations. Maybe it's time to lure them back to the Brethren fold.

If we don't do something, the geological fractures that we call the Rockies will represent a deeper fracture in our church as well. ☐

Jan Eller is a member of Peace Church of the Brethren, Portland, Ore., and moderator-elect of Oregon/Washington District.

Sam Detwiler

Our need for spiritual life

Though I have been Brethren only five years, I have developed a deep love for my Brethren heritage. In the July issue, Wayne Judd writes about the "right stuff"

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that goes into being Brethren. It disturbs me greatly that too many life-long Brethren are not aware of or commited to these ideals.

And yet, I am even more disturbed by the things Wayne Judd failed to say about our faith. Many complex components make up the human personality—reason, behavior, emotion, and spirit. It takes all of these to make us total human beings, and it takes all of these to make us total Christians. Brethren have a rich heritage in the reason and behavior departments, but what about the emotions and the spirit?

Being a Christian means a total attitudinal change about life. It is no longer me- and world-centered. Instead, life becomes Christ- and kingdom-centered. In his book *Persuasion and Healing*, psychologist Jerome Frank tells us that attitudes can be changed through any one of three components: reason, behavior, and emotion. As one of the components is used to facilitate change in attitude, the other two components change as well. In light of this, why do Brethren continually ignore and downplay emotional and spiritual aspects of our attitudes, our selves, and our faith?

The discipleship-oriented good works of Brethren too often reflect the pious busyness of Martha who was "worried and upset" in making preparations for Jesus. In the meantime, Mary placidly and receptively sat at the feet of Jesus. When challenged by Martha, Jesus said: "Mary has chosen what is better" (Luke 10:38-42 NIV).

As a pastor, my life is filled with many demanding tasks and responsibilities. And too often, like Martha, I become worried and upset tending to too many things. It is at these times that I seek comfort, peace, and renewal by taking time to "sit at the feet of Jesus." In my ministry, I desperately need these times of spiritual renewal. And many of these times of spiritual renewal are very emotional experiences!

Two things I have noticed in my turning to the spiritual life. First, I find that God strengthens and empowers me to do works that I could never do on my own strength. Secondly, I find myself doing good works more out of a sense of joy than out of a sense of guilt and obligation. To me, this is God's grace that renews and empowers!

It is good for us to be Brethren with our well-thought-out faith and our discipleship-oriented good works. But it is not enough. We need to be more than Brethren. We need to be Christian in the fullest sense of the Word. ☐

Sam Detwiler is pastor of the Wiley Church of the Brethren, Wiley, Colo.

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Send information to MESSENGER, Turning Points, 1451 Dundee Ave., Elgin, IL 60120.

165th BVS Orientation Unit

(Orientation completed May 23, 1984)

Chappell, Jeanne, Chalfont, Pa., to Brethren Service Center, New Windsor, Md.

Chappell, William, Chalfont, Pa., to Brethren Service Center, New Windsor, Md.

Compton, Elizabeth, New York, N.Y., assignment pending

Eby, Emory, Winchester, Va., to Morningside Emergency Shelter, Brattleboro, Vt.

Eby, Helen, Winchester, Va., to Morningside Emergency Shelter, Brattleboro, Vt.

Farringer, Dean, Denver, Colo., assignment pending

Long, Mary Ann, Rice, Va., to Dundalk Youth Service Center, Baltimore, Md.

McElhinney, Jeanette, Lexington, Ky., to Queen Louise Home for Children, Virgin Islands

McElhinney, Michael, Lexington, Ky., to Queen Louise Home for Children, Virgin Islands

Rittenhouse, Phillip, Dunmore, W. Va., to Teen Challenge Training Center, Rehrersburg, Pa.

Vann, Sandra, Boulder, Colo., to The Family Center, Belfast, No. Ireland

Licensing/ Ordination

Baker, Sandra M., licensed July 29, 1984, Indiana, Western Pa.

Buckwalter, Anita S., ordained Mar. 17, 1984, Lansing, Michigan

Chamberlin, Steven A., ordained July 15, 1984, York Center, Ill./Wisc.

Day, William T., licensed July 11, 1984, Rockwood, Western Pa.

Diaz, Manuel, ordained July 22, 1984, Locust Grove, Western Pa.

Garber, William H., ordained Apr. 5, 1984, Little River, Shenandoah

Good, Lester, ordained Apr. 24, 1984, Mud Lick, So. Ohio

Helsey, Dean R., ordained June 2, 1984, Elkhart Valley, No. Ind.

Keplinger, Roger P., ordained Apr. 5, 1984, Community Mission, Shenandoah

Kimmel, Jo, ordained July 8, 1984, Live Oak, Pacific S.W.

Klinedinst, Stephen L., licensed Mar. 15, 1984, York, Second, Southern Pa.

Miller, Robert R., ordained Oct. 7, 1983, Bridgewater, Shenandoah

Montes, Jorge, licensed June 10, 1984, Los Caminantes, Fla./P.R.

Overly, Ronald, licensed July 15, 1984, Natrona Heights, Western Pa.

Owen, David A., licensed July 22, 1984, San Diego, Pacific S.W.

Prescott, Jack, licensed July 29, 1984, Westmont, Western Pa.

Shutt, Barry L., ordained July 8, 1984, Ridgeway Community, Atl. N.E.

Speicher, Timothy D., ordained July 8, 1984, Washington City, Mid-Atl.

Steury, Mary Jo, ordained June 17, 1984, Easton, Mid-Atl.

Vislosky, Mark A., licensed July 29, 1984, Indiana, Western Pa.

Wilson, James M., ordained June 2, 1984, Liberty, Ill./Wisc.

Pastoral Placements

Auker, Thomas E., from Mount Bethel, Shenandoah, to Bassett, Virlina

Edwards, Kenneth L., from Pleasant View, Southeastern, to Thomas, So. Plains, part-time

Georges, Judith L., to Newport News, Ivy Farms, Virlina

Hagenberger, Gene M., Jr., from Pipe Creek, Mid-Atl., to Roanoke, Ninth Street, Virlina

Hammer, Earl W., from Free Union, Shenandoah, to Charlottesville, Shenandoah

Hinegardner, Ben D., from retirement, to Timberville, Shenandoah, interim

Huggett, John B., from Champaign, Ill./Wisc., to Winter Park, Fla./P.R.

Kipp, Judith, to Elizabethtown, Atl. N.E., interim

Martin, Harold S., to Christiansburg, Virlina, interim

Mellott, Pattrick L., from secular, to Free Union, Shenandoah, part-time

Nearhood, John Scott, to Osceola, No. Ind., youth pastor

Ott, L. Ernest, to Nanty Glo, Western Pa., part-time

Rill, Jeffrey B., to Royersford, Atl. N.E., interim

Sacra, Donna G., from secular, to Bethany Fellowship, Shenandoah, part-time

Shumaker, Terry, from White Branch, So./Central Ind., to Huntington, So./ Central Ind.

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Becker, Grace D., 74, Mount Joy, Pa., July 13, 1984

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Chavanne, George, 81, St. Petersburg, Fla., Apr. 10, 1984

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Coffman, Laura, 95, Palmyra, Pa., Feb. 19, 1984

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Dick, Arlene, 71, Martinsburg, Pa., Apr. 9, 1984

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Mengel, Marcha, 89, Palmyra, Pa., Dec. 7, 1983

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Milliron, Ray E., 58, Rocky Mount, Va., Apr. 24, 1984

Moats, Ruth, 33, Dixon, Ill., July 30, 1984

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Moore, Mamie, 90, Brookville, Ohio, July 19, 1984

Myers, Florence E., 87, McPherson, Kan., July 31, 1984

Noble, Helen, 76, Cordova, Md., Aug. 2, 1984

Ober, Joseph, 83, Ashley, Ind., July 3, 1984

Ober, Martin, 78, St. Petersburg, Fla., Dec. 27, 1983

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Over, Mildred, 74, Roaring Spring, Pa., July 14, 1984

Payne, Blanche, 91, Dixon, Ill., Mar. 12, 1984

Purtee, Beulah, 94, Springfield, Ohio, Aug. 2, 1984

Ray, Nellie H., 73, Edgewater, Md., July 1, 1984

Replogle, Olive, 78, Martinsburg, Pa., June 6, 1984

Rhodes, Orville, 46, Martinsburg, Pa., May 23, 1984

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Roose, Merian, 79, Goshen, Ind., May 14, 1984

Ross, Harold E., 78, Ashland, Ohio, Feb. 26, 1984

Sellers, Willard, 85, Bourbon, Ind., July 5, 1983

Smith, Isaac, 72, Palmyra, Pa., Sept. 28, 1983

Smith, Jacob N., 74, Palmyra, Pa., June 24, 1983

Smith, Matthew, 81, Palmyra, Pa., Sept. 11, 1983

Smith, William H., 66, Arcola, Pa., May 13, 1984

Snader, Connie, 35, Hagerstown, Md., July 18, 1984

Stark, Bruce, 70, Palmyra, Pa., Feb. 27, 1984

Weigle, Elizabeth, 81, Westminster, Md., Aug. 11, 1984

Weist, Ethel M., 73, Waynesboro, Pa., May 18, 1984

Winkle, Frances M., 77, Continental, Ohio, May 21, 1984

Basic to being Brethren

When missionary service afforded us the luxury of "international travel," a favorite experence for my wife and me was a London stopover in which we saw as many plays as we could work into our schedule. Our preference was the plays of Shakespeare.

Every time I see a professionally done Shakespeare play (including the ones on PBS-TV), I marvel again at a phenomenon that never fails to manifest itself: The play that was so difficult to understand in print becomes alive, understandable, and meaningful when spoken and acted. The obscure English and the convoluted sentences suddenly make sense. Whereas, it seems, once I was deaf, now I hear.

I experienced something of that same phenomenon the other day in a meeting of the General Board staff. Right now, in our regular staff meetings, we are studying the Book of Acts. Various staff members volunteer to be the teacher for a Bible study period that begins each staff meeting.

Bob Bowman was our teacher on this particular day. He took us through the Acts 3-4 story about Peter and John healing the lame man at the temple gate. Under Bob's guidance the printed word—two thousand years old—came alive, understandable, and meaningful. Of course, the simple story has never been difficult to grasp . . . superficially. Nothing like Shakespeare. But what impressed me was the new meanings that surfaced under Bob's light-hearted but skillful probing and directing. He demonstrated a knowledge of the historical context—customs of the temple, priestly hierarchy, Jerusalem politics, and liturgical language of the time—and a familiarity with various translations of the Bible.

We spent a spirited time looking at the Bible passage, with Bob raising questions even he couldn't answer to his satisfaction. "I tend to kick up more dust than I settle," he explains.

I am not in the camp that insists the Bible is "inerrant." (After all, the Bible I have used for years has a typographical error in Deuteronomy 22:12!) I *am* in the camp that agrees with our Annual Conference Statement on Biblical Inspiration and Authority: "We affirm that the Bible, rightly interpreted, is a fully trustworthy guide for our lives."

I am not in the camp that betrays its "locked-in" approach to scripture by always prefacing its biblical arguments with the words, "The Bible *says* . . . ." I can't see the Bible as a rule book to flip through to find out how to react to every situation I get into. Too many conflicting "rules" surface. I *am* in the camp that believes that the Scriptures, studied with an open, probing mind, can lend insight, inspiration, and guidance for our daily life . . . in a world that sorely needs the healing, saving gospel of Jesus Christ.

Last year we launched an educational program in the Church of the Brethren called "People of the Covenant." It was created in response to requests across the denomination for stronger nurturing of Bible study and spiritual growth. Begun in 1984 in the districts of Pacific Southwest, Southern Ohio, and West Marva, the innovative program is intended to cover all our districts by 1988.

When People of the Covenant comes your way, avail yourself of the opportunity for an exciting adventure in becoming more biblically informed, globally aware, and relationally sensitive to God, yourself, and your neighbor.

Bible study with open minds—searching for new insights and direction—was basic to the Brethren movement that began in Schwarzenau, Germany, in 1708. It should be basic to being Church of the Brethren in 1984.—K.T.

on Earth peace

". . . and his name will be called 'Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace" *(Isaiah 9:6).*

Suggestions for Peace Projects

Here are a few ideas to promote peace. If your group would like assistance with one or more of these projects, write: **On Earth Peace** Assembly.

- Recruit ten or more youth for one of the monthly Peace Academy conferences.
- Raise money to produce an audiovisual to promote the Brethren World Peace Academy.
- Develop and plan one of the regular OEP Assemblies.
- Develop and organize a local On Earth Peace library.
- Develop a speaker's bureau to speak on peace topics.
- Contribute to the OEPA newsletter.
- Develop a peace emphasis theme for local, district or Brotherhood promotion.
- Sponsor the production of a drama on peace.
- Sponsor a World Peace Bookfair.
- Develop a correspondence exchange with a vocational group in Russia.

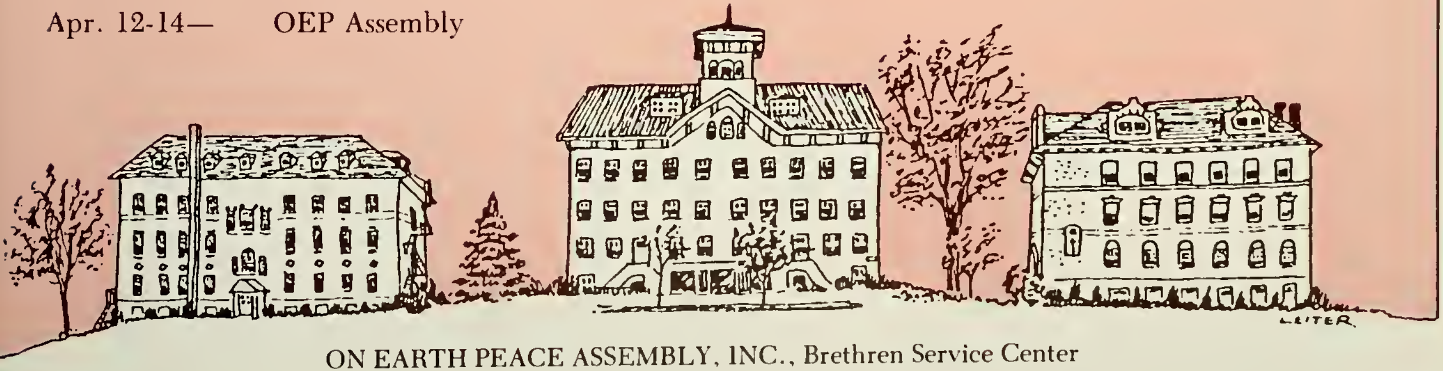
> *"Happy are those who strive for peace—they shall be called the sons of God" (Matthew 5:9).*

Nov. 4— Peace Festival, Atlantic Northeast District
Nov. 30–Dec. 1—OEP Assembly, New Windsor

Nov. 2-4	Citizenship
Dec. 7-9	Conferences
Jan. 4-6	Brethren World
Feb. 1-3	Peace
Mar. 1-3	Academy

Apr. 12-14— OEP Assembly

On Earth Peace is an educational program of the World Ministries Commission of the Church of the Brethren General Board.



ON EARTH PEACE ASSEMBLY, INC., Brethren Service Center
Box 188, New Windsor, MD 21776. Tel. (301) 635-6464.

This we do in remembrance.

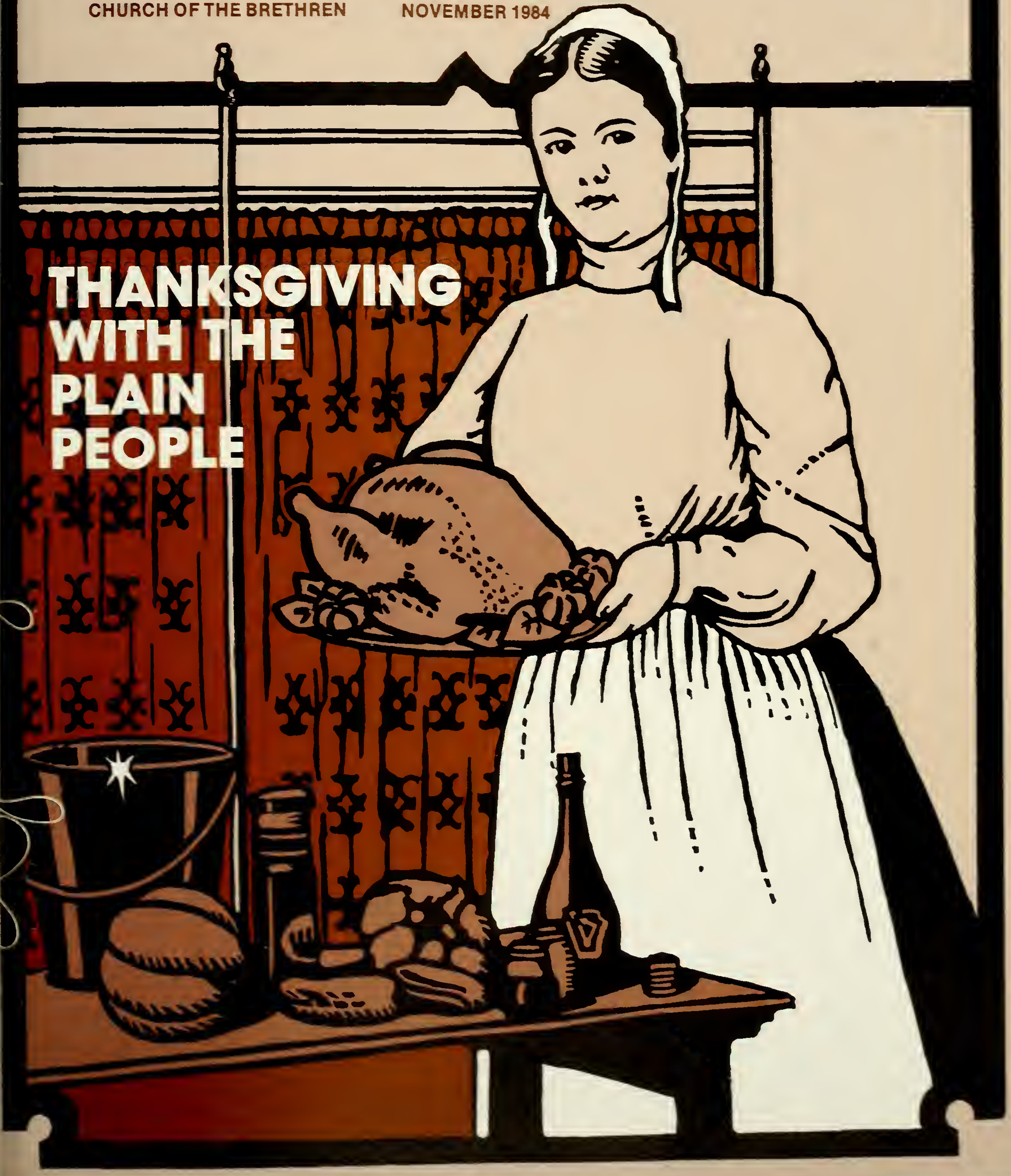
Joining with others
in worship and witness is a hallmark
of Church of the Brethren mission.
It also is a sign of Christ's gift of unity.
For partners in mission the world over,
thanks be to God.

Church of the Brethren World Mission Offering

messenger

CHURCH OF THE BRETHREN
NOVEMBER 1984

THANKSGIVING WITH THE PLAIN PEOPLE



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10 **Empowered by Our Birthright.** There are two kinds of power—one that can easily become an idolatry in one's life, and one that leads its holder to seek to create a community of justice and a world that knows peace. Brethren women are ready to use the latter, and the church needs to encourage and support them. Christina Bucher is the writer.

12 **Thanksgiving With the Plain People.** "We were evolving Thanksgiving long before it was a national holiday," says Isaac Clarence Kulp, as he explains the traditions of the "plain people" to a reunion of the Harley family. Story by Richard M. Harley.

15 **The Small Church: A Fearful Present, an Anxious Future.** Allen T. Hansell reports on a study of small churches in Atlantic Northeast District that can help small churches elsewhere consider their situation.

17 **The Virlina Experience.** Herbert A. Fisher spent three weeks last summer visiting small churches in Virlina District. He shares helpful observations from his experience of "sharing faith and commitment with fellow believers."

In Touch profiles Richard Hurley of Xenia, Ohio, by Kathleen Achor; Lorrel Eikenberry of Astoria, Ill., by Kathleen Achor; and Doris Coppock, McPherson, Kan., by Jeanne Jacoby Smith (2) . . . **Outlook** reports on nuclear free zones. Nappanee Center closing. Nonregistrants. Global Women's Project in Guatemala. Joanne Grossnickle death. Suit against Vatican. David Eller appointment. World Conference on Religion and Peace. Stewardship degree. Sanctuary movement. Christians against pornography (start on 4) . . . **Update** (7) . . . **Worldwide** (7) . . . **Small Talk** (14) . . . **Opinions** of Jobie E. Riley, Dean Kindy, and Steven G. Gehman (start on 18) . . . **Windows in the Word** (26) . . . **Editorial**, "Do Dunkers Dare to Be Patriots?" (24).

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messenger

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letters

OLD TESTAMENT PARALLELS

Thanks for laying it on the line about abuse
the Bible and the prostitution of religion in t
day's political scene (June Editorial, "Bothere
by the Bible").

Some people—and they are not the Moral M
jority—are speaking the truth, even as did t
Old Testament prophets. They opposed t
priestly class and the moralists of civil religio
saying, "You may *not* bend God to your nati
or defense posture or political platform. That
idolatry. That's a puppet-god, and it's sin."

Every Christian concerned with religion a
politics should read in *Sojourners* (September
Jim Wallis' article on the national political telev
sion pulpit. But we who are wealthy, worldl
and "wise" do not wish to hear. Our ears a
stopped because our hearts are, said Jesus.

So, tell it, brother! They didn't like it the
either. They voted the truth-tellers out of offic
No matter. "Though the cause of evil prosper
Yet 'tis truth alone is strong./ Though her po
tion be the scaffold,/ And upon the throne
wrong,/ Yet that scaffold sways the future
And, behind the dim unknown/ Standeth G
within the shadow/ Keeping watch above h
own" (from hymn 569, *The Brethren Hymnal*)

ALAN KIEFFABER

Dayton, Ohio

WHO'S THE REAL K.T.?

Having expressed my concerns about the Ju
MESSENGER editorial (Letters, September), I ne
to say that the September editorial, "What to G
Mad About First," offers a positive challenge.

My first reaction was to wonder if the tw
editorials were written by the same person. W
the real "K.T." please stand up? I am in favor
the September "K.T." and his challenge to u
My faith received a shot in the arm.

JOHN C. GRAYBEAL

Westminster, Md.

NO EXCUSES FOR SIN

A hearty "Thank you" and "Amen" to Broth
Jacob S. Stoner for his bold statement in t
August MESSENGER ("Accepting That the Issue
Sin").

I pray that many more Brethren will be of t
same opinion, and voice it, instead of saying th
the people who choose to live in sin do so as t
result of the influence of their parents. Let's ca
sin sin, and not make excuses for it.

Everyone reaching the age of accountability
responsible and accountable to God. There is
remedy for sin, provided by God in Jesus Chris
who shed his blood for the remission of sin.

When a person repents and forsakes sin, an
invites Jesus to enter his heart, he is born agai
born of the Spirit of God. This is the only ho
in our sin-sick world.

ORPHA R. BUCKWALTER

Pottstown, Pa.

BIRTH CONTROL FOR THE HUNGRY

"Starvation and malnutrition are at a cris
level." This lead line from the Global Food Cris

d on the back of the August MESSENGER would ave been true countless times throughout istory. When I was a boy the need was food for ie starving Chinese.

Nobody wants these people or any people to arve. But history will continue to repeat itself if e limit ourselves just to responding to the star- ation emergency of the moment, with no iought for the future.

The starving children of today who survive will eproduce even more starving children in the next) years. On and on it goes.

Let's do all we can to prevent starvation now, ut let's also insist that these people use effective rth control, starting now.

Money spent for IUDs and birth-control pills ill pay big dividends in the near and distant iture that will far outweigh any statistical objec- ons that some would raise over their use.

The alternative is grim. Population control ill be a fact because starvation will continue to : the controlling factor.

DONALD M. GERGEN

ycamore, Ill.

ABOUT LETTERS

Letters to the editor do not necessarily reflect the viewpoint of the editors or the official position of the denomination. Letters should be brief and brotherly, short and sisterly. Only a sampling of what we receive can be published. All letters will be edited. To save postage, we have discontinued acknowledging receipt of letters to the editor or sending copies of our edited versions.

We will agree to withhold the writer's name only if the name and return address are given to us. If we don't agree that anonymity is warranted, we will return the letter.

Remember, a letter to any editor (that is obviously an opinion letter) carries with it tacit permission to be published. If you don't want your letter in print, be sure to state that it is not for publication. —THE EDITOR

ATAN AND HIS WILY WAYS

I appreciate William McDermet's sensitivity to iman needs and hurts ("A Way Out of Hell," ugust). I appreciate his call to love and serve oth humankind and God. I also appreciate his minding us of the many "hellish" ways and at- udes of our world, our society, and even our urches. However, I challenge McDermet on his octrine and assessments of hell and his failure stress the doctrine of salvation as the only way avoiding hell.

There are many biblical references, both direct id indirect, to hell and eternal separation from od. Probably the most informative and under- andable one was given by Jesus in Luke 16.

Hell is not man-made, but instead is an eternal estiny. There is no return. And the Scriptures consistently warn again and again (Luke 16:29) about hell.

McDermet's idea of hell sidesteps the "Jesus-bought," "blood-shed redemption," which requires a personal acceptance for the deliverance from hell. Salvation is a gift that we accept rather than a loving lifestyle that we first endeavor by our own strengths (Eph. 2:5).

The doctrine of hell set forth by McDermet failed to recognize all that the Scriptures tell us about Satan and his wily ways to allure us to hell.

Hell is not a pleasant subject, but there are scriptural warnings about hell that need adherence. Some of these warnings surely must be part of our witness to God's desire for our salvation.

In answer to the question, "What kind of a God do we worship?" I would reply, "A God 'who stands at the door and knocks' and 'one who came to seek and to save that which was lost' (Matt. 18:11), one who delivers us from hell, not one who returns us once we've arrived" (Luke 16:26). We must remember: Hell is an eternal destiny.

FRED C. DILLING

Hagerstown, Ind.

A MISSION POSSIBILITY

Jay Gibble's October Column, which talks about expanding health and welfare ministry areas, needs another area added.

Alzheimer's disease (what used to be called "senility") hit home for me last February when I learned that my own father had it. This is an extremely difficult and common disease—for which there is, at present, no available treatment that can cure it. If there is a mission for the church among the elderly it is for those with Alzheimer's. Indeed, not only for the elderly, but for the many youth affected as well.

RONALD KEENER

Oak Brook, Ill.

MESSENGER BETTER READ TWICE

I am 92 and my wife is 96. On August 25 we celebrated our 67th wedding anniversary. When it is possible, I read MESSENGER through from one end to the other. Then I like to reread it because my memory is getting to where it does not grasp facts as freely as it used to. So I understand MESSENGER better on the second reading.

I am sorry that after attending 36 Annual Conferences (not consecutive years), I was unable to be at Carbondale this past June. General Secretary Robert Neff presented a gavel there to Toma Ragnjiya, general secretary of the church in Nigeria. The gavel was made by me, a copy ofthe one I made for moderator William Beahm in 1959. I am happy that God directed the making of that gavel and will put it to use in the Nigeria church.

HARRY M. FIELDS

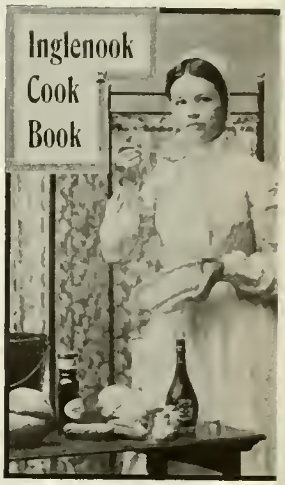
North Manchester, Ind.

(Brother Fields is noted for several gavels he made for Conference moderators, as well as some table tops made from wood from many historic Brethren churches. —Ed.)

page one

For insights into what the Brethren were like at the turn of the century, no serious student of that era could afford to overlook the *Inglenook Cook Book.*

That the Brethren were still largely rural is evident, for instance. From its pages you can learn how to dry or "corn" beef—a hundred pounds at a time. It tells how to make "Twentieth Century Apple Butter," but it's not something you would make in the kitchen: "For 10 gallons, take 20 gallons of cider, 20 pounds of sugar, and a 3-hooped tub of quartered apples." The recipe for roast goose devotes its first 12 lines just to getting the feathers off. And you have to skin and clean the squirrels before you can make your "Squirrel Croquettes."



You don't have to look far to catch the "Pennsylvania Dutch" character of the Brethren. There are six recipes for "Snitz and Knep." There is "Pawn Haas" and "Green Tomato Pie"—four recipes, even if the one we offer on page 13 is from a modern cook book. And, of course, there's Chow Chow.

I sneaked a look at "Drinks" to see if the old Brethren were—as we picture them—teetotalers. About the most exciting-sounding drink listed is "Ginger Beer," but later on, as I thumbed through home remedies "For the Sick," I came across "Eggnog." Eggnog? Not my idea of sickroom fare. But I read on: "To add to its strengthening qualities, two teaspoonfuls of wine or brandy may be added if desired." Wonder how many "desired" it?

Finally, I must tell my real fascination with the *Inglenook Cook Book:* The original book cover (adapted for this month's Thanksgiving MESSENGER cover) shows a drawing of a Dunker cook in her kitchen. Not everyone knows that the drawing was done from a 1901 photograph (reproduced above). Who was she—the daughter of some Elgin staffer of the time? Did she go on to a career in modeling or home ec, or have her own TV cookery show? Is she still alive, aged and forgotten in some Brethren retirement home, living in the now dim glow of her brief fling as "Miss Inglenook 1901"? If any reader knows, or has a clue, let me know at once. —THE EDITOR

in touch

Richard Hurley: Ministry in wood

Richard Hurley of Xenia, Ohio, began woodcarving nine years ago when he found that he had a lot of time on his hands.

He had fallen 25 feet from a Dayton Power and Light pole he was working on. The bones in his ankle were so badly damaged that he was in a wheelchair for four months after leaving the hospital. But it was during this time that he really began concentrating on woodcarving.

"That's the way I got started," he says. "I had a lot of free time when I was laid up for six months."

Richard's friendship with Tom Cameron, a fellow Brethren woodcarver, kept him interested in the hobby. Tom began a Brethren Woodcarvers Club that boasted a membership of 30 to 40 from various Brethren congregations in the area.

"We had a good time," Richard remembers. "We'd travel to one another's churches, have a meeting, and then would sit there for a couple of hours and carve."

Richard took a turn serving as chairman for the club, and remained an active member until a change in his work schedule forced him to give it up.

Christmas of 1978 brought a new challenge to Richard. Betty Chandler, who was in charge of the altar at the Beavercreek Church of the Brethren, suggested a project.

"She came to me and said, 'Richard, I'd like to have Mary and Joseph to put on the altar.' So another artist at our church, Bill Goff, designed them. I finally found some Honduras mahogany at the Washington County Courthouse. I cut the blocks out and then started carving."

Richard purchased the materials himself and volunteered his time (over 90 hours) to present the 17½-inch figures as his gift to the church. His nativity scene has become an annual special touch to the advent season.

Richard maintains a reputation for fine, detailed jewelry as well. During a more recent hospital stay, he carved stickpins for all the nurses.

In fact, most of his carvings end up as gifts. "I just feel it's something God gave me to do," he says, "to have fun at and to give away."—K.A.

Lorrel Eikenberry: A

When 266 American Christians left for a 12-day visit to the Soviet Union in June, Lorrel Eikenberry of the Astoria (Ill.) church was with them.

Billed as a "peace invasion," the trip was sponsored by the US/USSR Church Relations Committee of the National Council of Churches as part of an NCC-Soviet churches exchange that has been carried on for almost 30 years.

The delegation, which found its movement relatively unrestricted, visited industrialized areas, monasteries, churches, and palaces. Later it divided into smaller groups and visited various parts of the country—meeting in smaller churches, getting to know a little bit more about the people, and beginning to get a grasp of the strength of the church in Russia.

"I don't think that anybody would say this one trip would make you an author-

vasion for peace

ity," says Lorrel. "I went as an observer and Christian friend. My observations are slanted toward what the church people are like."

Clearly it isn't as easy to be a Christian in the Soviet Union as in the US, but the Christian church in the Soviet Union is alive and active, Lorrel insists. He was told by two priests that the country was going through a more lenient period. Churches must register with the government, although there are the "refuseniks" who, on the basis of conscience, do not cooperate. Worship space must be applied for. Religious education is not allowed for anyone under the age of 18. Evangelism is illegal, but the Baptists tell of effectively preaching evangelistic sermons at funerals and weddings, where people in the parks can gather to hear what's going on.

But Lorrel found apparent similarities. "The Baptist Church is very much like ours," he says. "We sang 'What a Friend We Have in Jesus' in both languages. During the offering we all sang 'Bringing in the Sheaves'—we in English and they in Russian."

What struck Lorrel most were the similar fears.

"The church people want peace," he explains. "At the same time, they want security enough to know they're not going to have another war. They believe that Christians in America want peace, but because of the messages they're receiving from our administration they fear that most Americans aren't Christian. We in the US tend to react to them in the same way.

"The country has experienced much bloodshed on its own land," Lorrel adds. "War and violent death is very real to them. One woman, who had lost her whole family in World War II, asked 'How could you think we want anything but peace?'"

Can the simple act of one group of people getting to know another change entire nations? That may be too optimistic.

But this "peace invasion" did change the lives of 266 American Christians and the Soviet Christians they visited. And that is a step in the right direction.—K.A.

Doris Coppock: Developing the total person

Holistic development is theorized greatly in textbooks these days, but Doris Coppock, head of physical education at McPherson College in Kansas, is a living example of that concept.

Doris swings tennis racquets in tournaments throughout the Missouri Valley and leads Annual Conference choirs as well. As a speaker at the most recent national Church and Health Conference, held on the McPherson campus, she explored theories of mind-body harmony in oriental thought. Doris exemplifies boundless energy, yet finds renewal through exploration of relaxation techniques.

"We are obligated to develop and use all our talents," she philosophizes. "We need to reach out and produce at the highest level of our capabilities." Exalting human potential has been the lifelong philosophy of this physical education professor. In her 34 years as faculty member, Doris has discovered that dreams become reality only when acted upon.

Long an advocate of women's sports, Doris taught physical education and music for many years before discovering her own full potential. At age 40, she entered eight tennis tournaments one summer and garnered 22 trophies as a surprising result. Then for 10 consecutive years, Doris ranked first or second in singles and doubles for her age division in the Missouri Valley, not to mention several rankings in the Kansas open division.

In addition to her remarkable tennis accomplishments, she earned a doctorate in physical education, another dream that she pursued and reached under the philosophy of expanding human potential.

Doris' interests do not stop with tennis and physical education. Early educational experience opened the world of the arts to her, and music also became a passion. After Doris completed graduate studies in music and workshops with Fred Waring and Olaf Christiansen, McPherson latched onto her exceptional talents and offered her the opportunity to direct chapel and a capella choirs along with physical education.

The highlight of Doris' musical career came when she stood before the 1970 Annual Conference in Lincoln, Neb., to lead the Conference choir. "It was exhilarating," she says, "especially the first time it happened." Doris found herself on the Conference stage again in Indianapolis. Twice she has sung solos for that church body, and she served on the committees for the "Alleluia" songbook and for the *Brethren Songbook*. All of this she has done in addition to civil rights activities, involvement with migrant workers, and work camps in Mexico and Europe for the church.

How does Doris' varied lifestyle fit together? "Movement and music have rhythm," she explains. "All is a part of everything else. We need to develop the consciousness that body and spirit are one. In the miracles I believe that Christ made use of the power of mind-body relationships encompassing holism. It is exciting to see examples of this power working today."—JEANNE JACOBY SMITH

Jeanne Jacoby Smith is a freelance writer from the McPherson (Kan.) congregation and director of publicity for McPherson College.

Brethren add to list of nuclear-free areas

Three districts and 29 churches have declared themselves nuclear-free, according to Charles Boyer, peace consultant for the General Board. The three districts are Illinois/Wisconsin, Florida/Puerto Rico, and Western Plains.

Although these declarations include church camps, Camp Ithiel of Florida/Puerto Rico District issued its own declaration as well. One men's dormitory at McPherson College in Kansas declared itself nuclear-free last spring. In addition, many individuals throughout the denomination have declared their homes Nuclear Free Zones.

The General Board last March urged Brethren to consider taking such actions after it declared its own property to be nuclear-free. Regarded as a symbolic witness, the board's statement means that the property shall not be used to design, test, produce, store, or deploy nuclear weapons; that the property is not to be defended by the use of nuclear weapons; and that nuclear powers have been asked to avoid targeting the area with nuclear weapons.

While most responses have been either favorable or expressing openness to further information, there have been criticisms as well, says Boyer.

Some people feel that this issue is not the business of the church. Others find it presumptuous to ask for "preferential treatment" in case of a nuclear war, despite the symbolic meaning of the statement. And some critics, believing that there is not enough interest worldwide to make the effort worthwhile, suspect that advocates are simply being naive.

Boyer and other members of the General Board's peace team hope the action fosters awareness at a grassroots level and provides another channel through which people feel they can do something, even something so small as a symbolic act.

"The reason for the declaration and encouragement is to have our people in dialog, certainly not because we think by doing this we cast an umbrella over our property," says Boyer. "The greatest chance of good is when people sit down and struggle with neighbors, people in the congregation, neighboring churches of other denominations, asking, 'What in the world can we do to turn this race around?'"

LUTHERAN WORLD RELIEF
CHURCH WORLD

Nappanee Service Center closes after 40 years

The Nappanee Service Center, owned and administered by the Church of the Brethren General Board, will close permanently on November 24, after 40 years of service.

A former carriage house, the center first opened in 1944 as a regional collection depot for donated clothing and food. Church members of many denominations around the country contributed animal fat, which was rendered into soap for European victims of World War II.

As world needs changed, the Nappanee center adjusted its response. A SERRV International Gift Shop was added in the 1950s, and the building has been maintained by SERRV since 1981. SERRV is a self-help handcraft program of the World Ministries Commission and assists artisans in more than 40 developing countries.

Maintenance of the large building has proved too costly for the SERRV program, however, and the three-story, brick building is being offered for sale. Clothing that is collected there for Church World Service and Lutheran World Relief will temporarily be collected at another location.

SERRV maintains three other International Gift Shops—at New Windsor, Md., Elgin, Ill., and Oakdale, Calif. The Oakdale shop celebrated its 10th anniversary on October 6, and the Elgin facility marked its first year in September.

Aid for nonregistrants coming under scrutiny

The National Interreligious Service Board for Conscientious Objectors (NISBCO) fears that colleges related to the historic peace churches may be the "next target" of congressional legislation seeking to compel draft registration.

NISBCO reacted to House passage on September 6 of a measure calling for an investigation into colleges that sponsor health programs and give aid to the nonregistrants. An aide to Rep. Gerald Solomon (R.-N.Y.), author of the amendment, said he "will offer legislation" to cut off federal aid to the colleges once the proposed study turns up evidence that health-related institutions are aiding nonregistrants.

He would not specify whether the legislation would be aimed at all colleges, or just ones with health programs. The measure calling for the investigation applies only to health programs because it was passed as an amendment to the Public Health Services Act. Solomon has said he would try to attach similar amendments to reauthorizations of other programs involving aid to colleges.

The Solomon aide said the legislation

would be directed at colleges that are trying to "circumvent" a 1982 law, passed under Solomon's sponsorship, denying federal student loans and aid to nonregistrants.

A law taking federal aid away from institutions that aid nonregistrations would "principally affect peace-church colleges, which are the primary institutions currently providing and dispersing private financial aid to nonregistrants," said William Yolton, NISBCO director.

Though Solomon introduced such a bill in May 1983, Yolton does not expect the representative to introduce another bill that would be subject to public scrutiny. Rather, Solomon has been effective in attaching his legislation as amendments, Yolton said.

GWP reports success with Guatemala book

Threatened with Resurrection, a Brethren Press book funded by the Global Women's Project, has gone into its third printing, and a major West German publisher has requested permission to translate the book. The publisher has until December to decide whether or not to buy the rights.

Written in Spanish and English, the book is a collection of poems by Julia Esquivel, an exiled Guatemalan. In addition to funding its production, the Global Women's Project wrote a study guide and promoted the book's use in districts.

Threatened with Resurrection has opened new markets for Brethren Press, noted Clyde Weaver, director of marketing. The book's "biblical way of talking about liberation" appears to be timely and of increasing interest, he explained.

The successful book is one of five different Latin America-related projects that the Global Women's Project has funded. The group's current endeavor is a commitment to give $15,000 to help women in the poverty-stricken village of San Andres, in the Costa Rican jungle.

Because the final third of the grant is still outstanding, the Global Women's Project has initiated a year-end push to raise the last $5,000 before the end of 1984. The steering committee has appealed to women's groups to give special attention to the Costa Rica project.

Looking toward 1985, the steering committee has begun investigating project possibilities in Asia.

Brethren staff member slain near Washington

The body of Joanne Grossnickle, recently appointed legislative associate for the Church of the Brethren Washington Office, was found September 9 in Prince Georges County, Md. Missing since September 3, Grossnickle was stabbed to death, with robbery the apparent motive.

The daughter of Byron and Virginia Grossnickle of the Union Bridge (Md.) Church of the Brethren, she had spent the Labor Day weekend with her family. She was reported missing when she failed to appear at work that Tuesday.

A 1984 graduate of Towson State University, Grossnickle had started her job with the Washington Office in June. She served as office manager, coordinator of the Christian Citizenship Seminars, and in an advocacy role on the issues of women's equity, dependent care, hunger, and housing. She was particularly active in working for passage of the Civil Rights Act of 1984.

Employees of the New Windsor Service Center—where she had worked and where her mother is associate director of operations/customer services for the SERRV program—held a memorial service on September 10. Employees at the General Offices in Elgin, Ill., held a service two days later. Nearly 400 family members and friends attended a service at the Union Bridge church.

Friends and co-workers described her as a gentle, loving person dedicated to the church and to working for justice. Always concerned about people's needs, she had touched many lives, they said.

The General Board plans to name an ecumenical youth scholarship for Grossnickle, said Robert W. Neff, general secretary, in a letter to General Board members and district executives.

"In the midst of this death, we are called to life, life that is abundant in Jesus Christ," wrote Neff. "In a time of violence, we are offered God's peace which the world cannot destroy. In a broken world, we are called to continue our ministry of reconciliation. . . ."

Church groups sue US for Vatican relations

The Church of the Brethren and more than a dozen other religious groups have joined in a suit challenging President Reagan's appointment of an ambassador to the Vatican. Among the other plaintiffs are the National Association of Evangelicals, the National Council of Churches, the American Baptist Churches, the Presbyterian Church (USA), and the Progressive National Baptist Convention.

Brethren participation is based on the 1951 General Board "Statement on Diplomatic Representation at the Vatican."

The lawsuit challenges US diplomatic recognition of the Holy See on grounds that it violates the constitutional separation of church and state. The Baptist Joint Committee on Public Affairs, which represents nine Baptist denominations, has filed a "friend-of-the-court" brief supporting the suing church bodies.

The United States and the Vatican established diplomatic relations as of January 10, 1984, and President Reagan named William Wilson ambassador. US diplomatic relations with the Vatican had been banned in 1867, but the ban was repealed quietly, without hearings, by the Senate in September 1983.

While the announcement provoked scattered protests from some religious groups, the reaction was mild compared to the outcry in 1951 when President Harry S. Truman tried to appoint an ambassador to the Vatican. Catholic-Protestant relations have improved significantly since then, making the issue less emotional than it was in the past.

Spearheading the current legal drive is Americans United for Separation of Church and State. The religious groups argued that US diplomatic ties to the Vatican represent the "favoring of one religion over others" and "creates the potential for the government to entangle itself with the Catholic Church."

David Eller appointed Brethren Press editor

David B. Eller of Bluffton, Ohio, has been named book and pamphlet editor for Brethren Press, effective in mid-November.

A member of the faculty at Bluffton College since 1976, Eller has been coordinator of the history department since 1978. He has served two years on the denomination's General Board and will relinquish that post.

Eller has held a variety of appointed and elected positions in the church, including pastor, General Board study committee, Historical Committee, district board chairman, and church moderator. He has conducted heritage workshops and serves on the editorial board of the *Brethren Encyclopedia.*

A graduate of the University of La Verne and Bethany Theological Seminary, he received a Ph.D. in American history from Miami University in Ohio.

World peace discussed by religious leaders

Nearly 600 representatives from the major world religions and from 60 countries spent eight days in August discussing in depth the issues of peacemaking, disarmament, development, human rights, and regional conflicts. This fourth assembly of the World Conference on Religion and Peace (WCRP IV) met in Nairobi, and was the first held in the Third World or in Africa.

Lamar Gibble of the General Board's World Ministries Commission staff chaired the Middle East working group and also served as one of the 15 delegates from the United States. Gibble cited two speeches as the most powerful for him personally: one by Bishop Desmond Tutu, general secretary of the South Africa Council of Churches, who emphasized worldwide consensus that his government's racist policy of apartheid is "heresy"; and a speech on disarmament by Ambassador Olu Adeniji from Nigeria.

The aim of the conference is to foster interreligious sharing and dialog. The process can become frustrating, Gibble noted, but he also affirmed WCRP as the only effort of its type. The Church of the Brethren has been involved since WCRP's inception in 1970.

In assembly actions, the delegates:

—adopted a declaration on "Religions for Human Dignity and World Peace," which declared that "along with disarmament and development, human rights are an essential part of the total and holistic peace we seek";

—adopted a comprehensive action program to isolate the racist South African government from the world community;

—heard presentations from Christian, Jewish, and Muslim women of the Middle East and adopted a conciliatory statement for working toward peace with justice in that area;

—disagreed sharply in discussions of the issues of untouchability in India and religious conflict in Sudan;

—established a $400,000 project to aid drought victims and refugees in Africa.

Program launched for stewardship doctorate

For the first time in the US and Canada, church leaders can work toward a degree in Christian stewardship.

The new program, which began this fall, is cosponsored by the Ecumenical Center for Stewardship Studies and Garrett-Evangelical Theological Seminary, in cooperation with Seabury-Western Theological Seminary. Graduates receive a doctor of ministry in Christian stewardship from Garrett-Evangelical.

Requirements for the program, which may be completed in 2½ to 5½ years, include an undergraduate degree, a seminary degree, and at least three years of experience in the professional ministry.

Until now, Christian stewardship officials have had to rely on "practice, trial and error, and a patchwork of secular fundraising courses and church-sponsored training sessions," says Nordon C. Murphy, director of the NCC's Stewardship Commission and interim director of the center. Denominational offices have been calling increasingly for trained stewardship officials, he notes.

The Church of the Brethren is one of the denominations that sponsor the center. Don Stern, of the General Board's stewardship team, says, "We've realized that some who are coming out of seminary and going out into the churches are not prepared to deal with stewardship." The program's originators hope that seminaries will become more aware of the need to address stewardship in their own programs.

The Ecumenical Center also offers an annual week-long course in stewardship theory and practice, and continuing education courses.

Sanctuary movement honored for efforts

The head of the World Council of Churches' human rights office, a human rights activist in Honduras, and the US sanctuary movement were honored in September, during the Institute for Policy Studies' eighth annual Letelier-Moffitt awards dinner.

The Washington-based institute is a transnational government policy research and education group that has honored a number of individuals involved with human rights struggles throughout the world.

The awards this year went to Charles Harper, a Presbyterian minister and director of the WCC's human rights office; Ramon Custodio Lopez, president of the Committee for Human Rights in Honduras; and the US sanctuary movement.

Throughout its seven-year history, the award has gone to clergy and church people. In explanation, Isabel Letelier, wife of the slain Chilean leader for whom the award is named, cited the growing commitment of churches to human rights.

Christians organize to eliminate porn

Representatives from nearly 100 denominations met in September, vowing to mobilize the Christian community "to combat and eliminate the destructive influences of obscenity, pornography, and indecency."

Those at the consultation also agreed to promote a boycott of stores selling pornography, starting with 7-Eleven; to establish an annual "Pornographny Awareness Week," beginning with October 27—November 4; to appeal to the President to direct the Justice Department to enforce present federal obscenity laws; and to work to establish proper federal and state cable television laws.

update

Safety Sabbath. "Caring for the well-being of another person is probably the greatest gift of love you can show someone," says Leon Urben, manager of the National Safety Council's religious activities department. That's why the council's seventh annual Safety Sabbath, set for February 14-17, coincides with Valentine's Day. The campaign, which seeks to bring worshipers of all faiths to a greater awareness of safety, focuses this year on child passenger safety, poison prevention, and exercise safety. Free congregational kits, available in English or Spanish, can be ordered from the Religious Activities Department, National Safety Council, 444 N. Michigan, Chicago, IL 60611.

Names in the news. Carl Zigler, chaplain for five years at West View Manor in Northern Ohio District, resigned in late August. . . . Carl Cawood, pastor at Ashland City (Ohio) church, succeeds John Lahman as director of church relations at Manchester College. He holds degrees from Bob Jones University, Bethany Seminary, and Ashland Theological Seminary. . . . Bethany Seminary faculty members James N. Poling and Donald E. Miller have written *Foundations for a Practical Theology of Ministry*. The Abingdon Press book, due out next February, proposes a specific method for doing practical theology and describes experiences in typical congregations. . . . Coping with loneliness is the focus of a new Inter-Varsity Press book by Charles Durham, pastor of the Prairie View (Friend, Kan.) church. Called *When You're Feeling Lonely*, the book shows ways to overcome loneliness and reach out to others.

Coming up. Hedda Durnbaugh is the featured speaker at the December 8 annual meeting of the Brethren Encyclopedia, Inc., in Covington, Ohio. She will discuss her study of the German hymns of the Brethren. For more information, write to Fred W. Benedict, P.O. Box 134, Covington, OH 45318.

Milestones. The 110th anniversary celebration at Rummel (Pa.) church, on October 14, included an old-fashioned worship service, an afternoon program with guest speakers and special music, displays of memorabilia, and a vesper service. . . . The On Earth Peace Assembly marked its 10th anniversary September 29 with a recognition dinner and an address by Donald Durnbaugh, moderator-elect.

Correction. Clara Patterson, of Southern Ohio, was elected chairwoman of Standing Committee's Nominating Committee. The August issue (page 25) incorrectly reported that Jerry W. Ruff had been elected.

worldwide

The new executive director of the Brethren United Foundations in Ecuador visited the General Offices in Elgin, Ill., as one stop on a lengthy trip to interpret the organization's work and needs.

The main priorities of the peasants, said German Salazar, are to learn ways to organize themselves, and to improve their lives in such areas as health, nutrition, agricultural skills, and cattle-raising. One way the Brethren United Foundations assist them is to gather information and do research about agricultural techniques.

The church in Latin America needs a new vision, a new approach, said Salazar. "The point is working with the peasants, working *in* the community."

Salazar said that agrarian reform that was begun in 1964 is in jeopardy with the recent election of a conservative president. Other results of the new government are curtailed freedom of expression and a new secret police that monitors the peasants, he said.

He warned of the results if the government continues to deny rights to its people. "I don't say that a *violent* revolution is needed, but a *revolution* is—and perhaps it can be a revolution of love," he said. "The problem with the left and the Marxists is that they don't have hope. But we do. As Christians, we have hope."

While in Elgin, Salazar also worked with staff members to arrange for three Brethren Volunteer Service workers to begin working with the Brethren United Foundations.

A Church of North India commission has been appointed to study and evaluate CNI programs, spirituality, institutions, resources, assets, structures, and inter-church relationships. Its final report is due by January 31, 1986. The Church of North India was formed in 1970 by the Church of the Brethren and five other denominations.

Because of severe flooding in southern Brazil, the Church of the Brethren has sent $2,500 from its Emergency Disaster Fund to help Church World Service respond to the disaster. More than a quarter of a million victims were flooded in early August, and many homes and buildings have been damaged. In the US, Brethren mobilized recently in western Pennsylvania, where floods caused damage in seven counties.

Brethre A centur

Florence Murphy organized Women's Work in 1929, with an emphasis on missions.

by Fran Clemens Nyce

Evidently it was a powerful prayer experience. When the prayer service for missions was over, the sisters at the 1885 Annual Meeting encouraged each other to follow up by forming local Sisters' Missionary Bands.

When Pam Brubaker happened upon this bit of history, she realized that 1985 would mark the 100th anniversary of what came to be recognized as the beginning of organized women's activity in the church.

With Parish Ministries Commission staff and others, Pam broached the idea of a 100th anniversary celebration. A formal proposal, prepared by Mary Cline Detrick and Pam, was approved by the Parish Ministries Commission, and an eight-woman planning committee was appointed. Care was taken to make the committee a diverse group that would represent the broad spectrum of interests and concerns among women throughout the church.

That committee includes Pam Brubaker, Atlantic Northeast, historian; Martha Dubble, Atlantic Northeast, Women's Fellowship; Mary Eikenberry, Southern Ohio, missionary; Shirley Kirkwood, Shenandoah, Womaen's Caucus; Fran Clemens Nyce, Mid-Atlantic, district Person Awareness Teams and Global Women's Project; Lucille West Rupel, Pacific Southwest, National Women's Fellowship; Anna Warstler, Northern Indiana, former staff for women's organizations; and Mary Cline Detrick, Illinois/Wisconsin, staff representative and coordinator (now consultant).

We on the planning committee agreed to these goals for the anniversary celebration:

1) To gain a better understanding of women's involvements and organizations in the Church of the Brethren, so that both women and men can learn from the past.

2) To measure our journey as women and men by the life and teachings of Jesus.

3) To gain a new sense of vision and mission of the church, and to energize and empower women and men to carry out this vision and mission in partnership.

4) To involve the entire denomination in the celebration.

Already in 1984, several anniversary-related events have taken place, most of them in connection with the Carbondale Annual Conference: a pre-Conference event involving writers for the special 100th anniversary issue of *Brethren Life and Thought* (winter 1984-85), guest-edited by Dena Pence Frantz and Lauree Hersch Meyer; insight sessions; dinner meetings; and exhibits. The anniversary slide set, "Empowered by Our Birthright," was shown to the delegates as part of the General Board report.

Still to come are many other anniversary events—publications, a major anniversary conference, and activities to involve every member of the church.

Anniversary publications will include *She Hath Done What She Could* by Pam Brubaker, a comprehensive history of women and women's organizations in the Church of the Brethren; two illustrated books for pre-school children about Mattie Dolby and Gladdys Muir; a book of 12 women's stories for older elementary children; and a collection of stories of "Brethren Sisters Beyond United States Borders." MESSENGER will carry special articles on women and the anniversary throughout the year.

A questionnaire will be widely circulated as a Bethany Theological Seminary project to assess attitudes toward women and needs of women in the church.

The culminating event of the celebration will be the First International Church of the Brethren Women's Conference, to be held at Bridgewater College in Virginia, August 1-4, 1985. Participants can look forward to a specially commissioned anniversary drama, music, informative workshops, inspiring worship and love feast, stimulating plenary sessions, interaction with global sisters, and strengthened fellowship with women from across the country.

There are many ways individuals and groups can get involved in the celebration:

- Encourage women to come to the 1985 Women's Conference at Bridgewater by raising money for registration fees and organizing transportation.
- Schedule a showing of the anniversary slide/tape, "Empowered by Our Birthright."

women: of work

- Write a 100-word story about a woman or women who have been influential in your life or in the congregation or district. Send it with a $25 contribution to the 100th Anniversary Committee to help fund the celebration. The stories will be part of exhibits at the 1985 Annual Conference. Organized women's groups are encouraged to contribute $1 to the committee for every year of their existence.
- Write a song, a hymn, a poem, or a meditation growing out of women's experiences. These will be collected and shared.
- Research the stories of women who have made a special contribution to the life of the local church or district; collect these in story or drama form, in a slide presentation, songs, or as the theme of a quilt.
- Make a district or congregational banner for the 1985 Women's Conference. Relate it to the conference theme, "Empowered by Our Birthright."

More information about any of these projects is available from the 100th Anniversary Committee, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, IL 60120. A resource packet, which can be ordered for $4, includes specifics about the above activities and publications, a brief history of women's organizations in the church, more details about the 1985 Women's Conference, and a list of books for individuals and groups to study the anniversary theme.

The 100th anniversary is an important way to recognize, accept, and celebrate the legacy of faith and service brought to the life of the church by the sisters. The creation this year of a new women's program staff position for the denomination can provide the necessary structure to help keep alive the values of the celebration and continue that legacy for future generations.

It is the hope of the anniversary planners that the 1985 observances will strengthen a sense of unity in our common mission, and stir up the gifts of the sisters and brothers so that the church will become the saving, healing presence of Jesus Christ in a world that needs it so much. ☐

Fran Clemens Nyce of Westminster, Md., is a member of the 100th anniversary planning committee and a member of the General Board.

Highlights of the century

The 100th anniversary celebrates seven different women's organizations in the Church of the Brethren. This is how they developed:

1885. The first national meeting of women in the Church of the Brethren took place when women met at Annual Meeting and held a prayer service in support of missions. Sisters' Missionary Bands began to form in local churches.

1886. Sisters' Missionary Bands were forbidden by Annual Meeting.

1895. Women's organizations were again approved.

1896. Catherine Beery Van Dyke organized a local Mothers' Meeting.

1906. The Mothers and Daughters' Association, which focused on home and relationships, came into being at Annual Conference. The Sisters' Aid Society emerged some time later, and it focused on serving and aiding less fortunate people in the community.

1929. The Missionary Society, the Mothers and Daughters' Association, and the Sisters' Aid Society merged and became Women's Work. The new group combined the former concerns of missions, home and relationships, and aiding the less fortunate, and added the concerns of temperance, peace, and Bible study. Organized by Florence Fogelsanger Murphy, Women's Work raised enormous sums of money to support mission hospitals and girls' schools in Africa, China, and India.

1964. The National Women's Work Fellowship was disbanded in the hopes that men and women could work more closely together. But women tended not to be accepted as leaders when both women and men met together. Many important ministries were lost or diminished without organized leadership. However, some district and local Women's Work/Fellowship groups have continued.

1970. In response to a recommendation from Nancy Peters (now Nancy Lamia) and Carole Zeigler, Annual Conference appointed a committee to study the status and role of women.

1971. The committee called for more involvement of women in the church. As a result, about 100 women met at Annual Conference for reflection and consciousness-raising. They began a newsletter called "Femailings."

1972. The Womaen's Caucus was officially formed to work for more opportunities for women in leadership positions within all levels of church life.

1976. A half-time national staff position was created to work toward equality of women and men in the church. Beth Glick-Rieman was named to that position.

1978. At a national women's conference at Manchester College, Ruthann Knechel Johansen challenged women to forgo luxuries in order to aid global sisters. Her challenge was the impetus for the formation of the Global Women's Project. ☐

Empowered by our birthright

by Christina Bucher

Long, long ago, at the very beginning of time, God said, "Let us make humanity in our image, according to our likeness, so that they may rule over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth." At the very beginning—so the Bible tells us—God made human beings, male and female, in the image of God, and God gave them power. That power is the birthright of the human race.

But what kind of power is it, and what has God empowered men and women to do?

Talk of power often produces a nervous response in individuals. The word "power" may bring to mind expressions such as "power hungry" or "power mad" and visions of Hitler or Napoleon. Many people regard power as dangerous, and it is. Power can corrupt, and it has.

But there are different ways of understanding and handling power. The dictionary identifies two kinds of power: the power to act and the power to control. Although the two kinds cannot be separated entirely from each other, it is primarily the desire to control others that leads to the power madness of a Napoleon or a Hitler. The desire for the power of control over other people can easily become the ruling passion of a person's life and so become an idolatry by displacing God from the central focus of one's life.

In order to avoid such an idolatrous power, individuals may try to shut out power altogether from their lives.

But power is not so easily displaced. Power is a given in human life—not as a "necessary evil," but as a God-given commission. As Genesis 1 relates, God empowered women and men at the moment of their creation to act responsibly as caretakers and stewards of the world God created.

Empowered
By Our
Birthright

100 Years of Women's Organizations in
The Church of the Brethren, 1885-1985

This type of power is the power to act, not the power to control. As stewards of the earth, men and women have been given the responsibility of taking care of God's creation. They have not been empowered to dominate or to oppress for personal gain. God's empowerment strengthens, energizes, and commissions men and women to work for the good of all humanity and all creation.

According to the Bible, the empowerment of women and men is an ongoing activity. Frequently it occurs through the agency of the Spirit of God, that Spirit of empowerment that attended the creation as a hovering wind (Gen. 1:2) and as the breath of life (Gen. 2:7). God's Spirit energizes persons to act, but also guides and directs that action.

Unlike the self-centered and self-directed power to control, Spirit-directed power seeks to create a community of justice and a world that knows peace. In Isaiah, for example, we read the promise that, with the coming of the Spirit, justice, righteousness, and peace will inhabit the earth (Isa. 32:15-18). From Paul we learn that the Spirit enables us to act with love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Gal. 5:22-23). Finally, when we look at the model of Jesus in the Gospel accounts, we see that while Jesus rejected Satan's tempting offer of the power of control, he accepted God's empowerment to perform miracles and heal people, that is, to act with power for the benefit of others.

The proper understanding of power and empowerment relates in a special way to the work of women in the church, because women in particular have a problem with power. Women, even more than men, fear the power of control that corrupts, because they have been warned so often and in so many ways not to be aggressive, not to be pushy, not to dominate. Women, even more than men, tend to regard power solely as the power of control over others and fail to see that power can also be the power within that enables a person to act.

Theologian Susan Dunfee, who teaches at Pittsburgh Theological Seminary, has suggested that for women the primary sin is not the sin of pride but, rather, what she calls the "sin of hiding." The sin of hiding is the escape from the responsibility of self-determination and the total sacrifice of one's self.

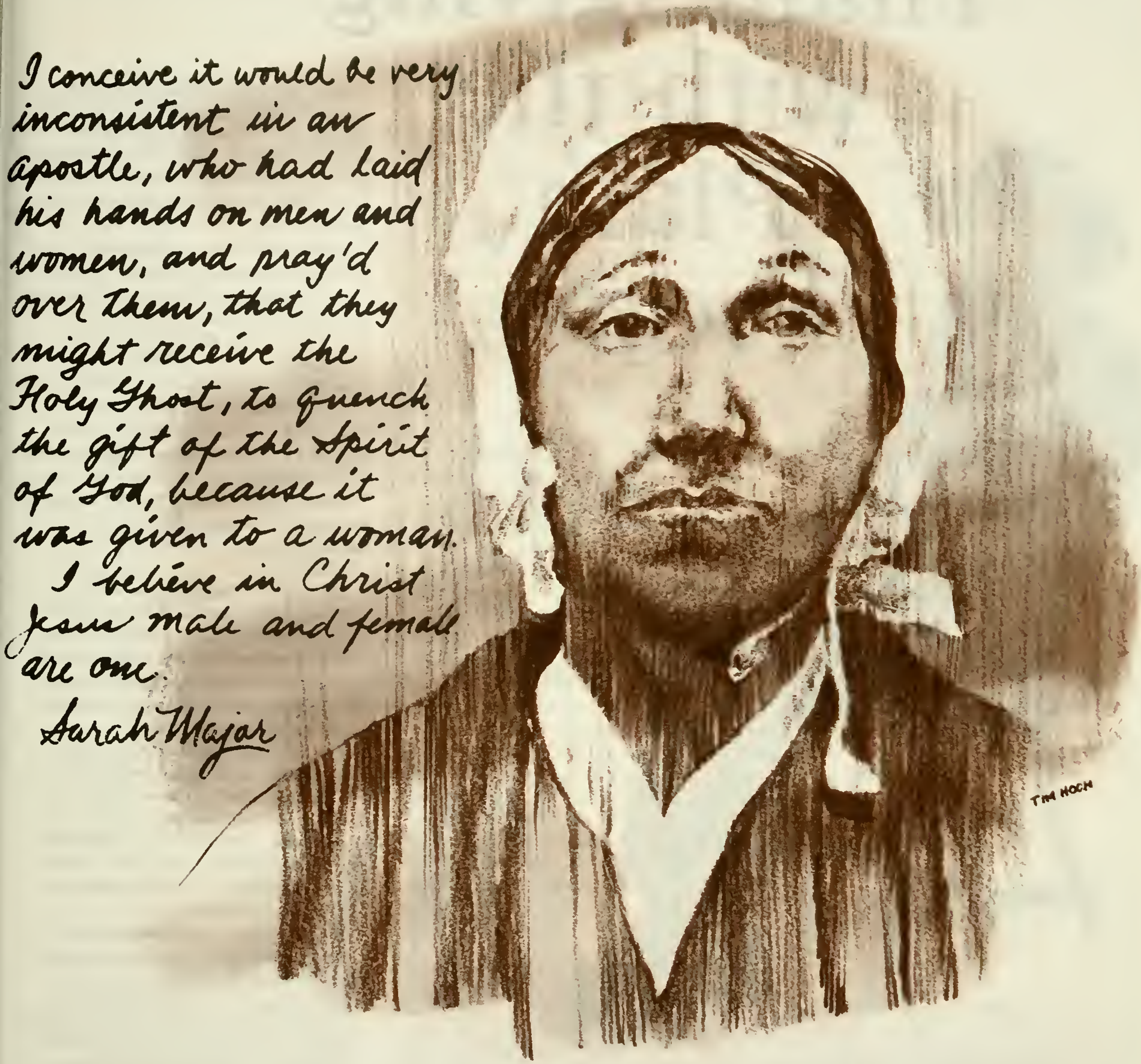
In the context of a discussion of power, the sin of hiding includes the rejection of God's Spirit of empowerment. Despite women's birthright of empowerment, they have had their power limited by others, by being told they can't preach, can't teach, and haven't been empowered in the same ways as men have.

In response to these limitations, women have frequently limited themselves even further. To avoid appearing aggressive or unfeminine, women hide their talents and try to reject all power, including the power to act. Instead of voicing an opinion in a meeting, they remain silent, or have their husbands speak for them. Instead of volunteering for a position they feel capable of handling, they wait to be asked. Instead of asking for licensing to the ministry, they choose to teach Sunday school or direct the choir.

Women have always been involved in the church. At the beginning, they were followers of Jesus—Mary of Magdala, Salome, the sisters Mary and Martha—and they were workers in the early Christian movement—Priscilla, Phoebe, Junia, Euodia, and Syntyche.

Women have always supported the church with their work—sewing and quilting, cooking and cleaning, organizing Sunday schools, working the mission fields. The question is not whether women have involved themselves in the church, but whether the church has involved women to their full capabilities.

How many women have felt empowered to preach or to teach, but have not been called—or worse, have been discouraged from doing so? How many women has the church failed to encourage to participate fully—to vote and express opinions publicly, to take leadership positions, to chair committees as well as take notes for them?



I conceive it would be very
inconsistent in an
apostle, who had laid
his hands on men and
women, and pray'd
over them, that they
might receive the
Holy Ghost, to quench
the gift of the Spirit
of God, because it
was given to a woman.
I believe in Christ
Jesus male and female
are one.
Sarah Major

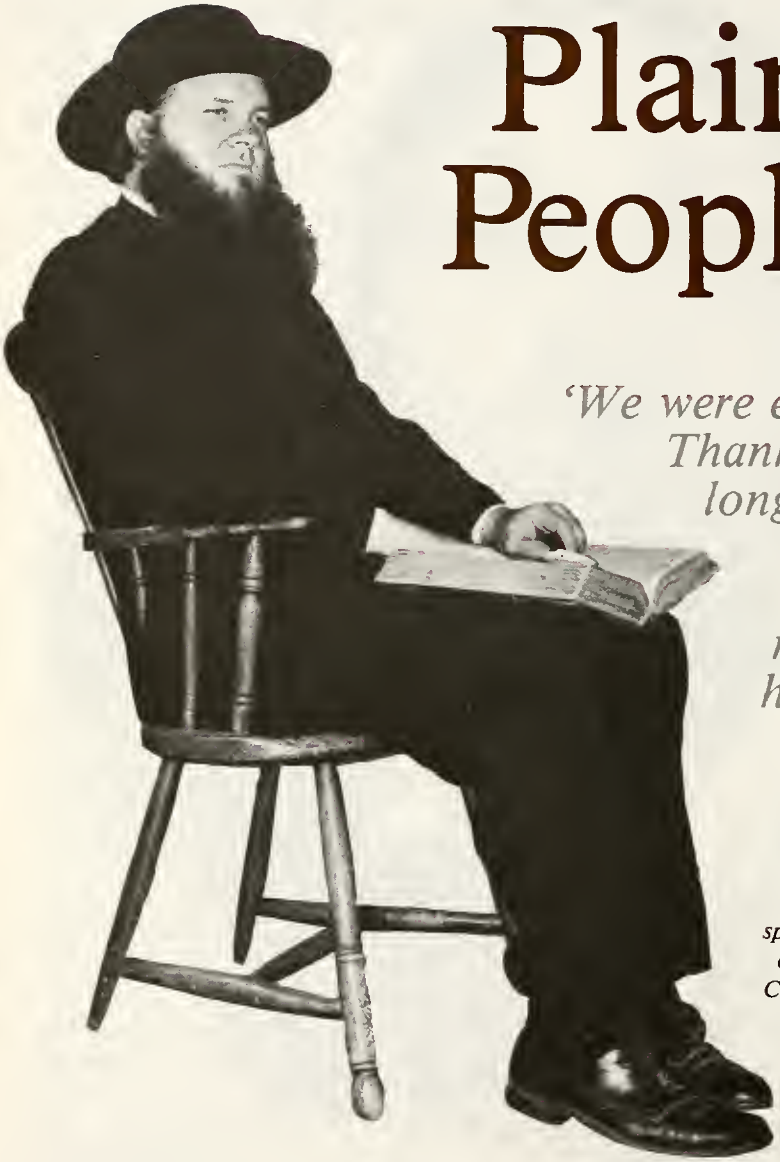
Not every woman has had the courage of the 19th century preacher Sarah Righter Major who, when told that Paul's teaching made it improper for her to preach, responded, "I conceive it would be very inconsistent in an apostle who laid his hands on men and women and pray'd over them that they might receive the Holy Ghost, to quench the gift of the Spirit of God because it was given to a woman."

It is a serious matter to quench the gift of the Spirit of God or to allow that gift to be quenched in ourselves. As long as the debate over women's proper work in the church goes on, we must treat it with great seriousness and not trivialize it by calling it a "women's lib issue." We must take seriously the matter of women's empowerment or risk fostering the sin of hiding in ourselves or in others.

The sin of hiding, as all sins, is not easily banished. Therefore it is important to encourage and support women to accept fully God's empowering Spirit, which will guide and direct them to find ways of using their talents and capabilities to work for the building up of God's community of justice and the creating of a world in which righteousness and peace will kiss each other." The gift of the Spirit of God, which is empowerment, must not be quenched. ☐

Christina Bucher, presently living in Lancaster, Pa., is a doctoral candidate in Old Testament at Claremont Graduate School, Claremont, Calif.

Thanksgiving with the Plain People



'We were evolving Thanksgiving long before there was a national holiday.'

Isaac Kulp, a Harleysville antiquary, historian, and speaker, is a member of the Indian Creek Church of the Brethren. He helps keep Brethren in touch with their heritage.

by Richard M. Harley

Yes, this is Harleysville, all right. There's the Harleysville Mall and the Harleysville Delicatessen. Now the Harleysville fire station and national bank. Harleysville Insurance, Harleysville Florists.

It suddenly becomes clear why the Harleys chose this remote locale in the heart of the Pennsylvania Dutch country for their family reunion.

Except for the unusually large size (about 100 people), this family get-together, held at a local retirement home, is much like any other. That is, until the local Pennsylvania Dutch historian arrives. He is Isaac Clarence Kulp, a living anachronism in the dazzling plainness of traditional black Brethren attire, with a curly black beard flowing down his chest like a Pennsylvania country stream.

Not of the Harley name, to be sure. But of the same descent. Invited to the gathering to tell family members about their "roots," he proceeds to mingle with the moderns in the auditorium at the home.

This is no Hal Holbrook doing his Mark Twain. This is an embodiment of that fabled Plainfolk tradition that made the egg noodle famous, brought us phrases like "harvest home," and—along with the Puritans—breathed meaning into Thanksgiving long before it was christened a national holiday.

Distinct from the Lutheran and Reformed wings of the Pennsylvania Germans, the Plain people are descendants of Brethren, Mennonites, and Amish who began to arrive from the lower Rhine Valley in Germany, Holland, and Switzerland in the late 1600s. ("Dutch" in "Pennsylvania Dutch" comes from "Deutsch," meaning German.) The first boatload of 13 Mennonite families arrived October 6, 1683. For the next century, the Plainfolk continued to pour into the land of William Penn and thrive. In 1982 they celebrated their 300th year in the New World.

But historian Kulp says the day really only caps off a three-centuries-old experiment to resolve what is today one of the world's knottiest dilemmas: Can a people blessed with bounty expect to live bountifully without depleting nature or consuming at the expense of others?

For the Plain, the answer is definitively Yes—provided you are prepared to tap the Thanksgiving dimension. Enjoy the fruits of the land and labor, they say, but temper that with a gratitude expressed in wise stewardship of nature, conservation at home and work, and considered care for the less fortunate.

This is the secret of "being Plain."

To be sure, the official federal holiday still has a role.

"We were evolving Thanksgiving long before there was a national holiday," Kulp explains to the gathering. "Our holiday operated in parallel, but was not related to, the tradition of our New England brothers and sisters.

"In most Pennsylvania German churches, the celebration was held at the end of October and was known as the Harvest Home Festival. That's where the popular old hymn took the words 'raise our harvest home.'"

During the festival season here, one sees German Lutheran and Reformed Church chancels piled to the ceiling with decorative stalks of corn, sheaves of grain, pumpkins, watermelons, fruit, and locally canned goods. The Plain churches, of course, have a simpler equivalent decorating their meetinghouses more modestly and holding a Thursday-morning service.

"When the national Thanksgiving holiday was proclaimed, we just took it up as an additional celebration to the Harvest Home Festival," says Kulp. "Now we have two celebrations—one emphasizing harvest and distribution of its benefits, the other emphasizing family gathering."

If the Pennsylvania Dutch were not to be outdone by the Puritans in staging a seasonal celebration, neither would they be left behind in the culinary arts.

Thanksgiving turkey here is dressed with an exquisitely Plain (not to be confused with "dull") oyster stuffing, accompanied by the traditional creamed dried corn. Then come the "sours": pickled watermelon rind, red beets, and Jerusalem artichokes; and "sweets": homemade jams, jellies, and puddings, pumpkin custard, and green-tomato minced pies. Green tomato pie?

"I was raised on 'em," Kulp says. "I can assure you, they're very delicious indeed."

For some far-flung Harleys, hearing for the first time of their culinary roots, this sounded a mite inconsistent with the stark simplicity for which the Pennsylvania Dutch are known. Kulp had faced such doubts before.

"This gets us to the whole insight of Plainness about use of Earth's bounty," he said. Heading out of the auditorium into the sun-warmed autumn air, he led the family faithful up a winding path to old Klein Meetinghouse.

"The concept of Plainness actually goes back to the root meaning of simplicity, which is singleness. We find this simplicity in the singleness of living life to the glory of God and to the good of one's fellow man. That means it's quite all right to enjoy the bounties of creation; but it also means sharing them with everybody, and above all, not wasting the bounty."

As Kulp sees it, the Brethren, Mennonites, and Amish were the first New World ecologists (first, that is, among the European settlers). In Plainspeak, the management of Earth's bounty is virtually synonymous with conservation.

Here the Pennsylvania Dutch have stood totally apart from the nature-domineering posture that became so prominent in the Protestant ethic.

"I am always struck by the tone of some Protestant sermons preached in the 1840s in (nearby) Kutztown," Kulp says. "One preacher compared the Christian people there to the children of Israel entering Canaan, saying, 'God gave us all these things, take advantage!' The Indians got compared to the Canaanites, and this preacher said it was the Europeans' obligation to chase them out, because all these bounties of the earth were now theirs."

Brethren and Mennonites, on the other hand, saw themselves not as dominators, but as "God's gardeners."

"This had implications for the use of bounties," Kulp says. "Since simplicity is a product of stewarding God's blessings, one must not become an overconsumer to the detriment of others.

"In fact, the stockpiling of harvest at Thanksgiving was not only to thank God, but also to ensure bounty was shared with the poor, with the old-folks homes, and less fortunate members of the community. A purpose of taking stock was thus to be ready to distribute."

Reaching the old Church of the Brethren meetinghouse (the denomination's second oldest such structure—built in 1843), Brother Kulp paused with his delegation of Harleys.

"In the old days, the people would have started coming here to Thanksgiving meeting a good two hours in advance," he says. "As you looked across the broad valleys you could see the people coming along the farm lanes on foot. Though they had horses, they would still go on foot because, they insisted, the horse must also have Sunday.

"Single file, the old patriarch-grandfather and matriarch-grandmother walked in front, then the father, mother, children. At the next farm, another family would join. And coming together in companies, they would start singing the old German hymns so that strains of music began to emanate from the fence rows and dusty lanes."

After the meeting, people would visit for several hours, then begin to file back home, Kulp explains. Only now they filed in different companies, since about half the congregation had been invited to join the other half for dinner.

"The point is, no one was ever allowed to go home alone. Week by week, mother literally never knew whether two were coming home or 12 or more. Of course, thanks to some wise conservation, the cellar would be filled with canned goods, the smokehouse with hams and sausages, the ground cellar with potatoes and apples, the attic with dried corn and beans."

One young Harley turned to the historian, "You mean you were never caught empty-handed?"

"No, there was no worry that you weren't about to feed the multitudes."

"Say, that's pretty good—Plain good." ☐

Richard M. Harley is a former writer for the Christian Science Monitor. *Reprinted by permission from the* Christian Science Monitor. *© The Christian Science Publishing Society. All rights reserved.*

Green Tomato Pie

4 cups green tomatoes
2 cups brown sugar
1 double crust 10-inch unbaked pie shell
1 tsp. cinnamon
½ tsp. cloves

1) Wash tomatoes but do not pare. Slice in thin rings half an hour before using. After draining for half an hour, pour away juice.

2) Combine tomatoes, sugar, and spices.

3) Sprinkle bottom of pie crust with flour. Pour in tomato mixture. Sprinkle with flour. Cover with top crust. Seal edges.

4) Bake at 425° for 15 minutes, then at 375° for 30 minutes.

(From Amish and Mennonite Kitchens, *collected and edited by Phyllis Pellman Good and Rachel Thomas Pellman, Good Books, 1984, page 217.)*

Small talk

by Karen B. Kurtz

Praise psalm

All human beings shall love God,
Because God loves us.
Caring for people is part of God's way.
Doing God's will—
Even when it's hard and the going is rough.
For all the things God has done for us, we
Give God thanks, praise, and offerings.
Holy be God's name.
In your house we will praise you, God.
Jesus, your son, was sent to save us.
Killing and hurting others is not your way.
Love is your way.
Make us an instrument of peace.
Name us your children.
Open your arms to us.
Praise God always.
Quiet us to hear your way.
Receive our prayers of thanks.
Save us from our sins.
To teach us your ways,
Under your care we live.
Very kind, you are.
We sing praises to you,
'Xactly like people long ago.
Your love is known throughout the world and
never ends, from
Zero to zillions, your love goes on forever.

Fifth and sixth grade classes
Manchester Church of the Brethren
Manchester, Ind.

Haiku

To love and to care
All because You first loved us,
That's our praise to You.

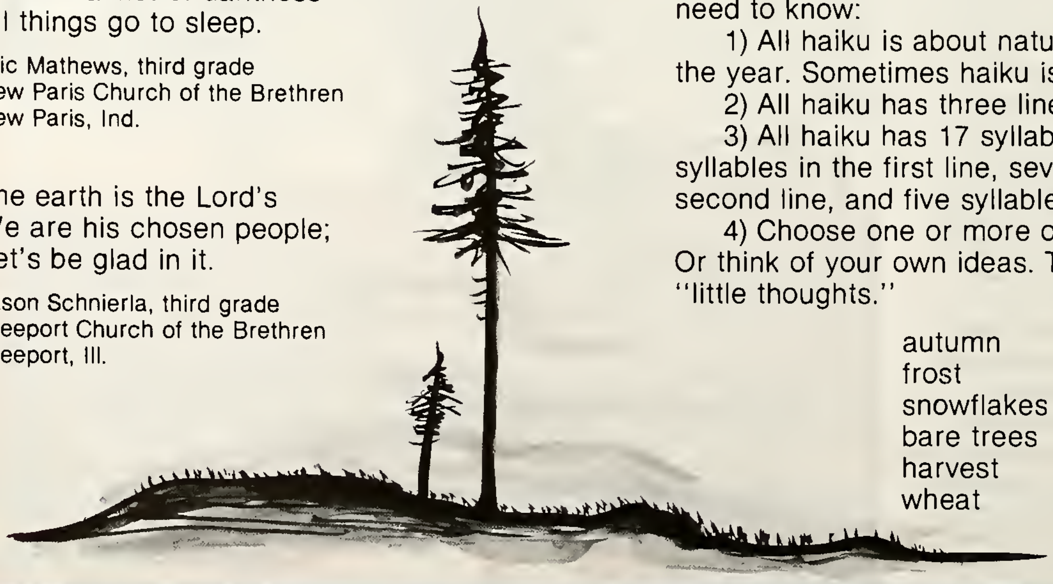
Angela Luchi, third grade
Freeport Church of the Brethren
Freeport, Ill.

The sky is quiet.
In the blanket of darkness
All things go to sleep.

Eric Mathews, third grade
New Paris Church of the Brethren
New Paris, Ind.

The earth is the Lord's
We are his chosen people;
Let's be glad in it.

Jason Schnierla, third grade
Freeport Church of the Brethren
Freeport, Ill.



To do: Haiku

The verses that Angela, Eric, and Jason wrote are examples of Japanese poetry. It is called *haiku,* which might mean "little thought."

Long before the Brethren migrated to America, the Japanese in their own country were writing poetry about nature. Sometimes they drew pictures with black ink and brushes to illustrate their poems.

You can write haiku, too. Here is what you need to know:

1) All haiku is about nature or a season of the year. Sometimes haiku is about feelings.

2) All haiku has three lines.

3) All haiku has 17 syllables. There are five syllables in the first line, seven syllables in the second line, and five syllables in the last line.

4) Choose one or more of the ideas below. Or think of your own ideas. Then create some "little thoughts."

autumn
frost
snowflakes
bare trees
harvest
wheat
bread
Thanksgiving
ice
cardinal
wintertime
hibernation

Small Talk is a monthly page for displaying children's art and writing, and for suggesting ideas for fun. All children are welcome to take part. Send your items to: Kurtz Lens and Pen, 65523 Washington Road, Goshen, IN 46526

The small church:

A fearful present, an anxious future

by Allen T. Hansell

"Small churches are beautiful." Those words touch a warm spot in our hearts. The small church is an extended family, a covenant group, where everyone knows and cares about everyone else.

In 1977, Jackson W. Carroll edited a book with that title—*Small Churches Are Beautiful.* But two years later another writer wrote a book on the same subject, and it expresses our other feelings about small churches. Called *Where Have All Our People Gone?* Carl S. Dudley's book assesses the strength of mainline Protestant churches. Each year when we examine membership figures in the Church of the Brethren, we ask Dudley's question anew.

The Church of the Brethren is a small denomination with many small congregations. In fact, we ended 1982 with 669 of our congregations posting memberships of fewer than 150 people (*1983 Yearbook*). That means that 64 percent of our 1,045 churches are "small."

How are those small churches related to the denomination's membership loss during the past 10 years? How well are these small churches equipped to serve? How well are our small churches planning for the future? Let's look at the experiences of one district, Atlantic Northeast.

During the 10-year period from 1972 to 1982, Atlantic Northeast lost 634 members; 431 of those members were lost by 20 of the district's 23 small churches. Thus, 68 percent of the membership loss was by 32 percent of the congregations.

Since many other districts have a much higher percentage of small churches, their percentages of membership loss by small congregations is likely higher. The stability of membership is one important measurement of denominational vitality.

There are other measurements of vitality that may be more important indicators of stability than membership figures. Two of those indicators are worship and Sunday school attendance. Atlantic Northeast had a net loss of 246 worshipers between 1972 and 1982, but 17 of the 23 small churches had a combined loss of 290 worshipers. Therefore, in spite of an attendance gain in some congregations, the small churches contributed heavily to a net loss in worship attendance for the district.

The small congregations experienced an even larger loss in Sunday school attendance during that decade. Eighteen of the 23 small congregations lost a combined total of 390 students, for an average decline of 21.7 students each.

Some studies indicate that the strength or weakness of the Sunday school program will be seen in the worship attendance five years hence. In other words, a growing church school in 1984 will likely lead to a similar growth in membership and worship attendance by 1989. The converse is equally true.

If the Church of the Brethren is to grow numerically in the next 10 years, we must reverse the statistics within our existing small churches. That is no small task, and it will require planning at the national, district, and local levels.

A small church must average an annual gross growth rate of 10 percent of the average worship attendance in order to maintain a constant membership. That is, a congregation with an average worship attendance of 100 people and membership of about 150 people must receive 100 new members every 10 years just to maintain the membership of 150. A *net* growth must exceed 10 percent.

In reality, the small churches are experiencing an annual decline of 25 percent in membership, 8.5 percent in worship attendance, and 21.6 percent in Sunday school attendance. Why?

The Small Church Task Committee of Atlantic Northeast District, which has been visiting small churches for the past five years, needed an instrument to help assess and evaluate the life and work of the district's small churches. Each committee member had formed impressions, but it is difficult to measure the vitality of a group without some uniform guide that can be applied to all groups.

The guide used by Atlantic Northeast was an instrument developed by James B. Sauer for the National Council of Churches of Christ. Called "Congregational Vitality: Foundation for Integrity in Evangelism," the instrument names and defines eight characteristics that are found in *vital* congregations.

How do the small churches in Atlantic Northeast fare when measured by these eight characteristics? The conclusions below are based on the task committee's visits and conversations with pastors and lay leaders in 20 of the district's 23 small churches.

1) Environment: The context of congregational life.

Thesis: If a congregation is highly responsive to its environment, it will attract people. In other words, how well does the congregation understand and relate to the community where the building is located? This is especially critical in urban areas. The Church of the Brethren has 163 congregations in transitional urban communities, and their very existence will be determined by how skillfully they understand and relate to their neighborhoods.

Conclusion: Fourteen of the 20 small churches are at least concerned about relating to their communities, but only 8 are working intentionally and with some degree of success.

2) Spiritual growth and faith development.

Thesis: If a congregation's ministry programs facilitate spiritual development, it will attract people. This involves grounding people in the biblical story, helping members question society's false values, and enabling members to establish priorities of time, treasure, and talents.

Conclusion: Fifteen churches are concerned and working in this area of ministry, but only 8 seem equipped to work at spiritual growth and faith development effectively and creatively.

3) Caring.

Thesis: If a congregation's ministry programs facilitate warm, caring relationships, it will attract people.

Conclusion: This is a fascinating issue. Most small churches are very warm and caring, but that caring can be very *exclusive.* It is often difficult for new people and ideas to get inside the fellowship and power circles. The task committee feels that 19 of the 20 churches visited are warm and caring, but only 9 are effective. The small church's greatest asset can become its greatest liability.

4) Affirming and enabling people.

Thesis: If a congregation's ministry programs facilitate the empowerment of people for healthy, creative living, it will attract people. This involves shared decisionmaking by large numbers of members, finding ways of relating to and involving people who live on the fringes of congregational life, and opening up the power-base to new members.

Conclusion: Fifteen churches are at least aware of this need, but only 5 seem programed to bring about the changes.

5) Purpose.

Thesis: If a congregation is purposeful in its ministry and mission, it will attract people. That is, everything is planned around clearly stated goals and objectives that reflect the congregation's reason(s) for existing.

Conclusion: Twelve churches see the value of goal-planning, and 7 are working at this effectively.

6) Leadership and management style.

Thesis: If a congregation has an open, supportive climate characterized by a participatory style of leadership and open communication between the leaders and the led, it will attract people. The pastor must model a "priesthood of all believers" style, lay leaders are given authority to act, communication is clear, and conflict is resolved.

Conclusion: The task committee feels that 13 of the churches are working toward developing a participatory style, but only 6 congregations are considered effective at present. The small church tends to attract authoritative leaders, and conflict is either ignored or driven underground.

7) Leadership and personnel development.

Thesis: If a congregation intentionally develops its leaders, it will attract people. This involves training persons biblically and theologically, and helping them develop skills in group dynamics and interpersonal relationships. This also includes providing continuing education for pastors.

Conclusion: In the task committee's opinion, only 7 of the 20 small churches are working at this concern intentionally, and only 3 or 4 of those are doing it effectively. This is a greatly neglected area of ministry.

8) Congregational structures and organization.

Thesis: If a congregation structures and organizes itself to fulfill its ministry and mission, it will attract people. A congregation is an interrelated system, where change in one area is likely to affect all other areas of the congregation's life. To understand and appreciate the system is the first big step toward organizing it for ministry.

Conclusion: Thirteen churches are working at that important concern, but only 5 appear to have redesigned their congregational organization in recent years in an attempt to make it more effective and efficient for the 1980s. This, too, is a neglected area in small churches—and perhaps in churches of all sizes.

Where do we go from here? There is much to affirm and celebrate in our small congregations. We must never lose sight of that and become prophets of doom. We must, however, acknowledge reality. The present is fearful, and the future raises our level of anxiety. Is it possible for a congregation with a poor rating in each of the above characteristics to be turned around and develop into a vibrant place of worship, study, and service?

The task committee of Atlantic Northeast District sees a few shining examples of that turnaround in recent years, and in each case the change is linked to well-equipped and faithful pastoral leadership.

What are the implications for evangelism?

As we measure a congregation's vitality, one thing becomes clear: *Nothing in the life of a congregation happens in isolation from the rest of its life!* Every program, activity, and ministry occurs in relationship to the whole of congregational life and either contributes to a congregation's sense of vitality or detracts from it.

This statement, deceptively simple, perhaps has its greatest implications when applied to the congregational task of evangelism. For too many congregations, evangelism is a task undertaken by the few, mainly a professional few, for the many. Or it is viewed as a programmatic addition to an already busy parish schedule. In either case it is rarely viewed in a holistic context that seeks to establish the congregation as a redemptive community within the world.

The English word "evangelism" comes from a Greek word meaning "good news." But in many congregations the "Good News" of Jesus Christ is obscured by the "bad news" of congregational ill health. This means that while the Good News is proclaimed in word, it is neglected in deed. People hear what is said, but they are more impressed by what is done—especially in the corporate body.

Church growth is the *response* of the unchurched peoples to evangelism, to the Good News of life in the Kingdom, of life in the Spirit of Jesus Christ, of life in the church. When people's needs are met, when their hurts are healed, when their hungers are fed, when their thirsts are assuaged in the name of Jesus Christ, they tend to join the community of Good News. The community itself is redemptive and redeemed. All too often, however, the community that is the bearer of Good News fails in its redemptive purpose precisely because too little attention is paid to the context, life, and structure of the community.

Evangelism that is effective, as shown in vital congregations across North America, is an outreach that balances and in turn is balanced by the rest of the congregation's life. Inreach and outreach, nurture and mission, must be held together in a vital, dynamic balance that give a congregation a sense of identity, purpose, and integrity.

The operative word is "integrity." Before a congregation is ready for significant outreach and evangelism, it must first have a sense of who it is as the people of God in the world. This means knowing both its place and its possibilities within a particular place. It means knowing why it exists at all and then setting out as a people to create the kind of community that can realize the dream and anchor the hope.

Canned programs, special efforts, or the occasional mission in evangelism can never really address the critical issues of integrity and authenticity. But these are the key issues as the church in North America faces renewal, reformation, and an increased sense of vitality.—JAMES B. SAUER

Adapted from a study, "Congregational Vitality: Foundation for Integrity in Evangelism," produced for the National Council of Churches.

Therefore, we know the challenge that is before us. We need men and women who are equipped and willing to serve our small churches in the countryside, in small towns, in suburbia, and in our cities. The growth and vitality of the Church of the Brethren are dependent upon the revitalization of our nearly 700 congregations with 150 or fewer members, and that renewal requires a commitment of time, treasure, and talents at all levels of the denomination.

James B. Sauer says that "effective evangelism depends on congregations being renewed. Sauer continues: "The operative word is 'integrity.' Before a congregation is ready for significant outreach and evangelism, it must first have a sense of who it is as the people of God in the world. This means knowing both its place and its possibilities within a particular place. It means knowing why it exists at all and then setting out as a people to create the kind of community which can realize the dream and anchor the hope."

How are things in your small church? Is it a *Good News* community where people's needs are heard and met, where hurts are healed, where the naked are clothed and the hungry fed, where the name of Christ Jesus is above every name, where persons want to become part of the redemptive community, where variety and diversity and the acceptance of many different kinds of people in the body are valued?

Is your congregation fearful and anxious, or is it a Good News community anchored in hope? ☐

Allen T. Hansell is pastor of the Wilmington (Del.) Church of the Brethren, and chairman of Atlantic Northeast District's Small Church Task Committee.

The Virlina experience

by Herbert A. Fisher

It was an exciting part of a larger mission, these 20 days in Virlina District. My wife and I had been invited by the Smaller Membership Congregation Committee to meet with people from churches that fall into this category (membership of fewer than 100 and/or part-time pastoral leadership). In 20 days, about 350 people from 33 churches met in cluster groups or single-church settings.

The people we met were largely the core of leadership and thus deeply concerned about the church and its future.

The dedication of some people will remain in our memories. One minister moved into a small community, spending his life building a church and exercising leadership as postmaster. Two bivocational pastors work normal shifts and then drive weekly the 90 miles to the churches they serve. A retired produce-broker serves faithfully now as a pastor.

There were lay people as well. An elderly couple largely confined to their home continue to be active by hosting a Bible study and prayer group and entertaining overnight guests of the church. An extensive building program was carried on by lay people while the congregation was without pastoral leadership. A lay speaker is currently preaching and giving other leadership to a congregation.

The purpose of our brief encounter in carry-in-meal settings was to 1) celebrate their being the church where they are located (it's all right to be small); 2) help them discover their strengths; 3) voice what they would like to see happen in the church; and 4) look at the gifts for leadership, in a brief study of Ephesians 4. Each church chose a specific goal to begin working on immediately. The meetings ended with moments of consecration.

With many youth and children in their small fellowships, a couple of churches determined to give priority to a strong youth program. Several realized the need to work more closely with churches in their clusters, even though they were not always that close together. There was a growing awareness of the importance of the district and the Brotherhood as resources for leadership development, as well as outreach ministries.

Our sharing with these churches was a result of an intensive concern and planning for smaller membership churches in Virlina. For about four years, there has been a six-person committee at work, and weekend workshops and other meetings had been held prior to our coming.

The General Board also helped sponsor our work and shared the low cost of the venture. This model of ministry, the district and the Brotherhood working in cooperation, seems good.

Some observations:

1) Size is not a measure of the effectiveness or health of a congregation. Those are measured by how well it nurtures those within it and how well it reaches out to others in its area.

2) Leadership is always a vital concern. In many areas, bi-vocational leadership is particularly difficult to secure. This often results in inadequately prepared persons being thrust into leadership, or churches securing people outside the Church of the Brethren whose knowledge and commitment to the denomination are not established. The committee is aware of this and is attempting to care for the problem through programs such as Education for a Shared Ministry and the Christian Growth Institute.

3) Churches have not clearly defined their mission to their communities. Their programs, therefore, are scattershot and overlook the people in the community.

In Virlina District, 68 percent of the churches fall into the category of small membership congregations, as defined by the committee. For the denomination at large, that number is about 65 percent. We see the urgency of every district giving attention to the important role of the small church and developing some plan to help them strengthen their mission.

At least two other districts are working at this, with programs tailored to their needs. The General Board and Parish Ministries staff share this concern for renewal and seem to indicate a willingness to be a partner with the districts. We feel this is much needed.

Critical also to the program's effectiveness is the local church leadership's attitude toward renewal. They must be willing to venture and change and develop specific ways of achievement.

The experience in Virlina was challenging. While the schedule was demanding, sharing faith and commitment with fellow believers proved to be revitalizing and thrilling. ☐

Herbert A. ("Herb") Fisher, pastor of Trinity Church of the Brethren in Massillon, Ohio, participated in this Virlina experience as part of his summer sabbatical.

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On Paul's faults, pastor’

Jobie E. Riley

Taking to task the apostle Paul

Right up front, let me assure you that I have always admired the apostle Paul. He was surely one macho missionary—all those beatings, imprisonments, and hardships. However, let us examine two major blemishes on Paul's sparkling ministry.

At a recent meeting, I listened to a heated debate among several of my fellow Brethren men. Many of them were quoting scripture to support their objections to equal church leadership opportunities for women.

Were they quoting the words of Jesus? No, they were citing the writings of Paul. In the matter of the role of women in religion, as well as in the arena of international war and peace, I believe Paul did grievous, probably irreparable, harm.

The question to be addressed, then, is this:

What if Paul's letters had missed the canonical cutoff? Would Christianity be better off today without the one-third or so of the New Testament contributed by Paul?

Granted, Paul either introduced or developed several major concepts of lasting significance, including such areas as Christian love, personal reconciliation, congregational polity, and grace.

However, Paul's biases in two specific areas, the rights of women and the jurisdiction of national governments, have had such a lasting effect that the Christian world might well have been better served had someone other than Paul been the major contributor to early Christianity and to our present New Testament.

For his brilliance and dedication to the cause of Christianity, Paul still had a disturbing shortcoming. Just as in classical Greek tragedy, his flaw was pride. His pride often manifested itself in his boasting of the converts he had brought into the fellowship, of the problems he had encountered through persecution, and of the physical difficulties which he had to overcome in order to continue his ministry. On at least one occasion, by his own admission, he wrote from his own beliefs, overriding the inspiration of the Spirit.

However, perhaps the most significant aspect of Paul's pride was his smugness at being a citizen of Rome. This status was alternately his biggest asset and his most damaging fault. His citizenship gave him such privilege as generally unobstructed passage—a password with which to influence guards—as an invaluable aid to evangelism.

Surely, though, his pride in Roman citizenship was intertwined with his dictum regarding civil government. The Christian, insists Paul, is to avoid any attempt to dislodge or disobey any established civil government, since, Paul states, such government has the blessing of God.

This blanket defense of established governments has plagued civilization ever since. Most noteworthy was the debacle of World War II. One can only speculate as to what the result would have been had Christians in Germany in the 1930s not been predisposed by Paul to cooperate during the formation of the Third Reich.

Unfortunately, the problem continues to manifest itself. It has extended into this country and this age. Paul's dictum was used to justify support for the Vietnam War. It is being used now to justify support for our action in Central America. As a woman said on the Phil Donahue Show, opposing those who disputed our government's involvement there, "The law is the law."

In the other area cited above, that of women's rights, perhaps the wrong writings of Paul have been stressed. At any rate, because of Paul, most denominations have only recently begun to admit women into the inner circle of leadership. According to Paul, woman was created from and for man and is to be subject to him. Further, Paul mandated that women should be subordinate to their husbands, be silent and submissive in church, and keep their heads covered.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can only print a sampling of what we receive. All "Opinions" are edited for publication.

alary, church's authority

This writer is happy to report that in his congregation equality is virtually a reality: the gender gap has been practically eliminated. A woman was recently approved as a full associate pastor; usher teams are coeducational; women may be, and have been, elected to the deacon board—and called "deacons"—separately, even though they are married and their husbands may prefer not to be deacons; our fine monthly newsletter is under joint male/female editorship, as is a quarterly Christian literary magazine; and both sexes serve prominently on the board.

Unhappily, this is not the norm. Many churches relegate their women to minor roles established for them by the men who run the church.

So, in my opinion, the damage done in these two areas—the role of women in the church and the relationship of Christians to their leaders—outweighs the value of the rest of Paul's teachings. ☐

Jobie E. Riley is a professor in the department of communications, Elizabethtown College, Elizabethtown, Pa.

Dean Kindy

Salary scale vs. pastor's needs

Most pastors in the Church of the Brethren appreciate the system of improving salaries so the needs of their families are cared for by the churches. But the basis for the new salaries has been the salary scales of persons with similar education and experience in schools or business. Our present salary scale does not consider recession and unemployment factors hurting many in our society.

As a result, people on Social Security income, unemployment benefits, or welfare and food stamps are being asked to give sacrificially to the church so that pastors can be paid on scale. Many who are living at poverty levels are struggling with questions about why they should deprive themselves—not for missions, or to aid the truly destitute in Third World countries, or to aid the poor in the slums of our cities, but to see that a percentage of pastors and church leaders are assured an income of from $20,000 to $30,000, because they are in the proper classification of experience, training, and church service.

Perhaps we need to study Jesus' parable of the kingdom of heaven in Matthew 20 and apply this prayerfully in the area of pastors' salaries. All received that wage cited in Matthew 20—those who needed it and worked all day, as well as those who needed it and worked only one hour.

The church should set salary scales by scriptural standards, instead of worldly standards. Pastors should be paid according to need, and other funds should be used for missions and world outreach.

Back in the 1950s, I understood that the Seventh Day Adventist pastors were paid according to need through a cooperative district sharing that freed their giving for missions and world outreach. Can we distribute funds given to the church in

Windows in the Word

by Timothy K. Jones

Fire

Pine and oak trees are plentiful in the rural Virginia county where I recently pastored a church. A small wood-burning stove sat in the parsonage basement, supplementing the oil furnace, and cool autumn evenings I would split logs and load the stove. I laid a tinder bed of crumpled paper and splinters beneath the logs. Soon flames popped and crackled, filling the iron box and lapping through the open door. In a couple of hours the flare-up had subsided, but the heat had not. It began radiating upward, warming bedroom floors and filling the house.

Fire fascinates us. Its varied forms heat our living rooms and light our offices. Fire's combustive energy propels a semi, or hurls open the volcano's crater mouth. Or evening campfire embers rekindle recollections and warm our spirits in their glow. Sometimes fire's effects are gentle, other times explosive. Always, though, fire comes with energy, power, effect.

In many ways our experience of fire and our pictures of God connect. Scripture is rich with imagery of God as a fire. God comes to an Egyptian sheepherder named Moses in a bush set afire with Presence (Exod. 3:1-6). A night-time pillar of fire reminded Israel that God was leading the people through their wilderness sojourn. Ezekiel is caught up with a vision of a God whose loins radiated "the appearance of fire" (Ezek. 1). And Luke strains to describe the scene at Pentecost with metaphors like "tongues of fire." Biblical writers sometimes found that the only image vivid enough to depict God's coming was fire.

For when God comes it is always as light and warmth. And especially energy. Even when faith grows cool and service gets sluggish, God interupts with unquenchable fire. God warms folks out of hibernation, God ignites inner fires, God sparks zeal.

That image can help the people of God guard their source of power. We in the church fuel our life with more than incessant programing and busy activity. "We are warmed by fire," Thomas Merton penned in his monastery cell, "not by the smoke of the fire." Mark Twain bends the image to say much the same: Thunder is impressive, but it is lightning that gets the job done.

Smoke and thunder have a place. They are sign and symptom when fire appears and ignites. But the enkindling power of God is at the core of the church's life and influence. Only the presence of fire can warm. Only a God of fire can ignite in our congregations the enthusiasm that someone has called "contagious combustion."

A friend once described a longed-for renewal of spirit as a "spiritual burst." *We* need a burst. Not the quickly fading flare-up of a match head or a pile of crumpled paper, but the lasting flame of an oak log. Or a burning bush. Our brushes with the God of empowering energy and living fire will make that kind of difference in our living and serving. ☐

Timothy K. Jones is co-pastor of Christ Our Peace Church of the Brethren, The Woodlands, Texas.

order to minister to our world in the name of Christ? Will our pastors be like Barnabas in Acts 4? ☐

Dean Kindy is pastor of the Lake Breeze Church of the Brethren, Sheffield Lake, Ohio.

Steven G. Gehman

The Brethren and church authority

For several years I have been observing the Church of the Brethren with increasing interest. I write as a Mennonite who has become an associate member of the Church of the Brethren by reason of my marriage to a Brethren woman.

From the beginning of our relationship, our denominational difference has been an issue, and it continues to loom larger and larger on the horizon of our plans for the future. I believe that accurate insight into the similarities and differences of our heritages can help us and people like us deal with our situations.

One difference between the two denominations was called to my attention by the August editorial, "Conscience, Not Coercion." I appreciate the way the editor clarified the type of function we can realistically expect Annual Conference statements to have in the Church of the Brethren. It is crystal clear that the denomination does not intend to take any disciplinary measures toward those who do not abide by official positions.

It is also apparent to me that few congregations are willing to take disciplinary actions toward erring members. This became evident to me at Annual Conference during the discussion of the Statement on Abortion.

There was no discussion whatsoever about the impact of this statement on the integrity of communal discipline for those who defy the official position. It seems to me that the closing statement, "We affirm the commitment . . . to maintain fellowship with those who differ," greatly weakens any basis within the document for communal disciplinary measures.

This notion was reinforced by Don Miller's emphasis on the Brethren tradition of "non-coercion in matters of religion," as he explained the document. Certainly the editor is correct in pointing out that we should not regard Annual Conference statements as binding on faith and practice in the church.

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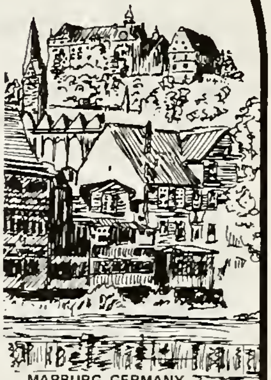

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Contrast this method of operating to that of the Franconia Conference of the Mennonite Church, in which I grew up.

About four years ago, a statement on nonresistance was brought before the semi-annual Conference Assembly. It was generally agreed upon as a good statement, except for the part that dealt with guidelines for congregations in dealing with members who depart from the historic position and go to war. The language of that particular section sounded as if the guidelines were optional. It was pointed out that allowing this option amounted to an unprecedented weakening of conference authority. The section was revised to stengthen the expectations on congregations, and later the statement was accepted by the delegates.

The issue at stake here is, What is the nature of the church? Does the church have the authority to discern God's will for how we should order our lives, and to aid members in obedience? The writers of the New Testament certainly maintained that it does. According to Matthew 16:19,

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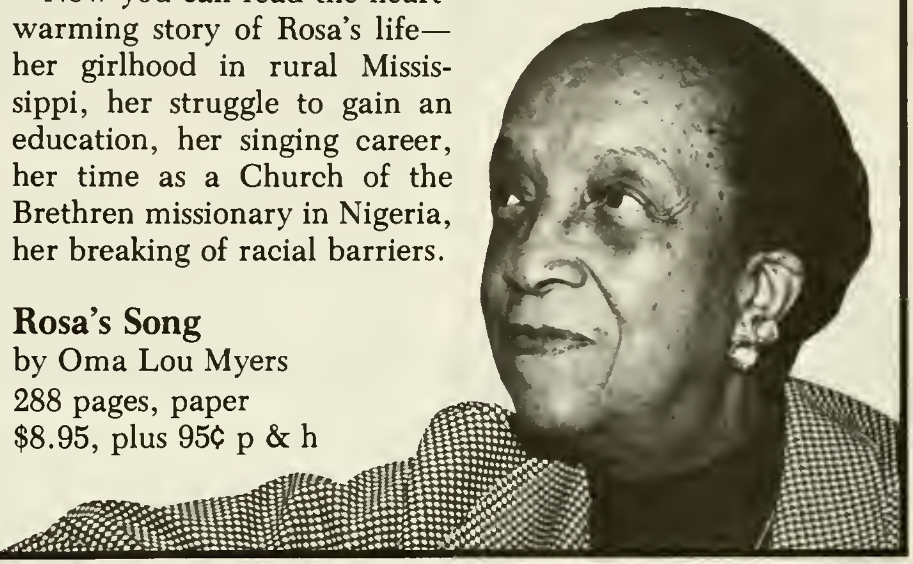

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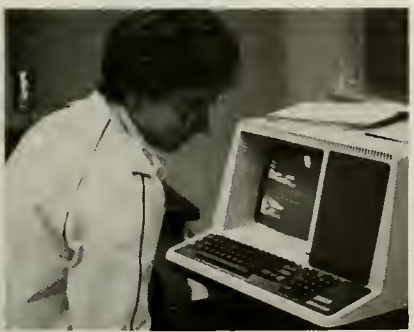

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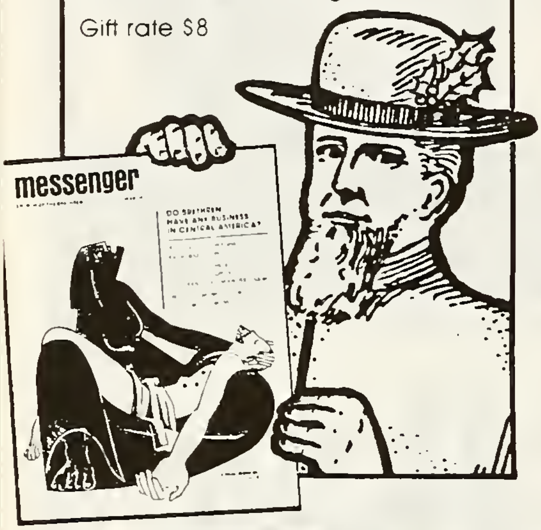
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opinions

the decisions of the church are of ultimate importance—they are binding both on earth and in heaven (see also Matt. 18:15-20). Paul advocated expulsion of an immoral person in the church at Corinth so that he would ultimately be saved (I Cor. 5).

It seems to me that in this difference between the historic Mennonite understanding of the church and the current understanding of the Church of the Brethren, Anabaptism and Pietism butt heads. Though Pietism's founding fathers may not have intended it this way, their emphasis on the individual and inner experience has led to a weak view of the authority of the church in the area of individual ethical behavior. Individual conscience has been exalted over and above the witness of the Holy Spirit in the discernment of the body. This situation would dismay the apostle Paul, who wrote, "Be subject to one another out of reverence for Christ" (Eph. 5:21), not to mention how Jesus himself feels about it.

On the other hand, Anabaptism has always affirmed that genuine faith in Christ includes submission to the body of Christ in daily life. At times this emphasis has been distorted and legalism resulted, especially among Mennonites. But there can be no serious question about the traditional Anabaptist position on the authority of the church to discipline its members.

So will the Church of the Brethren continue to ignore the witness of the New Testament and the Anabaptists, both of which have endured testing by fire? Could the Church of the Brethren remain obedient in the face of such testing?

This point of difference to which I refer makes it very difficult for me to fully identify myself with the Church of the Brethren. I feel I would be losing something at the heart of my faith and the historic faith of my people, namely a body that upholds the ideal of actively helping each other to be obedient to Christ.

Are there some Brethren out there who feel as I do about the authority of the church and whose congregations uphold this ideal? If there are, I would like to know where they are and why they haven't been more vocal. ☐

Steven G. Gehman is a member of the Swamp Mennonite church in Quakertown, Pa., and an associate member of Indian Creek Church of the Brethren in Harleysville, Pa. He and his wife are students at Associated Mennonite Biblical Seminaries, Elkhart, Ind.

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Do Dunkers dare to be patriots?

The *Time* magazine cover story on "America's Upbeat Mood" has just the right photos to illustrate it: Star-spangled banners flutter above a Philadelphia street; macho marines raise their fists and shout; a barber cuts a little boy's hair in a shop whose window frames a white clapboard church with soaring spire; people amble along the midway of a state fair; school kids say the pledge of allegiance; and a mother and child stand pensively among flag-decorated gravestones.

Only the cover art lacked the right touch. Norman Rockwell! thou should'st be living at this hour: *Time* magazine hath need of thee. . . .

The burden of *Time*'s message was: America is at peace, employment is rising, inflation is fading, the economy is aglow. Americans are feeling more comfortable about their country than they have in decades. People are enjoying themselves more.

The *Time* writers warbled on about the "home-team pride" we felt in blasting two Libyan jets out of the sky over the Mediterranean a couple of years back, the invasion of Grenada a year ago, and the joy over American athletes winning so many gold medals in last summer's Olympics.

I'm not sure if the *Time* story was supposed to persuade me how to vote in the November election, but I certainly inferred that if I knew what was good for me I was supposed at least to hang a flag from my front porch, get teary-eyed watching the President on TV, and sing the national anthem a little more lustily at the Cubs games. Perhaps a check sent to Jerry Falwell wouldn't hurt either. I did none of these except plan to show up at the polls on election day.

Well, the story did one thing for me: It convinced me of the power of the media to simulate the mood it apparently is merely describing, and the power of the media to bring out the worst in us. No, it did *two* things for me, because it also convinced me that the wealthy and the middle-class are willing to ignore, to write-off the people of this country who have no voice, who have no power, who have no money.

The mood of this country that has been encouraged and nurtured for four years by our highest leadership, and now has the news media playing little tin horns and little toy drums behind it is not the good old-fashioned patriotism that everyone is looking around and marveling about. It's good old-fashioned chauvinism and jingoism.

Real patriots love their country, but they don't turn a blind eye to its continued short-comings. Real patriots don't hold the poor people and nations of the world spiritually suspect because they aren't wealthy like us. Real patriots don't deny the existence of hungry people. Real patriots don't accuse the homeless of being "homeless by choice." Real patriots don't call our free-enterprise capitalism "God-ordained." Real patriots don't equate overpowering military might with spiritual revival. Real patriots don't imagine other nations to be "evil empires" or declare our nuclear weapons to be for a righteous purpose.

Real patriots care for fellow citizens who are down and out. Real patriots long for justice for all within our country's borders and welcome across those borders the victims of injustice, oppression, and persecution elsewhere. Real patriots are saddened when our country flaunts the rights of other countries in the name of democracy. Real patriots don't present themselves to the world as the neighborhood bully.

Can Brethren be true to their heritage and their Christian commitment and be good citizens too? Of course. The Bible is full of teaching on how to relate to the state. Nowhere does it tell us to *blindly* support the government we are under. Nowhere does it tell us to cure the ills of other countries before we remedy our own. Nowhere does it tell us to excuse our own faults because some other country is doing things at least as bad.

Fundamental matters of justice fill the Bible from cover to cover. A society that rewards the rich and punishes the poor is not a spiritually vital society, and neither is it a patriotic one in the right sense. According to the Bible message, the moral health and holiness of a society is largely determined by how it treats its poor. And if we put our trust in military might and toy with the idiotic idea of fighting and winning a nuclear war, we are as guilty as the people of old who put their trust in horses and chariots instead of in God.

Since we tend to go on a patriotism binge at Thanksgiving, let's use the occasion this year not only to take stock of our many blessings as American citizens and as God's children, but also to consider what right we have to selfishly enjoy those blessings while all around us our sisters and brothers suffer—because of us—from physical, economic, and political oppression.

After all, when Brethren *really* live up to the motto, "For the glory of God and our neighbors' good," they've already passed the patriotism test that matters most. —K.T.

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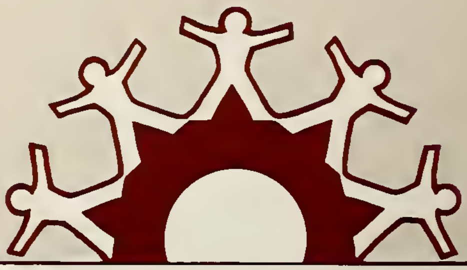

messenger
CHURCH OF THE BRETHREN
DECEMBER 1984

NICARAGUA: Crucible of hope

contents

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14 **The Risky Business of Giving Sanctuary.** More Church of the Brethren congregations are joining the sanctuary movement, offering protection to Central American political refugees threatened with expulsion by our government. Kathleen Achor reports on the experiences of two Ohio churches.

18 **New Windsor: Bricks and Mortar and Sacred Traditions.** The New Windsor Service Center celebrated 40 years of witness and service this year. Phil Grout reports on the rededication and gives an overview of the many good works carried on there.

20 **Auction.** The increasingly well-known Atlantic Northeast District Disaster Relief Auction raised over $125,000 this year. Judd Mellinger-Blouch takes us on a visit to the Lebanon County Fairgrounds for the annual event.

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messenger

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letters

'HELL SOUNDS REAL TO ME'

"A Way Out of Hell" by William McDermet (August) caught my attention. It sounded so good at first, and it's just what people want to hear today—that there's no literal hell. But how deceiving it was.

McDermet says, "Hell seems to be a condition or an attitude. Hell is made by humans. It is seen in suffering, in class systems, racism, and the lack or loss of human rights. God did not make any of these conditions and God did not create hell."

In Revelations 20:10 we read about a lake of fire, where those who reject God's plan of salvation will be tormented both day and night, for ever and ever. Matthew 13:41,42 tells us that the wicked will be cast into a furnace of fire where there will be weeping and wailing and gnashing of teeth. In Luke 16 the account of the rich man and Lazarus is recorded. The Bible says the rich man died and went to hell, and all he asked was that Lazarus might dip his finger in water and put one drop on his parched tongue. Hell sounds real to me.

Hell is a place being prepared for the devil and his angels. Matthew 25:41 says, "Then he will say to them at his left hand, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels.'" Yes, just as heaven is a prepared place for a prepared people, so hell is a prepared place for an unprepared people.

If we don't get back to the principles set forth in God's word, some day we too will hear those words of Matthew, "Depart from me, you evildoers" (Matt. 7:23).

Are we no longer a New Testament church? Are we compromising with those who are trying to skirt around the Bible, even denying it's truth? God's word is forever settled in heaven, and someday we will be judged by it, and our final destination will be set.

RUTH WOLGEMUTH
Manheim, Pa.

REVELATIONS OF GOD INCARNATE

Readers of MESSENGER will do well to balance the secular humanist view of hell as proposed by William McDermet ("A Way out of Hell," August) with the revelations of God Incarnate on the subject.

See Matthew 5:22 (a place of fire) and 10:28 (a place for destruction of the body and soul); Luke 17:24 (a place of torment in the flame, unquenchable thirst and no escape); and Mark 9:44 (a place of undying worms).

Hell is a very real place of eternal torment and the inevitable destiny of the unsaved.

JOHN E. BLOUCH
Lebanon, Pa.

SHOULDN'T BVSERS PAY THEIR WAY?

In a letter to the editor last March, Wayne F. Buckle argued that Brethren Volunteer Service (BVS) existed long before the program that dates to 1948. But there is a difference between today's BVS and the volunteer service of earlier times.

Today's BVSer has complete maintenance provided—food, shelter, medical, travel, and a monthly stipend of about $35. Youth of the 1930s and '40s who worked at such places as Blough and Willow Grove in Pennsylvania, Wichita, Kan., and Mexico paid all their own expenses.

Would the BVS experience be more meaningful to today's volunteers if they had to pay a moderate amount for their term of service? (Dedicated people needing financial assistance should not be excluded, of course.)

Charles W. Baker
Modesto, Calif.

THERE'S A DIFFERENCE

In Ken Gibble's article about Jim Burt (October), he mentions Burt's appreciation of the editorial note that appears each month in Messenger on the Opinions page: "To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren." Then he goes on to imply that this note is synonymous with the belief in "no force in religion."

This is a common misconception. Actually, the concept of "no force in religion" originated with Anabaptists who objected to the union of church and state. "No force in religion" does not mean that church members may believe whatever they want. In fact, the peace churches have been known to exclude soldiers from membership while advocating "no force in religion"—voluntary church membership free from state coercion—at the same time.

Jerry C. Stanaway
Elmhurst, Ill.

ARE PACIFISTS GUTLESS?

I take exception to Jim Burt's remark, "I don't believe it's 'conscience' so much as it is genetic disposition that makes some people unable to fight" (see "Jim Burt' One-of-a-kind Brethren," October).

I interpret "genetic disposition" as a euphemism for "gutlessness" or, at least, "lack of manhood."

Was it "genetic disposition" that made Jesus "unable to fight"? If "genetic disposition" makes some of us unable to fight, then it must follow that it's also a "genetic disposition" that makes others *willing* to fight. If that is true, the cause of peace is doomed. We are then helpless to avoid pursuing the madness that will destroy us.

Move over, lemmings, and make way for us.

James Martin
Annville, Pa.

IS PACIFISM SUICIDAL?

I appreciated the October articles on "Veterans for Peace," but I had a couple of concerns about the one on Jim Burt.

I strongly disagree with Burt's statement, "The greatest sin is suicide. Failure to defend human life is suicidal," and resent the implication that pacifism is suicidal. A further implication is that the only way to defend human life is through military force.

Burt gets his views from his World War II experience. What about Vietnam War veterans? They saw a different kind of war.

Judd Mellinger-Blouch
Lancaster, Pa.

ANOTHER MEDAL OF HONOR HOLDER

Yes, there *was* another Brethren holder of the Congressional Medal of Honor (see "Jim Burt: One-of-a-kind Brethren," October). Corporal Alfred L. Wilson, a member of the Fairchance (Pa.) Church of the Brethren, served in World War II with the Medical Detachment, 38th Infantry, 26th Infantry Division. He died November 8, 1944, while saving the lives of 10 wounded men near BeJange La Petite, France, and received the Medal of Honor posthumously. Corporal Wilson would not carry a sidearm, and died saving lives rather than taking them.

He was one of 11 children of Brother and Sister Jess Wilson, born September 18, 1918.

William Davis
Meyersdale, Pa.

LET'S CONTINUE THE DIALOG

Wendy McFadden had an excellent introduction to the "Veterans for Peace" article in the October Messenger. The articles are helpful for the continuation of dialog on this issue.

A fellowship emerged at the first meeting of Veterans for Peace. This is a dynamic movement that needs the attention of every church member.

It is great to belong to a church that can face issues. We should appreciate the people who had a vision that has lasted through the centuries. We should express thanks for the privilege of being citizens of a nation that grants religious liberty to face the issues involved. The recognition and use of this freedom guarantees God's gift.

M. R. Zigler
Broadway, Va.

FAREWELL TO LAURA SEWELL

I hear that Laura Sewell is leaving India for retirement after 36 years as a missionary here. She has done wonderful work in her years spent with us. She served us not only in the spiritual field but in other fields as well, and at the synodical level with the Church of North India. Our people will always be grateful to her for what she did for our church here.

I wish her stay with us could have been prolonged a few years, especially when the church and our country are living in such troubled times.

I pray that we can keep alive the gospel of Jesus Christ that we first heard from Brother Wilbur B. Stover and lastly from Sister Laura Sewell. I ask our US brothers and sisters to pray for us, that we can continue the great work they began among us. We say good bye to the last missionary and ask that the Almighty bless us all for furthering his kingdom here on this earth.

Hamilton G. Satvedi
Kalupur, India

(A news article about Laura Sewell's retirement from the India mission field will appear in the January Messenger.—Ed.)

page one

The look was "Indiana Jones"—khaki pants, chambray shirt, knotted bandana, suede hat, a week's growth of beard. Instead of a bullwhip, he carried an oversized camera bag.

Somehow intense and laid-back at the same time, Phil Grout of Westminster, Md., doesn't fit the stereotype of a journalist. Before shooting a photograph, he strikes up a conversation with the subject and, in a few short moments, establishes a relationship. He speaks slowly and deliberately, pausing frequently to ponder the next thought.

He also lives in a log cabin, relishes good music to clog to, and plays a mean set of spoons.

Phil was one of the 20 Brethren who visited Nicaragua in October, as part of Witness for Peace. In Miami, as the group reflected on the upcoming trip, Phil commented, "It's not everyone who gets to go off to peace."

The comment was particularly meaningful, coming from Phil. He learned his photojournalist skills serving in the Navy during the Vietnam War. He's a seasoned practitioner of the art, having worked many years both as photojournalist and as editor of a small-town newspaper. Not too long ago he produced a sensitive book of words and pictures about Plains, Ga., based on a summer spent working on a peanut farm.

Now a freelancer, Phil is committed to using his camera "for peace." He and his wife, Mary Lou, are fairly new arrivals to the Church of the Brethren, having joined the Westminster, Md., congregation last year. On this expedition to Nicaragua, Phil was official photographer, documenting the experience for Messenger and for a slide/tape show now available from Brethren Press.

Of particular meaning for him is the prayer of St. Francis of Assisi: "Make me an instrument of thy peace." After experiencing his photos (on the cover of this issue and on pages 10-13), one can see why.—W.C.M.

in touch

Rick Ukena & Twyla Wallace: Taking peace seriously

"These boots are the best thing that the army has to offer," says Rick Ukena, sticking out his feet to display the combat boots issued him in 1969 when he was a soldier. "They are really comfortable, but that's where the positives of the military end. When I was confronted with the reality of military service, I'm thankful that I had the support of the Church of the Brethren."

Ten months after his induction into the US Army, Private Ukena confronted his commander with his "Application for Discharge on the Basis of Becoming a Conscientious Objector After Entering Military Service."

Just before Rick left the pastorate of Peace Church of the Brethren in Portland, Ore., he and his wife, Twyla Wallace, discussed with me their refusal to pay war taxes. "Refusing to pay that portion of our taxes that goes for military purposes is merely an extension of the decision I made in 1970," Rick says. "Paying taxes for war is no different from providing bodies for military purposes."

Rick likens their present witness to that of past Brethren: "Historically, the Church of the Brethren youth have been conscientious objectors to military service. Military tax resistance is an equally important statement for peace."

Since 1977, Rick and Twyla have redirected a portion of their federal taxes as an effort to lift up their opposition to current priorities of the federal budget. With the filing of their 1983 returns, they sent that portion to Health Help, a low-income health clinic in Portland. "Nevertheless," says Rick, "the IRS, during that time, has seized over $1,000 from our checking account for nonpayment of taxes."

A lien was also threatened against the Portland congregation, since the IRS ordered the church to pay Rick and Twyla's taxes. In a specially called members' meeting, the IRS demand was turned down by a unanimous vote.

"We were joyed with the support that we received from the congregation as it was placed in a position of choosing between compliance with human laws aimed at destroying life and a higher order that commands us to love one another, even our enemies," Rick says.

Twyla explains, "This is relatively new for me. Taking stands on important issues was not done in the church I attended as a child. Recently, I have become committed to working on peace issues."

This October, Twyla joined a group of Church of the Brethren members on a peace pilgrimage to Nicaragua (See page 10). "Our presence there was a witness for peace to the citizens of the United States and Nicaragua."

Whether withholding their war taxes or witnessing for peace in Nicaragua, Rick and Twyla set an example for other Brethren to take seriously their commitment to their church and their Lord.

—ED GROFF

Ed Groff, a member of Peace Church of the Brethren, Portland, Ore., is a social worker for the State of Oregon, Children Services Division.

Larry Hoover: What's

"Once the clarity comes to you that something is important in your life, the opportunity for you to do something about it will be there. I am convinced of that." Thus Larry Hoover explains the beginning of his involvement in conflict resolution. Larry is an attorney practicing law in Harrisonburg, Va., and a member of First Church of the Brethren in that town. He was brought up in a traditional Brethren home, but for many years he gave little thought to the church's teachings on peace.

Then a number of things combined to stir Larry's thinking and to lead to action. Foremost was his first attendance at Annual Conference—Pittsburgh in 1980—and the realization of the impact of the church's stand on peace. In addition he was reading in the field and had come across several notable books, including Ron Arnett's *Dwell in Peace*. About the same time he was becoming more aware of the amount of conflict inherent in our lives and of the unsatisfactory methods we use in resolving it. He also was hearing about the mediation centers springing up around the country to deal with conflict resolution.

Larry decided to invite Ron Kraybill of the Mennonite Central Committee to meet with him and other interested people to examine more thoroughly the work of a mediation center. Ron has been a pioneer in the development of mediation centers in this country. After exploration of the philosophy and functioning of a mediation center, every member of the group expressed interest in the formation of a center and willingness to work toward that goal.

Larry then helped to organize a training session for 35 persons to serve as volunteer mediators. Training sessions consist of 20 hours in which the volunteer mediators work at developing skills in listening and in guiding those in conflict toward a solution of their problems, in articulating the problems, and in developing the ability to reduce to writing the problems and the solutions. With this training completed, Larry's corps of volunteers was ready to function. In February 1982 the Community Mediation Center of Harrisonburg began its work of helping individuals and groups solve their disputes

s about?

without resorting to the legal system.

The mediators hear problems in areas such as domestic, neighborhood disagreements, juvenile problems, landlord-tenant conflicts, and property disputes. Generally one session of two hours is all that is required for the parties in conflict to reach a solution. When an agreement is reached, mediators put it in writing, and it is signed by both parties. Mediators make two follow-up calls, one in a short period of time and one several months later.

Statistics indicate that the program is 83-percent successful. Referrals come from law enforcement agencies, attorneys, physicians, clergy, and others who know about the work of the center. The case load in Harrisonburg is increasing, as is the number of volunteer mediators. And

Larry continues to be a force in the organization, doing a lot of the administrative work as well as serving as a mediator. In addition, he directs training sessions for other agencies.

"I am excited," Larry says, "that the church is becoming involved in this type of reconciliation effort. Clearly the church has a mandate for this but has not developed the skills or the determination to carry out the task. I am convinced that there are people in every congregation with the talent for this work."

—Connie Hotchkiss

Connie Hotchkiss is a member of the Linville Creek Church of the Brethren, Broadway, Va.

Lee & Glea Smith: Pushing the Peace Academy

When Lee Smith asks me, "Will your VW bus be available for us to use in three weeks?" I know he has another group of young people too large for the Smith car to transport. That gives me joy, because it means that Lee and Glea Smith are taking more youth to the Brethren World Peace Academy at New Windsor, Md.

Lee is an ophthalmologist and Glea is his office manager. As medical workers they have served the Church of the Brethren in Puerto Rico. Presently living in South Bend, Ind., they are members of the Prince of Peace congregation of that city.

Lee and Glea have made it a personal ministry to recruit, transport, and pay expenses for the youth of Northern Indiana to attend the Peace Academy's citizenship conferences, held the first weekend of every month for "consciousness raising on issues of conscience." They have made five round-trips to the Academy and hope to make many more.

All that the youth learn doesn't take place at New Windsor. It also takes place on the trip, as Lee and Glea share from their lives as well. They tell of their experiences as workers in Puerto Rico and of Lee's choice to serve in Civilian Public Service during World War II rather than to join the military. They share from their sense of urgency and desire to give the young people "a window of truth through which they can see and sense a vision of God's will amidst the current political jungle they face as youths of age to vote or register for selective service."

They are concerned that the many influences, popular values, and choices of society too often overshadow the influence of the church. This is revealed in the ways people choose their priorities and how they spend their time and money. Lee and Glea hope that the experience at New Windsor will show the youth other values that would better guide them to follow Christ's teachings. Their vision is that Brethren youth will be better prepared than in the past to stand for peace when confronted with war.

Pushing the Peace Academy is just the latest of the Smiths' good works that demonstrate their dedication to one of the strongest tenets of their denomination.

—Louise B. Rieman

Louise B. Rieman is pastor of Prince of Peace Church of the Brethren, South Bend, Ind.

war is not healthy for children and other living things
BRETHREN
WORLD
PEACE
On earth Peace
ACADEMY

Sudan's emergency over but tensions remain

Sudan's President Gaafar al-Nimeiry has lifted the state of emergency he imposed on his country last spring, including suspension of special martial law courts. His action has been interpreted as another step toward reducing tensions in a nation where Arab interests in the north clash with political aspirations of non-Arab groups in the south.

Opposed by the southern tribes, the president had earlier reversed a decision to redivide southern Sudan into three administrative regions. The south, which includes many Christians and practitioners of tribal religions, was already angered by the imposition of national Islamic law. (See "Islamic Law Affects Brethren in Sudan," February 1984.)

J. Roger Schrock, Africa representative on the World Ministries staff, believes that the ending of the declared emergency will only affect the north, close to the national capital, Khartoum. Tensions in the south, where the Church of the Brethren works with the Sudan Council of Churches, are likely to continue.

Presently Kenneth and Elsie Holderread are the only Brethren personnel in Sudan. The Holderreads and Dr. Ruth Goehle are in language study in Khartoum, and hope to eventually train pastors, evangelists, and church leaders in Upper Nile Province. Dr. Goehle, working in primary health care, is also in Khartoum.

Marriage enrichment coordinators named

T. Q. and Helen Evans of North Manchester, Ind., have been named as Marriage Enrichment Coordinators for the Church of the Brethren on a part-time basis. Quentin (T. Q.) is a professor emeritus of sociology at Manchester College, having taught there for 27 years. Helen has been primarily a housewife, and also works as a volunteer with Hospice. They are both certified as leaders through the Association of Couples for Marriage Enrichment.

The Evanses have been interim coordinators for Marriage Enrichment since November 1983 and are known to many congregations from their tours of the denomination in 1973 and 1974 introducing Marriage Enrichment and in 1981 and 1982 focusing on Human Sexuality Education. They may be contacted for Marriage Enrichment Seminars through Life Ministries Office, 1451 Dundee Ave., Elgin, IL 60120, or at their home, 1007 Hillsamer Dr., North Manchester, IN 46962.

Bishop Tutu spoke with MESSENGER'S *Wendy McFadden when he visited Elgin last March to encourage the Brethren to continue with him in his struggle against apartheid.*

Bishop Tutu receives 1984 Nobel Peace Prize

Anglican Bishop Desmond Tutu, winner of the 1984 Nobel Peace Prize, called the award a symbol of the ultimate victory in his struggle against apartheid.

Bishop Tutu, 53, is general secretary of the South African Council of Churches, the nation's main ecumenical body. He was awarded the prize for his nonviolent struggle against South Africa's system of racial segregation and inequality.

With its decision, the Norwegian Nobel Committee restated a position it first took in 1960, when it honored Albert John Lutuli, former president of the African National Congress—that people who work for human rights work for peace. In announcing the award, they called the bishop "a unifying leader figure in the campaign to resolve the problem of apartheid in South Africa."

Bishop Tutu, a visiting professor at General Theological Seminary in New York, called the award "a wonderful political statement" and said that it was recognition that anti-apartheid forces "are instruments of peace and justice."

"We pray urgently that the international community will assist us," he said, "so that we can together, black and white, hold hands in a society that is truly just . . . where everyone will count, not because of color of skin, but because you are made in the image and likeness of God."

Annual Conference '85: discipleship theme

The theme, "Called to Make Disciples" (Matt. 28:18-20), has been chosen by Central Committee for the 1985 Annual Conference in Phoenix, Ariz. Conference dates are July 2-7.

Moderator James F. Myer, a minister of the White Oak (Pa.) congregation and a dairy farmer, will address the discipleship theme in his Tuesday night sermon, which opens Conference.

Other general session speakers addressing the theme are Lila Wright McCray, volunteer field interpreter for the General Board, Wednesday; Arthur Evans Gay, Jr., immediate past president of the National Association of Evangelicals and Senior Minister at South Park Church in Park Ridge, Ill., Thursday; Robert W. Neff, General Secretary of the Church of the Brethren, Friday; and Nancy Faus, Bethany Theological Seminary faculty member, Sunday. A special presentation of the 100th anniversary of organized women's work in the church will be the program for Saturday.

Worship leaders for the main sessions are Donald F. Durnbaugh, Sylvia Boaz Warren, Galen R. Snell, Gayle Hunter

Sheller, Theresa Eshbach, and Mary and Glenn Frazier.

Hotels are located immediately across the street from the Phoenix Civic Plaza. Private housing, some university housing, and campgrounds are also available.

Annual Conference packets will be mailed to congregations and all registered delegates by late February.

Food Preservation Systems Terminated

Food Preservation Systems, a Church of the Brethren program located at the New Windsor Service Center in Maryland, will be terminated due to inadequate funding as of December 31, 1984.

Initiated in July 1980, FPS was a long-term community development project set in areas where preservation of home-grown or inexpensive food could help the community overcome long-term nutritional needs. The project was made possible by Ball Corporation in Muncie, Ind., which donated the equipment to the Church of the Brethren. Joel Jackson, former acting director of Ball Food Preservation Program, served as the project's director at New Windsor.

The program provided training sessions to prepare participants in the operation, maintenance, and repair of equipment, in mechanical and health safety procedures, and in nutritional education. The students then returned to their local areas to supervise and train other members of the community food preservation projects. Systems were sold by the Brethren FPS on a nonprofit basis to US and world community organizations. On-site canning facilities were available for community use.

Assistance will be provided to help FPS staff find continued employment.

Clergy stress, burnout 'unmentionable truths'

At least one in four clergy is burned out, according to Roy Oswald, ordained minister, behavior scientist, and currently manager of the Alban Institute in Washington, D.C., a resource center for clergy.

Two years ago, Oswald was asked by Ministers Life Insurance Company to write a brochure on clergy stress and burnout. It was offered to clergy through religious publications, and more than 101,000 ministers requested copies.

"I don't know of any minister who isn't overloaded," said Andrew Purves, professor at Pittsburgh Theological Seminary. Purves called this stress and burnout "one of the unmentionable truths," and pointed out that it frequently hits clergy who care the most and try the hardest.

A Gallup survey taken last year indicated that 29 percent of clergy in the country have "often" or "occasionally" considered quitting the ministry because of frustrations or disappointments in it.

In 1981, the Presbyterial Senate of the Catholic Archdiocese of Chicago published a two-year study of its priests. The study concluded that the 2,600 priests of the archdiocese often felt overworked and underappreciated, and that many experienced stress and burnout. "There seem to be few really happy homes," the study reported. "The priests and deacons feel they are mere pawns in a process."

That the clergy might have it tough is news to many lay people. But that may relate to what one minister said at Pittsburgh Theological Seminary: "Ninety percent of what a pastor does is unseen by 90 percent of the people 90 percent of the time."

Neil Paylor, a minister with an office in Pittsburgh, has been counseling clergy for nearly 25 years. "The major stress for clergy comes from the fact that they are representatives of love," he said. "Whoever has tried to represent love knows how hard that is."

Arie R. Brouwer named NCC general secretary

Arie R. Brouwer, an ordained minister of the Reformed Church in America, has been elected general secretary of the National Council of Churches.

Brouwer, 49, accepted this post while serving as deputy general secretary of the World Council of Churches, a post he had held since September 1983. He served from 1977-83 as general secretary of the Reformed Church in America, having joined that church body's staff in 1968.

Brouwer brings to his post a history of ecumenical concern and involvement. He was a member of the NCC's governing board from 1968 to 1983 and chaired the NCC Committee on Relationships Between the Churches in the US and USSR from 1981 to 1983. He served as a member of the policymaking Central Committee of the WCC from 1979 to 1983. He has also been active with Bread for the World, a Christian citizens' hunger lobby.

At the Governing Board meeting in which Brouwer was elected, the NCC also elected Bishop Philip R. Cousin of the African Methodist Episcopal Church to a three-year term as president. Robert W. Neff, general secretary of the Church of the Brethren General Board, was elected second vice president. Neff has been one of the denomination's representatives to both the NCC and the World Council of Churches.

Neff calls Brouwer "tough-minded" and "articulate." Noting that Brouwer was general secretary of the Reformed Church in America during a time of reorganization, he believes that Brouwer will bring these important skills to his new position. Neff was chairman of the NCC "Presidential Panel," which presented its recommendations for the organization's future to the November meeting of the NCC Governing Board.

"Of all the religious leaders I know, Arie Brouwer is the best example of someone who puts faith into practice," says Neff. "He embodies Christ in his life and his actions."

Brouwer, chosen from a field of 75 candidates by a 28-member search committee, was confirmed at the November meeting of the council's governing board. He will take office January 1, succeeding Claire Randall, general secretary since 1974, who announced her retirement earlier this year.

Washington representative Leland Wilson reviews the genetic engineering paper with the General Board. Also shown, from left: Fred Bernhard, Elaine Sollenberger, Paul Hoffman.

Pastor's salaries, genetic engineering, budget on General Board's October agenda

The General Board, at its October meeting, accepted a revision of Guidelines for Pastors' Salaries and Benefits (covering contractual agreements between pastors and congregations). It will be sent for approval to the 1985 Annual Conference.

The new guidelines do not differ significantly from those used over the past 10 years, said ministry consultant Bob Faus. The most noticable change has been the inclusion of Social Security increases in the base salary scale. Self-employed people will be paying 15 percent of their salaries into Social Security by 1990, Faus pointed out.

The Board also examined a paper on genetic engineering requested by the 1983 Annual Conference. If approved by the Board next March, the paper will be submitted to Annual Conference in Phoenix, urging study of the issue by churches for two years before final Conference action in 1987.

In other action, the Board

—adopted a 1985 gross budget of $6,925,160 and a net budget of $5,481,820 (excluding Brethren Press, SERRV, and New Windsor operations), expanding the original budget by $105,660, including the Board's response to a request for personnel from Ekklesiyar 'Yanuwa a Nigeria (the Church of the Brethren in Nigeria), which will cost $48,500.

—discussed a plan to offer help to districts and congregations intending to computerize their office systems.

—adopted guidelines for dealing with cases where Brethren personnel in overseas posts might be taken hostage, among them refusal to pay ransom.

—heard a report from the People of the Covenant education program that tells of 45 new congregations joining the program in 1984.

—approved a resolution, "In This Time of Terrible Belligerence," expressing concern over the present militaristic activity of the United States.

—agreed that the supervision of the Hymnal Council (related to producing a new hymnal for the denomination) will be carried out through the Parish Ministries Commission in order to have a closer monitoring of budget, staff, timetable, and policies of the council.

—voided an earlier-named committee that was to propose a framework for Annual Conference and congregations to use in dealing with issues of a strongly controversial nature, and named in its place this committee: Robert W. Neff, Elgin, Ill. (convenor); Anita Smith Buckwalter, Lansing, Mich.; Barbara Daté, Springfield, Ore.; Earle Fike, Elizabethtown, Pa.; Carroll Petry, North Manchester, Ind.; and Ralph McFadden, Elgin, Ill. The original committee, which had not yet met, was deemed "too Elgin-based."

—recognized recent retiree Lois Baumgartner for her 24 years of service at the General Offices.

General Service Commission welcomed new GSC executive Connie S. Andes; heard a progress report on "a new approach to the Mission '80s project," which will be presented to the General Board at its March 1985 meeting; studied the latest draft of a communication policy to be presented at the March 1985 meeting; and heard about the newly established Publishing Council, which will oversee the publishing projects of the General Board.

World Ministries Commission deemed inadvisable a proposal to establish a Church of the Brethren in South Korea; welcomed the possibility of broadening the Disaster Child Care program to include a half dozen other church groups, and voted to keep the directorship of the program within the Church of the Brethren; and authorized the expansion and relocation of the Elgin SERRV International Gift Shop to a site farther north on Dundee Avenue, with a May 1985 opening projected.

Parish Ministries Commission discussed the question whether responsibility should be with PMC to help initiate reconciliation through the intentional bringing together of groups with diverse points of view; held helpful conversations with representatives of the Holy Spirit Renewal Committee and Womaen's Caucus; and discussed the 1968 guidelines for curriculum development, agreeing to look at a revision at its March 1985 meeting.

Executive Committee, among other actions, approved Emergency Disaster Fund appropriations amounting to $202,760, including $31,500 to respond to an emergency in Nigeria, where the worsening economic situation has sharply increased the cost of living for Brethren mission staff.

Pension Plan changes voted at fall meeting

The Church of the Brethren Pension Board, at its October meeting, voted to send to the 1985 Annual Conference a proposal to change its method of keeping accounts, effective January 1, 1986, from book-value accounting to market-value accounting. If the change is approved, member accounts, instead of automatically being credited with a set percentage of interest a year (the practice since the beginning of the Pension Plan in 1943), will reflect the actual rise and fall in market value of the assets of the plan. The change would affect active member account, not retired member benefits.

The Pension Board also decided that Pension Plan contribution requirements would be changed from a flat rate basis to a per group/employer basis, with a six percent minimum. This action, effective January 1, 1985 (or earlier as needed by employers who have raised the concern), does not affect pastors, district executives, and national staff. "It makes the Pension Plan better able to respond to other groups in the church, such as retirement homes and the colleges," explained Pension Board executive Wilfred E. Nolen.

In other action, the Pension Board amended its by-laws to permit it to pay automatically to Pension Plan participants—without the participant's consent—the total amount in their account if the portion contributed by the employer is no more than $3,500. Previously the maximum for such action was $1,750. The purpose of this rule is to reduce the number of small accounts, thereby reducing administrative costs.

Famine bill could aid millions of Africans

A comprehensive African famine aid bill pending in Congress would provide emergency funds to aid millions of starving people next year and help African nations recover from extended droughts. Introduced in the US House of Representatives in September, the bill awaits congressional approval in January.

The Weiss/Wolpe Africa Relief and Recovery Act, which already has 30 co-sponsors, would provide $450 million assistance to 28 nations in Africa, where approximately 150 million people are suffering from food shortages. The US Food for Peace program would receive $265 million for food aid while $185 million would be directed toward non-food relief and recovery assistance. Bread for the World, the national Christian citizen's movement against world hunger, has worked throughout the fall to gain co-sponsors for the bill so that it will receive rapid action when introduced in the new Congress next month.

update

Confronting conflict. The North and South Central Districts of Indiana are cooperatively sponsoring an Indiana Conference on Conflict Resolution to be held at Manchester College February 22-23. Geared toward deacons, board chairpersons, and commission persons, the workshop centers on equipping leadership to manage conflict within the local church. The conference is open to all districts.

Folding for peace. Twelve children of the Greenville (Ohio) church, inspired to do something concrete to help their world move closer to peace, joined a nationwide effort during May to fold 1.9 million paper cranes to send to Moscow. Each crane represented a prayer for a child in that city. The group folded 149 cranes and sent them to New York, where church groups visiting Russia will pick them up and deliver them in person.

Names in the news. The chemistry department at Stanford University has inaugurated a new distinguished lectureship named for 1931 Manchester graduate Paul J. Flory. Flory, a long-time member of the Stanford faculty, won the Nobel Prize in Chemistry for his pioneering research on polymers . . . Dr. Robert D. Guthrie, chief of pediatrics and director of neonatology at Magee-Women's Hospital, received the O. F. Stambaugh Chemistry Alumni Award at Elizabethtown College . . . Steve Frazier of the Henry Fork congregation has been named the Virlina District pastoral youth advisor . . . Linda G. Jennings began her duties as the new administrator of the John M. Reed Home in July . . . Karl von Habsburg, Archduke of Austria, spoke to Elizabethtown College political science and international studies students and faculty on September 25. His topic was "Europe: Guarantor of Freedom" . . . An M. R. Zigler Fund is being established as an endowment in honor of his lifetime of service to the peace movement. The fund is intended to support all On Earth Peace Assembly programs . . . Melva Jimerson, Church Women United Mid-Atlantic district coordinator, both opened and served as interim director of the new CWU office in Washington, D.C. Currently she maintains legislative associate duties at the Church of the Brethren Washington Office. She shares this position with Ruth Early, former program coordinator of the On Earth Peace Assembly.

Milestones. The First Church of the Brethren in Flint, Mich., completed its mortgage payments in August and celebrated with a weekend of festivities in October . . . Broadfording Church of the Brethren near Hagerstown, Md., dedicated its new solar heated church building on July 22.

Snowbirds sought. A seasonal Brethren fellowship, geared toward those who go south for the winter, is forming in the rapidly growing gulf-side city of Venice, Fla. Services are held December to May. For more information write Charles Stouder, Box 15, Roxbury Park, Goshen, IN 46526.

Peace Essay Contest. The Council on International and Public Affairs has announced a $10,000-prize competition for the best essays on the theme of peace and justice in our time. Essays should address the topic: "How can we, without adopting socialism or giving up our treasured freedoms, modify American capitalism to make it more equitable and reduce the level of ideological conflict with the Soviet Union as to make possible an end to the nuclear nightmare?" Essays may be of any length up to 7,500 words. The deadline for entries is December 31, 1985. For more information send a self-addressed envelope to: Speiser Essay Contest, 777 UN Plaza, New York, NY 10017.

outlook

Michael, May, Jamsa fill staff positions

Christine Michael

Melanie May

Elizabeth Jamsa

Christine Michael, of Indianapolis, Ind., has been named staff for Youth/Young Adult Ministries, half time.

Pastor of the Northview Church of the Brethren since 1978, Michael received her Doctor of Ministry from Bethany Theological Seminary this year. She also holds an M.Div. from Bethany Seminary, and a B.A. from Manchester College. Her denominational experience includes active participation on the district level, and she served on the design committees for both the urban education and evangelism programs of the denomination.

Michael's responsibilities include developing a denominational structure and program for youth and young adults, training youth leaders, and administering the National Youth and Student/Young Adult conferences. Her husband, Peter, heads television programming for *Saturday Evening Post* in Indianapolis.

Melanie May, of Cambridge, Mass., has been appointed staff for the Program for Women, half time.

A 1985 Ph.D. candidate in theology at Harvard University, May also holds a M.Div. from Harvard and a B.A. from Manchester College. A native of Timberville, Va., she is an ordained Church of the Brethren minister and a member of the Committee on Interchurch Relations.

May's ecumenical involvement includes serving such organizations as the National and World Council of Churches in delegate, leadership, and consultant capacities in the area of women's issues. May has published several papers relating to feminism and faith.

May's responsibilities include developing a denominational structure and program for women; working with Person Awareness Task Teams, Global Women's Project, 100th Anniversary of Women's Organizations, and Womaen's Caucus; and carrying responsibilities for the General Board objective on "Sexism, Racism, Classism, and Nationalism."

Elizabeth Jamsa, of Elgin, Ill., has begun work in her half-time position as the Director of Interpretation for the Pension Board.

A graduate of Blackburn College (Carlinville, Ill.), Jamsa has worked as a feature writer for Elgin's *Daily Courier News* and as head of Community Relations with a local school district. She is a partner in Key Communications, Inc., Elgin, an affiliation which she will continue.

Jamsa's responsibilities include developing resources for interpreting the Pension Insurance and Benevolence programs, creating and constructing exhibits for use with Annual Conference and employer subgroupings, and providing assistance in on-location interpretive meetings.

worldwide

Anglican bishop Desmond Tutu, president of the South African Council of Churches, has warned against the proposed lifting of the 14-year-old ban on South African participation in the Olympic games. The International Olympic Committee recently announced that it would reassess South Africa's eligibility in the games, following that government's offer to desegregate its teams as a way of regaining admission. Bishop Tutu claims that the sports boycott has been an "effective" weapon against sports-minded South Africa's official policy of racial discrimination known as apartheid. The National Council of Churches, an American ally of Bishop Tutu, has also expressed "grave concern" over the reassessment underway.

The head of Church World Service has resigned the New York-based post to take a job within his own denomination. Paul F. McCleary, 54, who directed the program since 1975, in November became associate general secretary for research at the United Methodist Church's General Council on Ministries in Dayton, Ohio. Claiming that "an ecumenical agency is not a home," McCleary noted that he'd been looking forward to moving back to his denomination.

Amnesty International, the world's largest human rights organization, has published a 129-page report titled *Prisoners of Conscience and the Death Penalty in the People's Republic of China*. The group cites six categories of Chinese "prisoners of conscience," including Tibetan Buddhists and Catholic clergy who have remained loyal to Rome. The report makes an appeal for the release of political prisoners (estimated at three percent by officials at several prisons) and for an end to China's "extensive" use of the death penalty, citing evidence of recent mass executions.

In response to a Church World Service appeal for $50,000, the Church of the Brethren has appropriated $5,000 assistance in connection with the typhoons Maring and Nitang in the Philippines. The typhoons killed over 1,400 people, leaving 135,000 homeless. The damage to property, crops, livestock, and infrastructure is estimated at $17 million.

The Church of the Brethren is one of six national religious bodies speaking out against US senators who voted against this year's major piece of civil rights legislation. In a 53-45 vote, the Senate tabled legislation that would have reversed last February's Grove City College v. Bell decision by the Supreme Court, which sharply narrowed coverage of federal anti-discrimination laws. The six Protestant, Jewish, and Unitarian groups said, "We will inform those persons who are located in every congressional district in this nation that their work was brought to naught, and we will inform them of who voted with us and the Republicans who voted against us."

by Leland Wilson

A balanced view?

There are those who contend that the church and individual Christians should always give a "balanced" presentation of issues. They are upset by what they see printed in church periodicals or by what they hear spoken by church leaders because it seems "so one-sided." In the Church of the Brethren, it is sometimes charged that the statements that get visibility are those that are anti-government or anti-big business. Although pro-government, pro-capitalist writings appear in the press and are spoken from our pulpits, the same charge of one-sidedness is not generally made. And, it is certainly true that a major portion of Christians in this land embrace as one package God/USA/capitalism, and think of that package within itself as balanced.

But, from many Brethren come the cry for balance. That is, do not speak of the invasion of Grenada without also talking about the occupation of Afghanistan. Do not speak of our bombing Vietnamese villages, of our destroying villages to save them, without talking of guerrilla activity by the Viet Cong. Do not oppose the placement of cruise and Pershing missiles in western Europe as long as the Soviets have SS-20 missiles pointed westward. Do not denounce the MX missiles as long as the Soviets build their own new missiles. Do not quote the Catholic hierarchy in El Salvador, who have denounced their government's death squads, without also quoting the hierarchy in Nicaragua, which stands in opposition to the Sandinista Party. Do not criticize the Central Intelligence Agency-directed war against Nicaragua through counter-revolutionaries, without also criticizing the revolutionaries in El Salvador. Do not speak any good word about Cuba, without at the same time excoriating the evils of Fidel Castro. Never mention Hiroshima without mentioning Pearl Harbor. Never speak ill of the US President without also saying what *nice* things he does. Do not mention Jews being persecuted and killed by Germans without mentioning the good roads that Hitler built. So it goes.

Giving a balanced, or even an objective view, may be appropriate for a historian, even a journalist. That is not our calling as Christians, certainly not in being receptive to and reflecting a prophetic understanding. Why?

1) *Because a balanced view is used to justify*. Every national criminal act is explained with a balanced view: We do this because the enemy does that, which is equally evil.

It is our responsibility as Christians to work for what is just and what creates peace, and to work to see that our government—which is an extension of us, not separate from us—is God's servant for our good and the world's good. We cannot be excused in our evil because the Communists or the Nicaraguans do something.

2) *Because a balanced view lacks commitment*. Those who continue forever to weigh the pros and cons never commit themselves to a course of action. They remain undecided, unconverted, uncommitted.

The Christian is called to be in the arena of life, contending with the principalities and the power, and not standing detached, trying to be analytical and objective about all things.

3) *Because a balanced view is not the style of the Christian*. Can you imagine an oracle from the Prophet Amos like this:

I hate, I despise your feasts,
  and I take no delight in your
  solemn assemblies.
But, on the other hand, you do make
  a fine kabob,
  and you have sometimes enlivened
  your assemblies
  with a parade of banners.
Even though you offer me your
  burnt offerings and cereal offerings,
  I will not accept them,
  and the peace offerings of your
  fatted beasts
  I will not look upon.
But, I would accept American Express
  Traveler's Cheques and tax-free
annuities.
But let justice roll down like waters,
  and righteousness like
  an everflowing stream.
Just remember these things take time.
  You can't legislate morality.
  We have to think of the affluent
  as well as the poor.

Had Amos so oracled, he would have been shot out of the canon. Jesus makes no attempt to give us a balanced view of the Pharisees or of Herod or of the economics of money-changing in the temple.

Our speaking and our writing must go far beyond being balanced. It must have perspective. It must have commitment. It must be fair. Fairness rather than balance is what is owed to those we oppose or with whom we disagree. That is, we are called to the highest ethical standards in being accurate in what we criticize or charge. Indeed, it does our cause harm when we misrepresent the oppostion.

In our current national policies, in such matters as Central America, the nuclear arms race, civil rights, the poor, there is simply no balance to be presented. ☐

Leland Wilson is Washington representative on the General Board staff.

Brethren on the border: Waging peace in Nicaragua

photographs by Phil Grout
story by Wendy Chamberlain McFadden

"Your country is very beautiful," I said to the man in Jalapa.

"Not anymore," he replied. "Not anymore."

His words carried a profound sadness that I saw many times in that struggling town near the Honduran border. The sadness was painfully present in the face of a mother of five, whose 18-year-old son was killed two years ago in an attack by counterrevolutionaries. I saw the sadness, along with a great weariness, in the eyes of a government official who met with us one evening. And I saw the sadness in the lined face of a woman who had fled from the mountains six months earlier.

But the people of Nicaragua still smile. Somehow, life still holds hope, and there are moments of gentle joy.

In October, 20 of us from across the Church of the Brethren stepped into the lives of the people of Jalapa, a town that has become a symbol of Nicaragua's dogged resistance to counterrevolutionaries. Why did we go? Perhaps Robert Miller, pastor of the Oakton (Va.) congregation, summed it up best. "I want to learn what it means to risk for peace what others are risking for war."

For a week we shared rice and beans, lived in their homes, toiled in their fields, listened to their stories. As a delegation of Witness for Peace, we sought to take on some of the risk of living in the war zone, where US-backed contras have waged war on the campesinos for the past three years.

And it is a war. At least a quarter of the nation's budget feeds the war effort, meaning that some basic necessities are scarce. Half of Nicaragua's population are children under the age of 15. While 18 is the draft age, boys as young as 14 join the militia (somewhat akin to our reserves but, in war zones, including most males who are not in the military). In the area around Jalapa, three-quarters of the militia are mobilized. The women drive the tractors, since continued food production is critical.

The one-year-old Witness for Peace program is a grassroots, biblically based effort to change US policy toward Nicaragua. Short-term teams go down for two weeks to live with the people (the mere presence of North Americans deters contra attacks), to engage in constructive work, to document any acts of aggression, and to return home to give first-hand account of the situation there. The Church of the Brethren provides the salary for Yvonne Dilling, national coordinator, based in Washington, D. C., and gives subsistence support for long-term volunteers Peter Olson, a Brethren Volunteer Service worker, and Ed Myer, a physician from Seattle. Both Peter and Ed traveled with our delegation.

We all opposed US support of the counterrevolutionaries—support that we could see clearly translates as terrorism. The members of our group, steeped in the Brethren beliefs of pacifism and nonviolence, firmly opposed such intervention by the US government.

Our minds were made up on this one point. But there were many more issues to study, and we exercised openmindedness and critical analysis as best we could. Wanting to hear both sides of the issues, we spent a great deal of time listening.

As she prepares to leave the border town of Jalapa, Debbie Ritchey of Fort Wayne, Ind., embraces a member of her Nicaraguan family.

Not all was work at the Santa Cruz cooperative. After a morning of toil, we traded laughter and song with some of the workers there.

Nicaragua has about as many people and square miles as the state of Iowa. Half its population are children under the age of 15.

After meeting with Nicaraguan expatriates in Miami, who ticked off a list of abuses that had caused them to leave their country, we tried to watch for evidence that would confirm or deny their charges. We repeatedly asked questions about Soviet and Cuban involvement, government treatment of the Miskito Indians, religious freedom, the November 4 elections, conscientious objection, censorship, agricultural reform, and other similar issues.

Not that we could become experts in two short weeks. Though we sought to learn all we could about the complexities there, our primary purpose was to live in Jalapa as a witness to the peace we believe in and to declare that US bullets should not kill Nicaraguan people. And by our labor in the fields, we aimed to be North Americans who preserve, rather than destroy, human life.

Dividing into two's, we lived with families in Jalapa. In my family, we guests took two of their beds, and the rest of the family shared the other two. All of us slept in one tiny room, actually part of the living room. We washed at the concrete sink in the backyard, and used the latrine that sat next to the bomb shelter.

The mother in our family cooked on an adobe, wood-burning stove, and occasionally shooed hogs from the kitchen. Gricela ran a *comedor,* providing simple meals for a handful of regular customers, so our home had the luxury of a freezer.

Each morning, Monday through Saturday, we worked at the Santa Cruz cooperative about four miles from Jalapa. We bent corn (it dries faster and can then be harvested sooner); threshed beans and sorted them for seed; hauled sacks of potatoes; and picked carrots and cucumbers.

While most of us North Americans proved fairly soft when it came to farm work, some thrived on the physical labor. Ben Layman, a dairy farmer from Roanoke, Va., could hardly wait to get out into the soil where he could examine the crops and the machinery up close. For Phil Grout, photojournalist from Westminster, Md., "sharing sweat" by working the land alongside the farmers forged a bond that needed no common language.

The families who form the Santa Cruz cooperative used to farm small plots in the mountains surrounding the Jalapa valley. Most have lost family members and friends through attacks and kidnappings by contras just across the border. This fertile valley, surrounded on three sides by Honduras, has been under siege since 1982. By banding together into cooperatives, the people have been able to defend themselves against attack, and have also been able to increase output.

In meetings later with the opposition newspaper, *La Prensa*, and the US consul general, both dismissed these cooperatives as Cuban-controlled. But neither had ever visited a cooperative. We spent considerable time at Santa Cruz and also visited Escambray, a settlement very close to the Honduran border. The families proved to be hard-working, proud of the new lives they had managed to form, and hopeful that they might someday return home to the mountains.

On our last day at Santa Cruz, we held

Her 18-year-old son was killed by contras more than two years ago. This Jalapa woman grasps his sweater, and remembers painfully.

The lives of the people in the Jalapa valley depend upon the soil. "We only want to work and live," said one man.

hands in a worship circle with some of the campesinos with whom we had worked. Together we read scripture, prayed, sang, and talked about the week's experience.

That evening, back in Jalapa, we bade farewell to another group of friends—the families with whom we had lived. Somehow we all crammed into a small room for a simple meal of tamales. Then, amid much laughter, we spilled out onto the street for a moonlit and boisterous Virginia Reel.

We wrapped up our two weeks with two more days in Managua. Even after another round of meetings, not all issues had become clear. Do the registered political parties fairly represent a diversity of viewpoints? Did the boycotting parties have good reasons to refuse participation? Can shortages and economic woes be blamed solely on the government's mobilization for war, or is it guilty of mismanagement and favoritism? Does Soviet-bloc aid really come with no strings attached?

We made a few comparisons between the fledgling Nicaraguan government and our own country. Children do recite Sandinista slogans in school, but children in our schools recite the Pledge of Allegiance. The government's removal of Miskito Indians from the Atlantic coast is indeed a blot on its record, but our government did no better in its treatment of Native Americans. Our farmers work together in cooperatives, but they are not called communists for doing so.

It seems harsh to expect more out of a five-year-old government fighting a war than we expect from ourselves. The consul general at the US embassy readily acknowledged that no other country in the world agrees with our government's policy toward Nicaragua.

We asked one man what he wanted us to tell the people in the United States. "Say what you want to say—not what we tell you to say," he responded. "Tell what you've lived, have heard, have seen."

That is all we can do. We don't know the answers to all the questions we went with. But we have lived with the people, and we know they are not the enemy. Their appeal has become our own: The killing must stop.

What seems important is not passing judgment on the Sandinista government. What seems urgently important is to stop the war.

I cannot forget Norma, who lost a son two years ago. She asked us to take a message to the mothers in the United States. "Take care of your sons so they will not have to experience the pain we've suffered," she said.

I remember Arnoldo Vallejos, a government official in Jalapa. "We wish we could get rid of all arms—and uniforms and equipment. We live with the constant uncertainty of being alive today and dead tomorrow."

I remember Gilberto Aguirre, who works with CEPAD, a Protestant relief and development agency. "Don't just attend church on Sunday," he urged. "We need peace."

And I remember the three expatriates in Miami. Though they firmly opposed the Sandinista government, they also pleaded for the US to leave Nicaragua. "Leave us in peace and let *us* decide what we want to do." ☐

The risky business of giving sanctuary

Providers of public sanctuary are breaking the law. Yet for some congregations, this is the chosen path of Christian response.

by Kathleen Achor

Patricio's two brothers-in-law were assassinated within a few days of each other for refusing to serve a second term in the military. Two weeks before, his 1½-year-old daughter had been killed by machine-gun fire during the pursuit of "subversives." The killing of those "in the way" is not unusual.

Patricio was part of the military police, but he began questioning the legitimacy of the massacres going on around him. When his house was bombed, he took his wife, Marta, and two children with him to a village about to be massacred. He warned the people, and then, with 37 villagers, fled the country, cutting a hole through the border fence.

Joaquin was a student at the national university in Guatemala City when he became involved with the student protest movement. He remained active beyond his student days, into his career as an accountant, and was regarded as holding a position of leadership. He and his wife, Maria, began opening their home to persecuted students, a risk that caused Maria to fear for her life and the lives of their children. One day, while in a public square, a friend of theirs was shot in the leg, dragged away, and never heard from again. Joaquin and Maria decided the time had come to gather their four children and flee the country.

Patricio, Marta, Joaquin, and Maria are Guatemalan refugees. They avoid the use of their real names for fear of harm to relatives back home. To apply for asylum in the US is to risk being sent back to their country, where they might face torture and death. For now, these Guatemalans have found their answer in the public sanctuary movement.

The move toward public sanctuary is a church-based reaction to the US government's refusal to recognize Salvadorans and Guatemalans as political refugees. In the Refugee Act of 1980, the US adopted as law the standards of the UN Convention and Protocol on Refugees. According to this law, the US should grant asylum or refugee status to "persons who cannot return to their country or origin because of the fear (or the likelihood) of persecution for reason of race, nationality or membership in a particular social group or political opinion." The US provides military aid to the governments of El Salvador and Guatemala. To recognize their refugees as political, therefore, would be a blatant inconsistency.

For the congregation considering public sanctuary, several areas of responsibility soon become apparent. The congregation must be able to provide a home for the family—be it the church itself, a private house or apartment, or a stay with another family. This arrangement must include enough furnishings for the family to be comfortable. The family will need food and clothing. Chances are good that the man of the family will want to work, and people within the congregation may need to provide the opportunities for him to do so. Efforts should be made to enroll school-age children.

Although material resources are difficult to assess, it is perhaps more difficult and more important to assess the resource of time. Twenty-four-hour monitoring is needed at the beginning of the family's stay. A commitment of time and patience is needed to help the family assimilate a new culture and language. Translators and transporters are needed. And through all of this, it must be kept in mind that public sanctuary is not simply "Christian charity." It is defiance of the law.

Anyone aiding an undocumented refugee may be prosecuted on the following charges:

1) Harboring of Undocumented Aliens: 8 U.S.C. 1324(a), (Section 274(a) Immigration and Naturalization Act).

2) Conspiracy to Harbor: $10,000 and/or five years.

3) Smuggling: $2,000 and/or five years.

Those involved with the sanctuary movement view their response as consistent with the biblical teachings to show compassion to those suffering from oppression and to provide a place for the sojourner in a strange land. And since its beginnings in March 1982 at the Southside Presbyterian Church in Tucson, Ariz., the sanctuary movement has grown to include over 150 congregations throughout the US.

At least seven Church of the Brethren congregations have declared public sanctuary. Two of them, both through connections with the Chicago Religious Task Force on Central America, have provided sanctuary for Joaquin, Maria, Patricio, Marta, and their families.

Lower Miami Church of the Brethren in Dayton, Ohio, has a history of dealing with "differences." Their congregation, at a ratio of 54 percent black to 46 percent white, is one of the few truly racially integrated congregations in the denomination. Out of the struggle within their own history, many of the black members are able to understand the need for sanctuary and an "underground railroad." Last March 4 they voted a strong yes to declare public sanctuary. On July 12, Joaquin, Maria, and their children arrived.

Christ Church of the Brethren in Wooster, Ohio, actually made its decision to declare sanctuary after the arrival of Patricio and Marta's family. The sanctuary movement in Wooster began when a group of concerned Presbyterians formed a task force to study the issue and present a recommendation to its congregation. Included in this task force were members of the Wooster Friends Meeting and Christ church.

Westminster Presbyterian did not vote in favor of sanctuary, but by the time the

Left: Kres Lipscomb, pastor of the Lower Miami Church of the Brethren, with his congregation's sanctuary family. Refugees often mask themselves for photographs to protect relatives back home.
Below: Connie Burkholder, pastor of the Christ Church of the Brethren.

vote was taken, the ecumenical group had developed a life and religious purpose of its own. Calling themselves the Coalition for Public Sanctuary, members took their request to the Wooster Friends Meeting, who declared sanctuary in support of the coalition to carry out logistics.

That was in October 1983. The family arrived in November, and after much discussion, the Christ church voted to support the coalition by declaring sanctuary December 4.

These decisions were not made without struggle. Both congregations were well aware of the seriousness of the matter. They studied the 1983 Annual Conference resolutions on sanctuary. They prayerfully wrestled with essentially the same questions: Is this decision to declare sanctuary in accordance with God's law? If it is, will we break the state's law in order to follow it? What might the consequences of such an action be? Who will be held responsible if arrests are made? And do we, as a small congregation (Lower Miami has 65 members; Christ church has 68), have the resources of facilities, time, and money to accommodate such a family?

Lower Miami church spent several months studying the issue of public sanctuary, using slideshows, printed information, and speakers. Had they ultimately decided against sanctuary, noted pastor Kres Lipscomb, it was still important that the church had had the opportunity to make itself aware of Central American issues, and from a different perspective from that usually offered by the press.

The turning point for the congregation came when a Guatemalan family from the Cincinnati Friends Meeting spoke to the congregation of its experiences.

"We can never experience someone else's culture by reading about it," says Nathan Beachy of Lower Miami. "You can sit and intellectualize an issue all you want, but until you have actual feelings for the people none of that really comes to action."

Patricio and Marta lived in a apartment in Wooster during their nine-month stay. With a supportive community, the children were able to enter public school almost immediately, where they adjusted well and learned English quickly. Adjustment was not so easy for Patricio and Marta, who were less willing to learn English and relied heavily on the Spanish-speaking members of the coalition. The winter was almost unbearable for them, and they grew lonely and homesick.

"When they escaped from Guatemala, they had to get out because their lives were in danger," says Connie Burkholder, pastor of Christ church. "They didn't know what they were coming to. They just knew what they were escaping from."

Joaquin and Maria live in the church building itself. The upstairs classrooms have been transformed into their living area, and they use the kitchen downstairs. The two oldest children are in a private Catholic school, their tuition paid from a separate fund supported by church people and the community. They are beginning to learn English, although Joaquin is by far the most fluent.

As much as there is the need to assimilate, Maria has a fear that her children will grow up "American." For some, to learn English is to admit that it will be a long time before a return home is realistic. The Immigration and Naturalization Service (INS), quick to label Salvadorans and Guatemalans "economic refugees"—in search of better jobs—does not recognize these people's deep desire to return home. Nor does it recognize that their only stronger desire is that to live.

Joyce Hicks of Lower Miami believes that refugees who choose the public sanctuary route do so because of their love for their homeland. "People who have the strongest feelings for their country and what they want their country to be are more willing to speak out," she states. "Speaking out might cause changes. They care enough to take a risk."

The risk involved in public sanctuary is that the INS is aware of the refugees' whereabouts. So far the INS has not gone into the churches to arrest anyone—public sanctuary means public confrontation, a situation they would rather avoid. Their primary concerns lie in the undocumented employment of refugees who might be taking jobs away from Americans.

Patricio spent time working on farms, at a camp, and in a repair shop. Despite

Above: Welcoming services for refugees have found sanctuaries overflowing. Christ church held its service last December. ***Left:*** *Caring recognizes no national boundaries as North Americans and Guatemalans make friends.* ***Below left:*** *Trying to break a piñata, a Guatemalan girl celebrates her birthday with a party at Lower Miami.*

the language barrier, everyone seemed to get along fine communicating through sign language and teaching each other Spanish and English words.

Joaquin also wants to work. He teaches a Spanish class at the church. He picks up odd jobs when he can. Even if he is not paid, he wants to give his time in exchange for the life support that has been given to him. It is important for churches to recognize the refugees' need to give as well.

But any payment to either Patricio or Joaquin has had to be made on a cash basis. A regular job might well mean INS interference.

Both churches were encouraged by the positive community response they received. Written endorsements from churches and individuals came in. Good crowds showed up at the welcoming services. Donations of food and money helped to settle the families in their new homes.

"There are many people who are for sanctuary whose churches would also have become public sanctuaries if they'd had it their way," explains Tierney Moore of Lower Miami. "Since they haven't, they've come and joined forces with us. We're getting lots of help."

In August Patricio and Marta moved to an area where they could be with other Guatemalans. Christ church and the coalition feel it is important to realize that a family moving on doesn't mean the effort has failed. The sanctuary, especially in a small town without a Hispanic community, will be only one step in the struggle of these people.

As far as her church is concerned, Connie Burkholder claims that the experience has "widened our vision of what it means to be part of the body of Christ, both with those here in Wooster in the ecumenical sense and with people who are very different from the way we are: who don't speak our language, who have very different lifestyles, yet who are still our brothers and sisters."

Kres Lipscomb emphasizes that the decision to declare sanctuary "pales in comparison" with the decision of the family to leave their country and place their trust in the movement. "I think when that reality hits people, sanctuary becomes an easy thing to do," he says. "We can't fathom what it means to leave a country under fire, not to know when we'll get a chance to return. We in the States are concerned about the possibility of a couple of thousand dollars fine, a jail term. But those are incidentals comparatively."

The theme of what they as a congregation had received in comparison to what they'd given was a recurring one.

"We talk about what we've done here, our challenges," says Jeff Miller, member of Wooster Friends Meeting and active in the coalition. "It was work—no one will negate that. But it's also important to talk about what we've received. We now understand a bit of what their lives are about and perhaps a bit more of the implications of our government's and our own involvement in their lives and in their future."

Declaring sanctuary is risky business. "But faith is never the way of security," says Phil Koffman-Jantzi of Lower Miami. "The question 'What would happen if . . .?' is insignificant. To have faith is to risk when we don't know what's at the end."

Kres Lipscomb continues. "Christ takes on the pains of his people. We as the church should be trying to do that as well. Sanctuary provides a place where healing and wholeness can begin for the family."

He pauses a moment, then adds, "Maybe the real healing and wholeness are what they are doing for us." ☐

Small talk

by Karen B. Kurtz

Why

Why must we live
where peace is a lie?
Why must we live
where man cannot cry?

Why can't we teach
our children to care?
Why can't we teach
our world to share?

Why won't we learn
how to love again?
Why won't we learn
to respect all men?

These are the questions
of the future, present, and past.
We must find answers
or man cannot last.

Richard Clarke, 10th grade
Onekama Church of the Brethren
Onekama, Mich.

Prayer litany

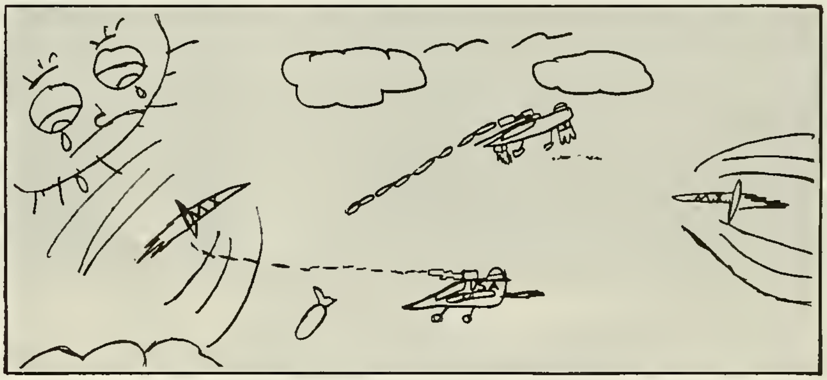
For the people who are
hungry,
We ask for your help, O Lord.
For the sick,
We ask your help, O Lord.
For the nuclear weapons
freeze,
We ask your help, O Lord.
For the people in the slums,
We ask your help, O Lord.
To keep the crime rate down,
We ask your help, O Lord.
To become cheerful givers,
We ask your help, O Lord.
To live the right way,
We ask your help, O Lord.
To believe in You,
We ask your help, O Lord.
For humility enough to
receive things,
We ask your help, O Lord.

Jason Light, age 11
York First Church of the Brethren
York, Pa.

To do: Christmas giving

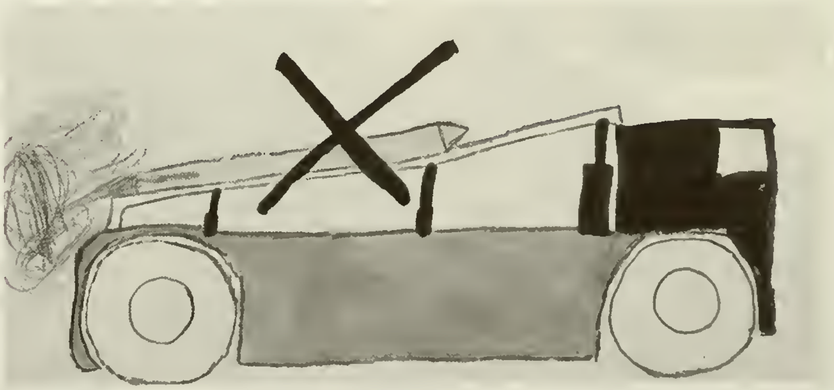
We give gifts at Christmas because it reminds us of God's gift to us. Try one or more of these nifty, gifty ideas for someone you love:

1) Fix breakfast for someone and serve it in bed.
2) Bake heart-shaped cookies and decorate them with green frosting and a red cross.
3) Put on a play, complete with costumes and props.
4) Dye a T-shirt.
5) Make placemats from old Christmas cards, colored paper, and clear, self-stick plastic.
6) Write a book. It could be about your family or an exciting adventure.
7) Make wrapping paper from tissue paper. Use a paper towel, old comb, or feather dipped in paint to decorate it.



Stop it! Do not do this to the world!

Kevin Calderón, age 10
Highland Avenue Church of the Brethren
Elgin, Ill.



I wish there were no nuclear missiles.

Aaron Joseph, age 11
Onekama Church of the Brethren
Onekama, Mich.

Small Talk is a monthly page for displaying children's art and writing, and for suggesting ideas for fun. All children are welcome to take part. Send your items to: Kurtz Lens and Pen, 65523 Washington Road, Goshen, IN 46526.

New Windsor: *'Bricks and*

"Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? And when did we see thee a stranger and welcome thee, or naked and clothe thee? And when did we see thee sick or in prison and visit thee?" (Matt. 25: 37-39).

"We didn't really know what we were doing," M. R. Zigler said once as he reflected on the establishment of the Brethren Service Center at New Windsor, Md., in 1944. "But we were convinced that Brethren Service was a long-range program."

It certainly was. Forty years have passed since M. R. Zigler, as executive for the Brethren Service Committee, helped to negotiate the buying of the old Blue Ridge College campus and to turn it into a makeshift center for goods and services to help victims of World War II.

New Windsor is just a dot on the map—about the size of a mustard seed—but the faith-inspired work that began there in World War II has grown so much that a cornucopia might be an appropriate symbol for New Windsor on a present-day map. Out of the center spills forth an abundance of goods, clothing, medical supplies, building materials . . . and something non-material—hope for those in need, refugees and disaster victims.

About 250 people showed up on a Sunday afternoon this September to rededicate the center and to celebrate its 40 years of service to a world in need. Bob Neff, general secretary of the Church of the Brethren, noted during the service that "to rededicate ourselves at this celebration is simply to dedicate ourselves in this hopeless world to the belief that it is only through God's love and God's mercy and God's justice that we can become the best we can be. It is in that rededication that these bricks and mortar and sacred traditions will give sanctity to life."

In 40 years the Church of the Brethren, a denomination of 164,000, has fostered an ecumenical ground swell that reaches millions of persons throughout the world. Bob Neff pointed out that as many as 75 different denominational service agencies have cooperated in projects related to the New Windsor Service Center. "It comes close to the throne of God in that respect by uniting even those who want to avoid one another," the general secretary said.

"We celebrate the ecumenical witness that is a guiding light to the service of the future. And, for that I give God thanks. It provides a beacon for the nature of our life together in the future."

Today the New Windsor Service Center distributes clothing, medical supplies, food-producing animals and food preservation equipment worldwide. The center is a temporary home for refugees and a lifeline for victims of disaster. It is the home of SERRV, a unique alternative market place for handcrafts, and the headquarters for On Earth Peace Assembly. Since April 1984, the director of stewardship education for the Church of the Brethren has been located at New Windsor. And for many religious and secular groups, the center is a tranquil environment offering spacious conference facilities.

Like a mustard seed, the vision of a handful of Brethren leaders 40 years ago has grown to global proportions as the New Windsor Service Center reaches to the "least of these."

As Church of the Brethren General Board chairwoman Elaine Sollenberger said during her address to the rededication gathering, "New Windsor is known

mortar and sacred traditions'

story and photos by Phil Grout

Opposite page: *Friends of New Windsor celebrate its anniversary.* **Above:** *Cindy Dieterly makes friends with a Heifer Project goat in the New Windsor holding pen.* **Above right:** *General Board member Gene Bucher cracks up at a performance by the center's resident fiddler, Ralph Jelf.* **Right:** *General Secretary Bob Neff experiences two clowns' feather-duster version of Brethren feetwashing.*

worldwide as the source of friendship for loneliness. It's the source of food for hungry stomachs, soap for dirty hands, shoes for bare feet, clothing for cold bodies, medicine for illness and a temporary home for the homeless.

"But most of all, New Windsor is a relevant gospel that works to maintain human dignity." ☐

Phil Grout, a freelance photojournalist, is a member of the Westminster (Md.) Church of the Brethren.

AUCTION

It's hard work and it's fun and this year it raised over $125,000 for disaster relief

DISASTER RELIEF
AUCTION

story and photos by Judd Mellinger-Blouch

Saturday, September 15, dawned chilly and rainy. But by 7 a.m. people were piling into the Lebanon County Fair Grounds. They were coming for the 8th annual Atlantic Northeast District Disaster Relief Auction, and the weather was not going to thwart them from a day of talking, eating, bidding, and buying.

The auction, which started as a youth project some years ago, has grown, changed locations, and taken on new leadership. Now it is second only to district conference as Atlantic Northeast's most important yearly event, and some non-church-minded folk might call it the *most* important. And it deposits the largest contribution that the Church of the Brethren Disaster Relief Fund receives during the year.

The disaster relief auction, coordinated by Sue and Thom Keller of the Midway Church of the Brethren, is an exercise in all-out capitalism and warm-hearted giving. One frugal farmer, bidding on a used and rusty shovel, hesitates at $6. But friends and a pushy auctioneer remind him that this isn't *any* old auction, this is the disaster relief auction. Six dollars proves not to be so much for the shovel.

But perhaps the biggest attraction of the auction is fellowship. Some people actually come to buy something, but most folks are there to socialize. Brethren and non-Brethren mill about, talking, eating, looking at crafts, more eating, watching the auction, and still more eating.

It all starts on the night before with the heifer auction and farm equipment sale. Because many Brethren in Pennsylvania are dairy farmers, having a heifer auction

Opposite page: *Auctioneer Harvey Weik lifts his chant as partner Bob Wolgemuth and assistants scan the crowd for bids. Two bonneted sisters give rapt attention and take notes.* **Above:** *Carl Fahnestock and John Cassel just add ice and salt. An engine cranks the ice cream freezer.* **Above right:** *Daniel Brubaker supervises John Ludwig's stirring of the apple butter—an all-day job.* **Right:** *A chilly fall morning and mouth-watering aromas attract a crowd, which queues for a hot breakfast, topped off with apple fritters and coffee.* **Below right:** *Pat Bucher ladles out traditional Dunker fare—hot chicken corn soup.*

is as logical as selling pigs in Iowa. But the heifer auction involves more than farmers. Some Brethren with plenty of money and charity come to the auction, bid the price of a heifer sky-high, and then give it back to be sold again.

Saturday begins with breakfast of either ham and eggs or sausage and pancakes served alfresco. To ward off the chill of an outdoor breakfast, hot coffee and calorie-laden apple fritters top off the meal. This auction is no place for dieters or the cold-blooded.

Breakfast is just the beginning of a long parade of good food, most of it made on the spot. While folks are still soaking their pancakes in syrup, Bob Gibble is already turning out ice cream from his 8-gallon ice cream freezer. He has an engine rigged up to it so no one has to turn a handle, but

Above: *Auction coordinator Thom Keller greets an acquaintance. Thom and his wife, Sue, from Newmanstown, Pa., took over as coordinators of the fair this year, succeeding Mark and Marty Hershey, whom they assisted last year. (See "Mark and Marty Hershey: Tending a mustard plant," February 1983.) Sue is a buyer for General Electric and Thom is general manager of Keller Brothers Ford company. Says Thom, "We give all the honor and glory to God and praise to him for this opportunity to share our love and resources with those in need."* **Below:** *Youngsters admire marble chutes made by Earl Longenecker of the Midway church.*

still it takes a whole crew of folks from the East Fairview church to run the freezer and serve the ice cream. Eighteen batches are made and it's all gone before noon.

Off in another area Daniel Brubaker and John Ludwig look like two warlocks as they stir a concoction in a huge iron pot on an open fire. It's apple cider, being boiled in the first stages of apple butter making.

Three smoky barbecuers are cooking pigs for pork dinners. Moses Stauffer and Lloyd Rhoades of Palmyra clean and cut potatoes for french fries. And women and men from several churches serve up favorites such as turkey barbecues, hot dogs and sauerkraut, and that Pennsylvania Dutch staple, chicken corn soup.

Of course this is an auction, so there is quite a bit of buying going on. But not all of the goods are up for bid. An ever-expanding craft show is now a feature of the auction, and this year it took up a building and a tent. Dennis Emmert of Mechanic Grove exhibits his unique wood crafts and toys, and Judy Strickler of Lititz sells soft-sculpture dolls that capture the eye of the Cabbage Patch generation.

As some people eat Moravian sugar cakes and others admire stitching and woodworking, still others have fallen under the spell of the hypnotic cadence of the auctioneers. As assistants bring forth more treasures, buyers stand emotionless, waiting for the rake or lamp or mower they spotted in pre-auction scouting. When the chosen item goes on the block, the bidder doesn't change expression but simply waits until the auctioneer gets the price down to a reasonable starting point.

"Who'll give me five? Gimme five, gimme five, gimme five," chants the auctioneer, moving downward. Then when the bidding begins, the auctioneer takes off in a flood of words that defies putting to paper.

One auction building holds items donated for sale by church and individuals, but that is not the auction most people come for. The focal point of the auction is the quilt sale. People come early and set up lawn chairs so that when the auction begins they will have a good seat. By the time the first quilt, blanket, comforter, or rug goes on sale, about a thousand chairs surround the stage in a semi-circle. The late-comers or only slightly interested people stand off to the side or in the back, some 50 yards from the stage.

Quilts and other items are strung up on a rack on the stage, a rack that pivots so all can see which piece is up for sale. Then the auctioneer starts, always too high, working his way down until someone offers a bid. Because the hall is so large and the crowd so spread out, the auctioneers, such as Jay Whitman of White Oak, have spotters who stand out in front and look for bidders.

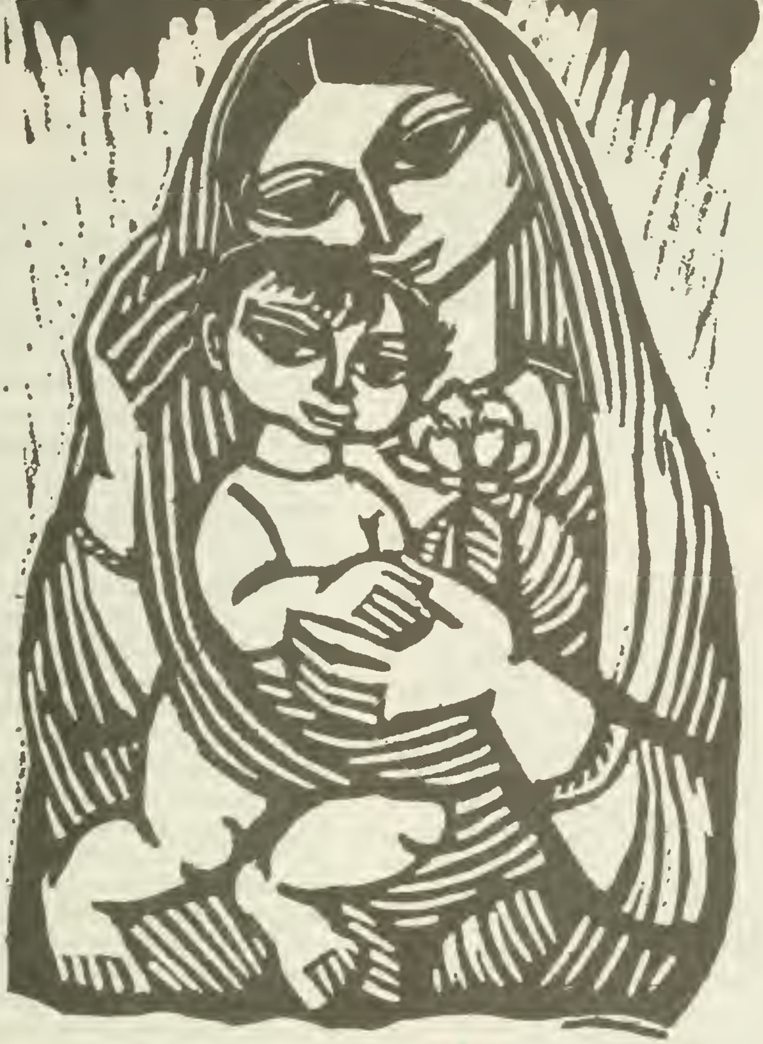
Once someone is established as a serious bidder, he is badgered by the auctioneer and his helpers until he drops out or buys the piece. One woman in the rear won't go higher than $750 for a quilt, so Whitman sends one of his assistants back to talk her into spending more. "Don't come back unless she goes over $750," Whitman shouts after his helper.

The auctioneers at the disaster relief auction are pushier than usual because they know it is all for a good cause. And bidders are willing to spend a little more than they normally would. It's overt capitalism in the name of Christian service, and the formula works.

The first auction, back in the '60s, netted about $5,000. This 1984 event—a far more sophisticated event—had reached $125,412.04 at last count. That's $51,000 for the heifer, $12,000 for food, $44,500 for the general auction (including quilts), and the rest in generous contributions. Praise the Lord!

The auction day winds down. People begin to head for home with their treasures. The food vendors and crafts people clean up and put things away. It's been days of hard work for those who helped put it all together, but they know it's only the beginning of the good that will be done with the money they have taken in. It's easy to be generous when an actual disaster strikes your neighbor. But the folks in Atlantic Northeast don't wait for that. They'll show up to help out when the disaster strikes, but long before they already will have made a contribution—through their auction—to the cause. ☐

Judd Mellinger-Blouch, a member of the Mountville (Pa.) Church of the Brethren, is a reporter for The Columbia News, *Columbia, Pa. He served 1982-83 as an intern with MESSENGER.*



Now that He has come

If life just goes on routinely, with the usual joys and sorrows, what difference does it make—now that He has come?

by Kenneth L. Gibble

I don't think there is an official name for it. I call it "the after Christmas blues." Have you begun to feel the first gnawings of them, the grim return of life unadorned by candlelight, holly, and Christmas cheer?

But maybe you've never had such feelings. I'm not at all sure they are a universal thing. My introduction to this sense of foreboding came in my boyhood days. It was a weekly phenomenon especially acute in those years when I hated school. The high point of my week was Friday afternoon at dismissal time. The rest of that day, all day Saturday and the first half of Sunday, were great fun. How I enjoyed the freedom from the four walls of the schoolhouse.

But sometime in late afternoon on Sunday that enjoyment began to fade. Try as I might, I could not keep from falling into a sense of helplessness, of dread, even of terror as the darkness of a winter Sunday evening approached. I knew it was ridiculous to feel as I did. "School isn't all that bad," I kept telling myself. But no amount of rationalizing could drive the feeling away. And what I suffered near the close of the Christmas holidays is beyond telling.

It is this remembrance that nudges me on the days that follow Christmas. For the days ahead will be the proving ground of the Promise.

It's the same ground to be tread when a new President is elected, when a new pastor comes to the church, when a mother brings the baby home from the hospital, when the couple returns from the honeymoon. The moments of celebration are over; now it is time to learn if the bright promise will prove out.

If ever there is a time when doubt confronts us, it is in the days that loom ahead. And so in the middle of Christmas bills to be paid, of youngsters underfoot and bored to near distraction, of news reports revealing that nations are far from putting into practice the angels' message of peace on earth; we may wonder what the birthday of Christ was all about anyhow. What difference does it make—really—now that he has come?

That same question must have haunted Mary and Joseph as they made their way to Jerusalem to present their new son to the Lord. Their trip to the temple was in keeping with Jewish law; they brought with them two common doves as the proper offering. In this they were no different from other couples who brought their first-born sons for dedication.

But the thoughts that kept troubling Mary and Joseph were not shared by other parents. The carpenter and his wife had been visited by heavenly messengers who had promised wonderful things about this little child. The angel had told Mary that her baby would be called "the Son of the Most High," that the Lord God would give him "the throne of his father David," that of his kingdom "there will be no end." A glorious promise indeed.

The months had passed quickly, and the child was born. And then the strange sight of shepherds visiting in the night, and, later on, visitors from the East with their wonderful gifts. Surely the hand of God was in these things.

But now, more than a month later, the strange happenings seemed long past. There had been no more angel voices, no more visits by strangers with gifts. Everything had gone back to normal, and perhaps the parents were beginning to wonder why God was remaining so silent. If this child was to be what the angel had said, then why was he apparently no different from other babies? He cried just as much as they, he demanded just as much attention, and he had the very same need to be changed.

Just like you and me, Joseph and Mary must have wondered how life could move so swiftly from the sublime to the commonplace. They had entered the proving ground of the Promise.

So they came to the temple and suddenly an old man approached them. He took the child in his arms, rejoiced that God's promise to Israel had been fulfilled, and then said something that must have greatly troubled Mary and Joseph: "This child is chosen by God to cause many in Israel to fall and many to rise; he will be a sign from God which many people will speak against, and reveal their secret thoughts. And sorrow, like a sharp sword, will break your own heart" (Luke 2:34-35 TEV).

This too is what life is to be, now that he has come. Not only joyous celebration by heavenly choirs, not only the fatiguing routine of day-by-day necessity, but the possibility of genuine evil—evil deadly enough to break a mother's heart. And out there in the unknown years-to-be Mary felt rather than saw the shadow of a cross on a lonely hill.

And if this is true, if—now that the Savior is born—life will contain great stretches of life routinely lived, to be broken occasionally by overwhelming joy and overpowering sorrow, then what has changed? Has not life ever been thus? What difference does it make, now that he has come?

Let me tell you, as simply and plainly as I can, what difference it makes.

Now that he has come, we know that God lives up to his promises. We know because Jesus is the living evidence of God's trustworthiness.

Now that he has come, we know that God stands with us in every season of our lives. We know because Jesus lived life just as you and I do. He was not a celestial being who just dropped in for a casual visit. He was a *human* being who worked long and hard, faced temptation, knew joy and sorrow.

Now that he has come, we know we are not alone when we face the terrors of our existence—loneliness, pain, and death. We know because Jesus faced each of them in turn and suffered the full measure of their power.

Now that he has come, we know that nothing the future holds can overcome the love God has for us. We know because God raised Jesus from the tomb, and through him gives us the promise of eternal life.

It *does* matter that he has come. For people of faith, the future is the same unknown quantity as it is to people with no faith at all. Bright Sunday afternoons lengthening into dark, cold Sunday evenings may still trigger a remembrance of childhood fears.

But there is something else. It is the assurance that God holds the future in loving, powerful hands. It is the assurance that victory over all that threatens us—a victory begun in Jesus Christ—will be completed in God's own good time.

This is the gift God offers on the days *after* Christmas, a gift that is given new every day of a new year, a gift which none other than God can give. ☐

Kenneth L. Gibble, of Harrisburg, Pa., is promotion consultant for MESSENGER.

Windows in the Word

Jesus

by Timothy K. Jones

Ronald Reagan is a craftsman. Few have mastered smooth turns of phrase as he has. Not many are as at home in front of a network news camera. Reagan adroitly employs what one journalist calls "Spokesmanspeak." Spokesmanspeak is the language of pressrooms and campaigns. It is words that inch up to truth but avoid confronting it for fear of damage to political standings.

Reagan is known as the "Great Communicator" because of his skillful use of words. A missile with notorious destructive power is named "the Peacekeeper," for example. An economic strategy that hurts the poor is termed "an American miracle." And a pile-up of weapons is described as "preparing for peace."

Words can deceive and mislead. They can conceal as much as they reveal. They can be stuffed with half-truth.

Jeremiah must have scratched his head and puzzled over the words flying in his day, too. "Peace, Peace," everyone said in a litany so overdone it must have become boring. "But there is no peace," Jeremiah insisted. And there wasn't. The doom on Israel's horizons left no doubt about whose words had substance (Jer. 6:14).

But even the words of Jeremiahs and Micahs, improvement to be sure, left God impatient. God grew weary with the deaf ears, sketchy promises, and vague assurances.

God's frustration, fortunately, came out to our good. God resorted to drastic measures: God turned pale words into flesh and blood. Frederick Buechner said it like this: "When God spoke in Jesus Christ, what came out was not Hebrew or the King James Version or a sentiment suitable for framing in the pastor's study. On the contrary. 'The word became flesh,' John says (1:14), and that means that when God wanted to say what God is all about and what man is all about and what life is all about, it wasn't a sound that emerged but a man. Jesus was his name. He was dynamite. He was the word of God."

God could have used soaring language, frothy poetry. But words have always been abused by those in power. God must have known how jaded people become with shadowy promises, how suspect sentimental words sound.

The good news of our story is that God appears beyond the frontiers of language. God came not as a disembodied word but stands in our midst as a person.

When Quirinius was governor of Syria, in a town called Bethlehem, says Buechner, "the One who inhabits eternity comes to dwell in time." God spoke volumes. Rugged shepherds and common women form the backdrop for the loftiest of words. What can only be heard faintly with our ears or spoken brokenly with our lips is lived out before the eyes of history.

The Word became flesh, says John's gospel. Some things you have to see to believe. ☐

Timothy K. Jones is co-pastor of Christ our Peace Church of the Brethren, The Woodlands, Texas.

On authority, farm plight

John D. Mummert

Obeying those in authority

The meaning of human authority in today's church is a dilemma with which many Brethren have struggled. Most of us have our own answers as to the meaning of God's authority and the authority of the Bible. But what about *human* authority? In an age when we put such an emphasis on liberation and self-worth, is there any place for authority in the church?

Across our denomination, people struggle with the issue. As a pastor, I have struggled with people as they have wanted to take on tasks that have been assigned to other groups in the church. As chairman of a district ministry commission, I dealt with a person under the authority of the commission. This man was in charge of a junior camp one summer, and he used poor judgement in guiding the camp. When brought to accountability, he proclaimed that God had instructed him to do those things he had done, and asked who were we to question God. As an individual Christian, I have searched for answers to some of the social questions of our day. Is my own thinking correct, or should I follow the guidelines set down by Annual Conference?

Human authority in the church is being challenged on many fronts. Many feel that Christians are accountable only to God, and not to other Christians. The sellers of Christianity on the media reinforce this viewpoint. An individualistic view of faith is presented. One relates directly to God, without any human intermediary.

Human authority is an old topic, as old as humankind itself. In Numbers, one of the great themes is human authority. Numbers 12 is concerned with this theme as it relates to Miriam. Moses had chosen a new wife, a Cushite woman. Miriam and Aaron became upset. They started to gossip and murmur against Moses.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can only print a sampling of what we receive. All "Opinions" are edited for publication.

The challenge to the leadership of Moses spread quickly through the camp. Aaron and Miriam asked, "Has the Lord indeed spoken only through Moses? Has he not spoken through us also?" (Num. 12:2). The Lord stepped into the situation, for he was concerned about the challenge to leadership, and about the murmuring and the gossip. "And the anger of the Lord was kindled against them, and he departed; and when the cloud was removed from over the tent, behold, Miriam was leprous, as white as snow." Miriam, the prophetess, was put outside the camp for seven days.

After this dramatic incident, one would think that the authority of Moses would not be questioned again. But in Numbers 16 we read of Korah's rebellion.

The message of both Numbers 12 and 16 is the same: When the Lord places people in positions of authority, there is to be both respect and submission to that authority. As Christians, we are to respect both divine and human authority. We are not free agents, without a sense of community and accountability. It is often hard for us to realize this. This is especially true if those in authority are in a distant place, such as in a district office or in the general offices in Elgin. It is true if the voice of authority, such as Annual Conference, speaks with a voice different from our own. We all at some time or another have voiced the complaint of Miriam and Aaron, "The Lord has spoken to us, too. Why should we listen to you?"

The early Christian church had to deal with authority. The church in Corinth was in a unique position. There were no elders in it, which was unusual. Paul himself was in charge. The people rejected Paul's authority. They claimed he was too weak. The message he presented was not exciting enough. After all, Paul only proclaimed the message of the cross. At Corinth, Paul was rejected unfairly.

Why do we fail to respect authority? The reason is as old as humankind itself. In the Garden of Eden, a perfect setting was provided. God told Adam and Eve that they could eat of all of the trees except one. Of course they went ahead and ate from the forbidden tree. Adam and

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Eve wanted to make their own decisions. They wanted to be God.

In the Church of the Brethren there is human authority that is to be respected. This authority is always shared authority. In the local congregation, the pastor, the church board, and the congregational business meetings all share authority. At the district level, there is shared authority with the district executive and the district board and the district conference. At the Annual Conference level, there is shared authority with the moderator and the standing committee and the local church delegates. God's Spirit works through the authority of the church. We are not simply a collection of individual Christians, each called to do our own will and our own bidding. Rather, we are bound into a corporate body that is accountable to each other and also to the human authority to which we have delegated the responsibility of leadership.

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The question is sometimes asked, "Why should I follow authority? What if the authority is wrong?" It must be admitted that authority can be misguided. In 1517 Martin Luther broke from the Roman Catholic Church to start the Protestant Reformation. He refused to follow church authority. The specific problem that caused him to make the break was the sale of indulgences. An indulgence was an agreement whereby a person paid a certain amount of money, thus supposedly freeing the soul of a person who was in purgatory. This in itself was unscriptural. But to make things worse, half of all the money collected from indulgences was used to pay off a debt of a church official who bought his way into the highest church office in Germany. Luther refused to follow corrupt authority.

The scriptural key about whether or not to obey authority is in Acts. We see the apostles forbidden by the authorities from preaching. Yet, we see them doing it in spite of what they were told. They said, "We cannot but speak of what we have seen and heard" (Acts 4:20), and "We must obey God rather than men" (Acts 5:29). If human authority calls us to act in ways which would contradict the will of God, we are to follow God's will.

Yet, we are still under human authority. It is important that we choose our leaders, pastors, and local church officials by a process of care and spiritual discernment so we can find those whom God would wish to be our human authorities. God places authority in the church to give us guidelines and standards. We are to follow human authority in the church, and when it is selected in the right manner, we experience the kingdom of God in our midst as we share in the bonds of fellowship and discipleship with those in positions of authority. ☐

John D. Mummert is pastor of the Pleasant View Church of the Brethren, Lima, Ohio.

F. Everette Smith

How to cure the farmer's plight

The July issue of MESSENGER recognized the plight of the American farmer. Yes, we are hurting, and badly.

Much of this hurt is because of discrimination. We are a minority. We are less than three percent of the total population of the United States. Yet we feed our population well—too well, some say—and have abundant supplies left over for trade with or give away to the rest of the world.

The sad part of this discrimination is that our church is an offender in its continuation. Our church is very supportive of the labor union movement. I don't recall ever reading in our columns any serious criticism of unions or their activities. Big labor has forced its demands for higher wages on American industries until wages are as high as $25 per hour. These wages produce such things as the steel, machinery, and fertilizers that we must use to produce the food that America consumes.

Wages of the farmer and his employees are around $5 per hour. How long can $5-per-hour labor buy the inputs of $25-per-hour labor? If all the steel, machinery, autos, and other products that America uses were produced in this country at rates low enough to prevent the import of foreign products, we would have

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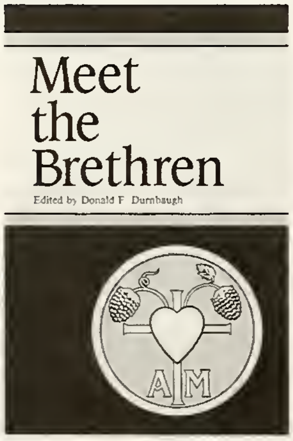
Noah S. Martin, Th.M.

The Rev. Martin is a clinical member of the American Association of Marriage and Family Therapy, a Church of the Brethren pastor, an author and teacher. He is Executive Director of New Day, Inc., a Christian ministry to troubled youth and their families in Johnstown, Pennsylvania.



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practically no unemployment. One of our nationally respected church leaders recently said that American labor holds the key to most of our country's economic ills. Of course, this includes the obscenely high salaries paid executives of a lot of our corporations.

Another ill resulting from the huge volume of imports each year is the enormous trade deficit, some $20 billion per month. Some of this money flows back into our economy and is buying our industries, stores, and farms. This forces us to compete with capital that pays sometimes one-half the interest rates we pay in America.

Our own Church of the Brethren took a mean swipe at its farmer members when at the Roanoke Annual Conference it passed, without any substantive discussion, a position paper that would severely limit the size of operation of their farms. This limitation would result in an economic unit so small that the farmer would either be a slave to the unit or be forced to seek outside employment to maintain the standard of living that our other members enjoy. Even then, he would be forced to work close to double the hours per week that most people work.

The answer to the farmers' problems is to pay them a higher price for their products. This has been tried, but what happens? Do we recall several years back when the price of beef rose to a profitable level for the farmer? The housewives of America organized the "Great Beef Boycott" that almost wrecked the cattle industry and brought the price of beef back down to a depression level.

Do we remember this past Easter season when eggs moved up to over $1.25 a dozen? The consumer stopped buying until the price has now fallen below the cost of production.

The consumers of America are determined that they will have cheap food prices. Until consumers learn to pay for their food—the cost of production plus a profit for the farmer—we farmers will always face economic hardships and failure.

Can the church publicize not only our plight but this simple economic cure? ☐

F. Everette Smith is from McGaheysville, Va.

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FOR SALE—Peter Nead's *Theological Writings on Various Subjects*, the first major exposition of Brethren doctrine, originally published in 1866, will be available in May 1985. Prepublication price $9.95 ppd. Post-publication price $12.95 plus 55 p/h. Send orders to Dunker Reprints, 956 Everett-Hull Rd., Cortland, OH 44410.

INVITATION—Hinterbruhl reunion. BVSers and others associated with this project in Austria interested in a reunion summer 1986 please contact Dave Lutz, 9021 Whispering Oaks, Ft. Wayne, In 46816, or Mark Hillsamer, St. Albans School, Washington, DC 20016.

SCHOOL—Scattergood School, West Branch, IA 52358. Openings for students grades 9-12. Approved co-educational Quaker college preparatory boarding school; simple lifestyle. Emphasis given to peace issues and social concerns. Students, faculty together clean buildings, do laundry, care for pigs and chickens, work in orchard and garden, bake bread, and cook meals. Small personal caring community that promotes individual growth. Write or call. Tel. (319) 643-5636.

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turning points

166th BVS Orientation Unit

(Orientation completed Aug. 12, 1984)

Achor, Kathleen, Westminster, Md., to MESSENGER Staff, Elgin, Ill.

Burkey, Billi, Louisville, Ohio, to Family Crisis Center, Dundalk, Md.

Conroy, Teresa, Baltimore, Md., to Guadalupe Social Services, Immokalee, Fla.

Dibert, Earl, Chambersburg, Pa., to Concept 7 Family Services, Tustin, Calif.

Dibert, Mary, Chambersburg, Pa., to Concept 7 Family Services, Tustin, Calif.

Gural, Harry, Bedford, Mass., to Institute of Soil Science and Cultivation of Plants, Paulawy, Poland

Harshbarger, Jon, North Manchester, Ind., to The Open Door Community, Atlanta, Ga.

Hollinger, Rae Ann, Elizabethtown, Pa., to Friendship Day Care Center, Hutchinson, Kan.

Huleatt, Martin, Farmington, Pa., to Menno House Repair, Oklahoma City, Okla.

Junker, Gene, Boyd, Wis., to Camp Courageous, Monticello, Iowa

Loomis, Heidi, Pennsylvania Furnace, Pa., to Eagle Valley Environmentalists, Apple River, Ill.

Mast, Susan, Lancaster, Pa., assignment pending

Moore, Michael, Newark, Del., assignment pending

Palmer, Kent, Jacksonville, Ill., to Menno House Repair, Oklahoma City, Okla.

Pierce, Matthew, Battle Creek, Mich., to Kentucky Mountain Housing, Manchester, Ky.

Rupel, Kirsten, Stockton, Calif., to Church and Peace, Butzbach, West Germany

Soth, Caroline, Cuxhaven, West Germany, to Concept 7 Family Services, Tustin, Calif.

Stacey, Ronald, Duncansville, Pa., to Lend-a-Hand, Walker, Ky.

Wenzel, Ronald, Elizabethtown, Pa., to Roanoke Church of the Brethren, Roanoke, La.

Wenzel, Sylvia, Elizabethtown, Pa., to Roanoke Church of the Brethren, Roanoke, La.

Wood, Charles, Thorp, Wis., to Camp Courageous, Monticello, Iowa.

Licensing/ Ordination

Abshire, William E., licensed June 3, 1984, Boones Mill, Virlina

Boothe, Fannie W., licensed July 15, 1984, Oakvale, Virlina

Frazier, Steven R., ordained July 22, 1984, Henry Fork, Virlina

Riley, Bobby A., ordained May 20, 1984, Mount Joy, Virlina

Roop, Calvin M., licensed July 29, 1984, Pipe Creek, Mid-Atl.

Stovall, Earl F., ordained May 20, 1984, Saunders Grove, Virlina

Pastoral Placement

Anderson, Ken, to Cajon Valley, Pacific S.W.

Bosserman, Willis O., from Pyrmont, So./Central Ind., to Jacksonville, Fla./P.R., part-time

Brant, Woodrow B., from Panora, No. Plains, to Greenwood and Mountain Grove, So. Missouri/Ark.

Crago, Florence, from Colorado Springs Fellowship, W. Plains, to Toledo, Heatherdowns, No. Ohio, interim

Crago, Glen, from Colorado Springs Fellowship, W. Plains, to Toledo, Heatherdowns, No. Ohio, interim

Griffith, Edith C., to Hiwassee and Pulaski, Virlina, interim part-time

Hartwell, Jerry L., from Whittier, Valley View, Pacific S.W., to Live Oak, Pacific S.W.

Leamer, David, to Canaan, Western Pa., part-time

Martin, Edgar S., to Christiansburg, Virlina, interim

Miller, Howard A., from Columbia, Oakland Mills Uniting, Mid-Atl., to York, First, Southern Pa.

Ritchey, Ronald, to Leamersville, Middle Pa.

Robinson, Milton M., to Waka, So. Plains

Sanders, Richard L., to Valley View Community, Pacific S.W.

Schimpf, Herbert, from Dunnings Creek, Middle Pa., to Stonerstown, Middle Pa.

Skaggs, Ralph, from Cajon Valley, Pacific S.W., to Oak Grove, Ill./Wis., part-time

Snader, Earl E., from Flat Creek, S. Ohio, to Burnham, Middle Pa., interim

Taylor, Glenn F., to Iowa River, No. Plains

Thomas, Rodney, to Upper Claar, Middle Pa.

Titus, Michael R., from Grants Pass, Fruitdale Community, Ore./Wash., to Covington, Ore./Wash.

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Kadel, Albert and Janet, Springfield, Ohio, 50

Ketcham, Roy and Fern, Canton, Ill., 50

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Vickroy, Harry and Evelyn, Johnstown, Pa., 50

Webster, Marvin and Myrtle, Greenfield, Ind., 50

Deaths

Ashley, Mabel, 74, Troy, Ohio, Apr. 4, 1984

Auker, Edna, 85, Lancaster, Pa., May 13, 1984

Aultman, Viola, 87, New Lebanon, Ohio, Apr. 6, 1984

Bartley, Bessie, 94, Alexandria, Va., Sept. 23, 1984

Benner, Kathryn H., 61, Lansdale, Pa., June 20, 1984

Berkey, Ethel C., Hollidaysburg, Pa., Aug. 27, 1984

Blough, Mary, 90, Waterloo, Iowa, Aug. 2, 1984

Bowers, Virginia R., 55, Goshen, Ind., June 25, 1984

Bowersock, Jasmine, 6 mo., Hayesville, Ohio, May 16, 1984

Breon, Coral C., 93, La Verne, Calif., Aug. 20, 1984

Brubaker, David, 89, La Verne, Calif., July 22, 1984

Carson, Benjamin G., 18, Baltimore, Md., Aug. 23, 1984

Ditmer, Harley, 96, Greenville, Ohio, Sept. 9, 1984

Doty, C. LeRoy, Sr., 81, Buena Park, Calif., July 8, 1984

Downey, Louis, 72, Mesa, Ariz., Sept. 1, 1984

Earl, A. C., 85, Sidney, Ohio, July 5, 1984

Eberly, Barbara, 79, Manheim, Pa., Mar. 25, 1984

Filbrun, Bessie, 95, Trotwood, Ohio, Aug. 14, 1984

Frey, I. Paul, 68, Elizabethtown, Pa., Mar. 26, 1984

Frymyer, Luke, 75, Littlestown, Pa., Aug. 19, 1984

Funderburg, Nora, 95, New Carlisle, Ohio, Sept. 11, 1984

Garber, Welty, 93, New Lebanon, Ohio, July 1, 1984

Graybill, Mina, 78, Manheim, Pa., Aug. 28, 1984

Guffy, Mildred, 68, Canton, Ill., Apr. 6, 1984

Hoffer, Vere, 73, Elizabethtown, Pa., Aug. 9, 1984

Howell, Gerald, 80, Peru, Ind., Feb. 29, 1984

Imler, Warren, 57, New Enterprise, Pa., May 20, 1984

Johnson, George R., 59, Pekin, Ill., June 13, 1984

Johnson, Joseph M., 85, Canton, Ill., May 10, 1984

Kametz, Annie, 91, Ephrata, Pa., Sept. 12, 1984

Keeney, Paul, 78, Rehrersburg, Pa., Sept. 8, 1984

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Will the NCC get its socks pulled up?

First of all, a confession: I have never visited or attended a meeting at the headquarters of the National Council of Churches in New York City.

Now I don't know if that's good or bad: Critics of the NCC may think more kindly of me, considering me untainted by actual contact with the NCC inner circles. On the other hand, they may be less inclined than before to heed what I say about the NCC, dismissing me as an uninformed outsider.

Let me point out that I have not come near to setting any record in my NCC "avoidance." Former editor Ken Morse claims that in all his 28 years with MESSENGER (1950-78), he never once set foot inside 475 Riverside Drive (the NCC's New York address).

Yet, from my distant vantage point, I want to offer some of my observations of the NCC — gleaned from such sources and experiences as these: regular reading of NCC news releases (with heightened interest while MESSENGER's former managing editor Harriet Ziegler was NCC news services director — 1981-83); hearing glowing reports from Brethren representatives to the NCC governing board and from General Board staff who serve in various NCC sub-groups; two cases of near apoplexy suffered while watching the CBS-TV attack on the NCC and reading the Institute on Religion and Democracy (IRD) and *Reader's Digest* smearing of the Council; witnessing the good works of Church World Service (the relief-and-development agency founded by the Church of the Brethren and enlarged into an NCC operation); and reading many a pro or con article on the beleaguered Council from the religious and secular press.

The NCC has passed through some stormy waters in its 35-year history, with much of its floundering caused by its own staff running in different directions across the decks. Kenneth L. Woodward, a *Newsweek* writer respected by our Brethren representatives to the NCC (at least they quoted him in a recent report) described the Council in 1983 as "an administrative morass which prevents its own president and its general secretary from establishing priorities or dictating budgets. . . . [E]ach unit of the NCC's amalgamation or originally independent agencies continues to pursue its own agenda, serve its own constituencies, and raise most of its funds in virtual independence of the Council's governing board."

Going on, Woodward called the NCC "less a tyrant than an ecclesiastical Gulliver, a lumbering target for any Lilliputian group that cares to challenge its liberal political bent."

The NCC's image as a gang of left-wing radicals grew as it boldly, even recklessly (and rightly, I think), took stands in favor of causes unpopular with an increasingly conservative American public and an increasingly conservative Christian constituency.

The attacks by CBS-TV, the IRD, and *Reader's Digest* did the sort of damage they seemed malevolently intent on — preying on the general public's ignorance of the NCC (ignorance proven by polls taken later), and using just the right mix of innuendo, half-truths, and sly allusions to implant a virtually indelible negative image in people's minds.

There is little the NCC can do about the image caused by criticism and bad publicity except let it fade in the public mind. It can and is doing something about its own internal problems. Finally it has faced up to its situation and is getting its socks pulled up.

And that's the happy observation on which I want to end. Our own general secretary, Robert W. Neff, has for the past three years chaired the NCC Presidential Panel, a specially named group charged with the task of creating a new vision for the Council.

That "vision" was approved at the NCC governing board's November meeting, and it looks promising to reshape the Council in the next three years into a body more efficiently organized and run, more in touch with the grassroots of American churches, and more able to work at ecumenical goals and to witness to the USA and the world about the good news of Jesus Christ. The January MESSENGER will carry a more complete description of the new shape envisioned for the NCC, which calls for a major shift from being "an agency of the churches" to being a "community of communions."

I confess, and have demonstrated, that my opinion of the NCC comes more from what I have read and heard than from actual contact and involvement with the Council or from in-depth study of its history, structure, and current activities. But I'm going to continue lending my support as it works at reshaping itself. Join me. We all need to give the NCC another chance. We need to put the past behind us. Let's watch and see if the socks stay up. — K.T.

A CHECK EVERY SIX MONTHS for life . . .

When you make a gift-investment to your church through the Church of the Brethren General Board Gift Annuity program, you receive an income check every six months for the rest of your life.

Q. *Why should I place money or securities with the Church of the Brethren General Board?*
A. For two reasons: You want an assured income for life, and you want to support your church and its work.

Q. *How is the income I am to receive determined?*
A. Your amount is invested with gifts from others. Your annuity payment is determined by the uniform gift annuity rates adopted by Conference on Gift Annuities. For example: Mr. Bowman sends in $10,000 for a Gift Annuity Agreement. At his present age of 70, he will receive 7.8%, or $780 annually for life, paid semi-annually.

Q. *Are annuity rates the same for all persons?*
A. The rate is determined by the person's age at the time of the gift/investment. For example, age 65, the rate is 7.3%; age 75, the rate is 8.5%; age 85 the rate is 11.4%; age 90 and over, 14%.

Q. *Are there advantages in transferring appreciated stock?*
A. Yes, there are. While there are capital gains implications, the amount is smaller than would be on the sale of securities and frequently no out-of-pocket capital gains tax needs to be paid.

Q. *Can an annuity agreement be written for two persons?*
A. Yes, there can be a two-lives—joint and survivor agreement, although the annuity rate is slightly reduced. Please write for rates for a two-lives agreement.

Q. *Is there a tax advantage when investing in a gift annuity?*
A. Yes, there is a sizeable charitable contribution deduction the year of the gift/investment and a sizeable annual deduction on the annual annuity payment.

Q. *Are there estate tax advantages?*
A. Yes, the principal of the gift annuity is not included in one's estate at death.

Q. *How do I report the charitable deduction and the income I receive on my income tax return?*
A. The income tax information will be computed for you. You will receive it with your gift annuity agreement.

Q. *How much must I contribute for a gift annuity agreement?*
A. Gift annuity agreements are written for $1000 to many thousands of dollars.

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